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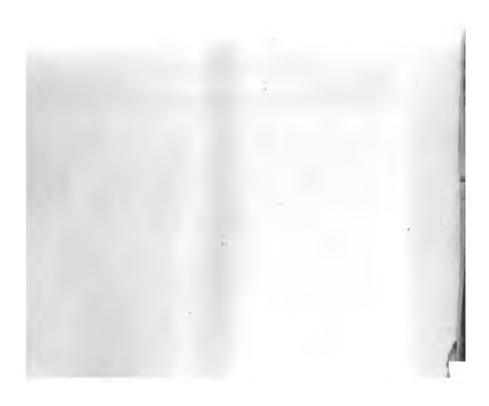


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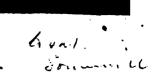
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# SECESSION MAGAZINE

# FOR 1879-80.

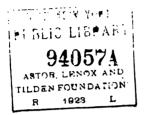
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#### THE

# ORIGINAL SECESSION MAGAZINE.

### **JANUARY**, 1879.

#### THE PAST AND THE COMING YEAR.

By the time these pages meet the eye of the reader, 1878 will have well-nigh if not wholly run its course; and in entering upon a new year it cannot be inappropriate, and may not be unprofitable, to glance at a few of the more prominent events of the year that is past, and try to gather up some of the lessons these are fitted to teach. That we live in very singular and in certain respects alarming times -- times marked by the startling rapidity with which events of the most extraordinary character, and fraught with world-wide importance, are evolved-is what is being everywhere daily felt and expressed. Year after year ample indications are being given that the world is hastening on apace toward the grand consummation awaiting it-that the divine purposes are being rapidly accomplished by "terrible things" brought about "in righteousness," and that the time of the end is approaching, when, according to the proclamation of the mighty angel seen by John in vision, "there shall be time no longer." Ere this end come, however, we know that the gospel of the kingdom must be preached in all the world for a witness unto all nations. And that all those commotions and upturnings which are filling men's hearts with fear and anxious forebodings may be made subservient to the furtherance of the gospel, so that the blessed cry may soon be heard, "The kingdoms of this world are become the kingdoms of our God and of His Christ," ought to be more and more our longing desire and fervent prayer, amid the astounding changes that are taking place, and as we near the eternal world to which we are being so quickly and irresistibly borne by the swiftly-passing years.

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It is represented in Scripture as the part of true wisdom to "regard the work of the Lord, and to consider the operation of His hand." Upon those who fail to do this, while "the harp and the viol and wine are in their feasts," we find a solemn woe pronounced, and regarding such it is affirmed that "the Lord shall destroy them and not build them up." On the other hand, it is declared that "whoso is wise and will observe these things," viz., the operations of God's hand in the government of the world, "even they shall understand the loving-kindness of the Lord." Thus both warned and encouraged, it should surely be ours to aim at intelligently marking and studying the doings of divine providence, with the devout acknowledgment ever rising from our hearts, "This also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in working." For such becoming and profitable exercise there is ample scope afforded in the occurrences of the bygone year, for, like most of its more recent predecessors, it has been a year full of events well fitted to make the wise and thoughtful pause often and ponder, and lead them anxiously, if not tremblingly, to inquire, What shall the end-the issue-of these things be? The past year has been one that is destined, we believe, to mark an era in history, or at least to stand prominently out in the annals both of our own and of other countries, as a year characterised in no ordinary degree by the prevalence of that "distress of nations with perplexity" which has been predicted as among the certain forerunners of better days to comethe days of the world's jubilee and of the Church's millennial glory. That God's judgments are in the earth and apparently increasing in severity as the years run on and the sins of nations and churches accumulate, will hardly be questioned by any who believe that "the Lord reigneth," that national guilt unrepented of ever entails national suffering, and that it is the Lord's prerogative, as governor among the nations, and one which He has often most signally exercised, to "come out of His place to punish the inhabitants of the earth for their iniquity." If the present are not to be regarded as pre-eminently times of shaking and of judgment throughout the nations, it would be difficult, or rather it would be impossible, to determine what would impart to any period this peculiar character.

During the earlier months of the year the public mind of Europe continued to be greatly disquieted and alarmed over the momentous Eastern Question, which Russia had undertaken, perhaps too hastily, to settle alone by means of the sword. When the year opened the terrible sanguinary struggle between Moslem and Muscovite, which had begun six months before, was still going on "to the bitter end," amid the indescribable horrors of a severe winter campaign. Ere

many weeks had passed, however, the end came, and it was bitter After the fall of their great stronghold, Plevna, disaster after indeed. disaster quickly overtook the worn-out Turkish forces, issuing at length in their total defeat and the complete collapse of the Ottoman power. Then came a most anxious moment for our own country, when it seemed as if Britain and victorious Russia were again to come into collision over a demoralised country which had already cost them both too much, and which, by its persistent misrule, had forfeited all claim upon European sympathy and help. Through the interposition of a merciful Providence war was averted, and at length, after many changes and delays, many negotiations and threatened ruptures and "hopes deferred," a Congress of Plenipotentiaries from the great powers of Europe assembled at Berlin to discuss the position of affairs, and arrive, if possible, at some satisfactory settlement, at least for the time being, of the question. Whether the Treaty of Berlin, the result of the Congress's labours, will sufficiently secure all the objects contemplated, and prove a basis for a lasting peace, remains to a large extent yet to be seen. As might be expected, the most conflicting opinions have been expressed regarding the provisions of the Treaty and their probable effects upon the various parties concerned. But whatever be the character of these provisions and the more immediate consequences of their being faithfully carried out-should this take place, as it is to be hoped it will to some extent-it is earnestly to be hoped that the peace secured will be maintained, and that the issue may ultimately be the thorough emancipation of all the socalled Christian races from Ottoman oppression and cruelty, and the furtherance of the cause of true religion and liberty in those fair regions which have for so many ages been blighted by the curse of despotism and of a false, immoral religious system. In the meantime, on the one hand, the power of Turkey, so long shamefully abused, has been curtailed and a large amount of territory wrested from her sway; while, cn the other hand, the undue advance of treacherous Russia has received a check, which was probably quite as much needed as the other. And it is certainly matter for rejoicing that religious freedom has been so far secured by the stipulations of the Treaty, which provides that in every locality affected by the decisions of the Congress, difference of religion shall constitute no barrier to the full enjoyment of political and social rights.

There is reason to fear, however, that while peace has been reestablished, the *final* settlement of this Eastern question, which has so long been the "open sore" of Europe, has not only not been reached, but is yet a good way off. Political reforms in Turkey are urgently called for, and the Treaty stipulates that these shall be

forthwith introduced; but so long as the country remains morally and socially what it is, any such reforms, if attempted at all, will, as in the past, be of the most superficial and temporary character. A few very bad branches may be lopped off here and there from the corrupt system of administration, but it is radical reform that is needed, a reform reaching and purifying the springs of action in the Empire, and not till this is brought about-if ever it is to be-through higher and more potent influences than Treaty stipulations, will a permanent settlement of the question be arrived at. Whether the prospect of this being effected soon, has been improved by the alliance that has been formed between Turkey and this country, is a question which we suspect it is beyond the power of any to answer satisfactorily. The announcement of this alliance, immediately on the back of the great Congress, took the country by surprise. According to this Anglo-Turkish Treaty we have undertaken the protectorate of Asia Minor, and have had ceded to us for our generosity the island of Cyprus, the occupation of which will probably cost us far more than it is worth. By some the formation of this Treaty has been hailed with admiration as a master-stroke of policy, increasing our power and prestige in the East, and securing that our influence shall be duly felt in any future dealings with Eastern complications : while by others it has been viewed with alarm and denounced as foolish and dangerous in the extreme, bringing us under most serious responsibilities which are almost certain to involve us sooner or later in fresh troubles. Unquestionably it was a bold experiment on the part of our Government, but as to the wisdom or justifiableness of the step it is difficult to judge. Whether politically wise or unwise, it is to be hoped that the inhabitants of Cyprus will be gainers by the change. It is interesting to think of that island, the birthplace of Barnabas, and where he and Paul laboured successfully as missionaries of the cross, as now come under the dominion of Britain, and it is much to be desired that British Christians would set about doing their duty to it by giving it again the Gospel in its purity. Apart from considerations of mere political expediency, there is a serious moral aspect which this procedure presents that ought to be looked at. It is without doubt a very grave matter for a professedly Christian country to ally itself with, for the purpose of protecting, such a power as the Turkish Empire-a power of the most immoral and wicked character through its connection with an anti-Christian religious system which is doomed to utter destruction. The maxim is a sound one, that what is morally wrong can never be politically right, and therefore it must be in the long run the wisest policy for a Christian nation to avoid entering into any confederacy with such a power.

By all means let us seek to do all the good we can to Turkey and every other anti-Christian country, by furthering the cause of the Gospel and of Christian civilisation, by promoting in every legitimate way the interests of civil and religious liberty, but let us beware of so identifying ourselves with such countries as to be in any way, even indirectly, implicated in their evil doings—made "partakers of their sins," and so sharers in their punishment. On the highest authority we know that "righteousness exalteth a nation, while sin is a reproach to any people:" but it is impossible that righteousness can be promoted and sin discouraged by alliances with peoples who are notoriously utter strangers to righteousness, for "evil communications," whether personal or national, "corrupt good manners."

While this perplexing Eastern question has been disturbing the peace and engaging the serious attention of all Europe, the continental nations have not been without their respective internal anxieties and troubles. Early in the year the position of political affairs in France was such as to cause the greatest anxiety among all the friends of freedom. Through the self-willed reactionary conduct of the President whom they sought to use as their tool, the Ultramontane party hoped to have clerical ascendency restored in the councils of the Both in France and at Rome the public organs of that party nation. urged the President to set the national will at defiance, and carry out a policy of "imperialism" or personal government under the guise of Republicanism, and the Jesuits intrigued and the priests canvassed in order to get their purposes accomplished. Better counsels, however, at length prevailed with the President, who was brought to see the wisdom and necessity of deferring to the will of the nation, and he submitted accordingly. His submission was followed in the course of a few months by the elections in the spring, which turned out eminently favourable to the Republican interest, greatly to the disappointment of the emissaries of Rome who were "once more involved in vexation and chagrin." There are now several professed Protestants in power, and were they only men of the right stamp they might do much in the present state of the country to further the Protestant cause. As regards the progress of that cause some very cheering symptoms have of late been showing themselves, particularly in the capital. The work which Mr. M'All has been carrying on there, chiefly among the labouring classes, is according to all accounts of the most encouraging and hopeful kind. As yet it may be only the day of small things, but for such a day in a place like Paris all who love the Gospel and wish its success should give thanks instead of despising it, and remembering that the Lord often chooses the things of the world that are counted weak and foolish to confound the mighty

and the wise, our prayer should be that this work may go on and prosper so far as it is in harmony with the Divine rule, and that it may prove the harbinger of brighter and better days for poor popish and infidel France than she has seen for many ages. Were the masses of the people, even in the French Capital alone, to be brought under the elevating purifying influences of the Gospel, what a blessed thing would it be for the whole country! It is sad to think, however, in connection with this subject, that so far from the Protestantism of France as a whole girding itself to the great task of leavening the public mind with Gospel truth in its purity, it is presently in a very low state, and to all appearance getting worse, through the paralysing action of the Rationalistic party, who have also been trying of late. with some success, to influence, in an underhand way, the Government in their favour. A house divided against itself cannot stand. and a Church divided as the French Protestant Church is, on the fundamental questions of the faith it professes, can neither stand nor work any deliverance for the country in which it exists. Well would it be if other Churches yet comparatively pure. but alas, beginning to tolerate the rationalistic element in their midst, were led to take warning in time, and lay a firm arrest upon the wasting evil, ere it get beyond the possibility of casting it out In connection with the Paris Exhibition, which, notwithstanding the unsettled state of things on the continent, and the general depres sion of trade, is said to have been very successful, a good deal was done through Bible Societies and other agencies, to further the cause of truth, by the sale and distribution of Bibles and tracts, and by the preaching of the gospel from Sabbath to Sabbath; and let u trust and pray that the good seed thus widely scattered, may bea. blessed fruit in many lands many days hence. When these inter national exhibitions were started, the movement was hailed as a sign of the near approach, if not of the actual arrival, of the time when wars would cease, and the too long distracted nations of the earth would dwell together in peace and mutual good will. More than a quarter of a century has passed since the first exhibition in London, and the world appears to be as far from this happy time as ever. During that brief period some of the most destructive of European wars have taken place, and at this moment all the great countries of Europe are armed to the teeth-have larger armies and navies than ever they had before, and these equipped with the most powerful and deadly weapons, and ready to be sent forth on their awful errands at the shortest notice. We long and pray for the time when unbroken peace shall everywhere prevail, and that time is surely coming; but ere it come there is every reason to fear that

there will be terrible upturnings among the nations, such as we have never yet seen—that the things we have recently been witnessing or experiencing, are but "the beginnings of sorrow," that shall yet darken all lands as they have never been darkened before.

In ITALY, the most important events of the past year, were the removal by death of King Victor Emmanuel, and of the aged Pope, whose pontificate-the longest on record-will be specially remembered as that during which the Decree of Infallibility was passed by the Ecumenical Council held in Rome for that purpose. The changes caused by these events have not, so far as we have seen, been great or startling. King Humbert appears to be fulfilling his promise, to follow in his father's footsteps, as a constitutional monarch, pledged to the cause of freedom and progress, and that he enjoys, to a large extent, the confidence and good will of the people. has come out, in what must be to him a very pleasing manner, in connection with the recent dastardly attempt upon his life when entering the city of Naples. That he may be kept from yielding to the Jesuitical influences which are certain to be brought to bear upon him, and remain faithful to the constitution of his kingdom which secures full religious liberty, ought to be the earnest prayer of all interested in the evangelisation of that fair country-a work which appears to be going on hopefully, if not very rapidly.

When Leo XIII. acceded to the Papal chair, it was expected that his pontificate would be of a somewhat different type from that of his predecessor--that without renouncing in any formal way any of the pretensions of the Vatican, he would not favour Jesuitical intrigues for the restoration of the temporal power, but would adapt himself to the necessities of his position, and give his attention chiefly to the internal administration of the Church. Whether or not such expectations have been, or are likely to be realised to the full, we are not able to say; but if we are to believe reports, the Pontiff has been finding himself in anything but a comfortable or enviable position of late, through the opposition of the Ultra-Clerical party, "the fanatics of the Vatican," some of whom it is said do not hide the wish that Leo would follow his late chief Secretary of State, Cardinal Franchi, (who is supposed by some to have been poisoned,) and so "make room for their present idol and hero, Cardinal Bilio." "Uneasy lies the head that wears a crown," and not less uneasy lies the head on which rests the Papal tiara. One part of the Pope's policy has been to endeavour the reconstruction of the diplomatic relations of the Vatican with the various foreign courts, and it was rumoured some time sgo that he proposed to establish such relations with the government of our own country-a proposal of which, let us hope, for

the honour and safety of the nation, we have heard the last. The Nuncios at the different courts have been instructed to act with great prudence, so as to avoid embarrassing the Holy See, and to assure the various powers that the Holy See will "endeavour to maintain with them the bond of sincere friendship, which at the same time guarantees the care of souls and the strength of States." Alas for the souls left to the care and tender mercies of Rome, and for the States that are induced to lean upon her arm for support ! "The strength of States !" Why, is it not written as with a sunbeam, on every page of history, that Popery has been the weakness and the ruin of every country where it has held supreme sway ? What has made Spain what she has been for ages, but just Popery? And what, on the other hand, has made Scotland what she has been for ages, and still is, but just Protestantism ? And if Scotland wishes to sink to the level of Spain, let her enter into close bonds of friendship with Rome, and the thing will be speedily effected.

The present occupant of "Peter's chair" may for certain politic reasons assume for a while a more friendly attitude toward the powers that be, but that he has abated none of the Papal claims to temporal power, and that his spirit is essentially that of the intolerant system he represents-a spirit that would still persecute to the death all "heretics" if it had the power-has been made significantly apparent by a recent incident. When replying to an address in which reference was made to the cause of Roman Catholic education. the Pope is reported to have expressed himself to the effect, that he deplored that in Rome, the centre of Christianity, permission had been given to heretical sects to erect places of worship, to open schools and to disseminate among the people injurious publications. and that he (the Sovereign Pontiff) was not permitted as he desired to do, to oppose a remedy to the impiety which had invaded the city. The remedy which the Pontiff laments he is not permitted to have recourse unto is evidently the arm of temporal power, by which he would clear the city of the "impiety" he bewails -for he is not prevented applying any other remedy, as he is as free as others are to build churches and schools, and disseminate publications at his pleasure. Long may the occupants of the Papal chair have to utter such doleful complaints about not being permitted to have their own way in everything, for had they only the power they claim and wish to regain, the streets of Rome and of every city under her control would soon run with "heretic" blood.

That Rome's persecuting spirit remains unchanged has been recently painfully illustrated in connection with unhappy SPAIN. In that country the religious liberty which existed for several years

after the revolution of 1868, has for some time past been seriously interfered with and curtailed, through Ultramoutane influence brought to bear upon the government. And even the existing laws securing, under conditions, a certain measure of freedom to Protestants in the exercise of their religion, and in carrying on missionary effort, have been repeatedly set at nought with impunity by petty authorities acting under priestly instigation. Toward the end of last year a flagrant case of such persecution was reported from a place called Alcoy. There an American missionary was fined £60 and sentenced to three years and eight months imprisonment, for an alleged hindrance to a ceremony of the Romish religion -all that the missionary did being to insist on a Romish priest leaving the sick-room of one of the members of his congregation, into which the priest had impudently forced his way against the protests of the family, in order to administer extreme unction to the person dying. On appeal, this sentence was cancelled so far, but another was imposed, of two months imprisonment and to pay half the costs, "for insult to the authorities." It is so far gratifying to know that at the end of a month's confinement and disgraceful treatment, the missionary was liberated through the interference of the British minister at Madrid; but had no steps been taken to effect his liberation, the full penalty would have been inflicted, and from all accounts it might have issued in the person's death. Verily Rome's bloodthirsty persecuting spirit is unchanged and unchangeable! And this is the accursed system which Britain is infatuatedly fostering throughout her dominions, and which has been allowed to set up its proud hierarchy with its canon law in our covenanted Scotland-a land whence the blood of God's martyred saints has for ages cried to heaven for vengeance upon the diabolical system by which it was shed.

Two great questions have of late been occupying the immediate attention of GERMANY, and exciting an interest far beyond the limits of that great empire amongst all the friends of religion, liberty, and social order—the questions, viz., of the reconciliation of the Vatican and the German Government, and the suppression of Socialism. Not long after his accession to the Papal chair, Pope Leo ventured to propose to the German Emperor that the good relations between his Government and the Vatican should be restored by a change in the laws of Prussia, the thing desired being the abolition or modification of what are known as the "May Laws," introduced by Dr. Falck, the design of which was to check the growing power of 'Ultramontanism. To this "audacious proposal" the Crown Prince replied, on behalf of his father the Emperor, to the effect that the Pope's

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desire that the constitution and laws of Prussia should be amended according to the dictates of the Romish Church could not be granted by any Prussian sovereign, because "the independence of the monarchy" over whose welfare he (the Crown Prince) had to watch as an heir of his aucestors, and in discharge of duty toward his country, "would be impaired if the free movement of her legislation were subjected to a foreign Power." At the same time a willingness was expressed to deal with the difficulties that might arise as the inevitable conflict of principles went on, in a pacific and conciliatory spirit, in harmony with his Christian convictious. After the receipt of this reply by the Pope, negotiations were opened between Count Bismarck and the Papal Nuncio, and these at first caused great excite-As yet they have not issued in anything practical being done. ment. neither have they been broken off. It is said that the chief points of difficulty are mainly two. On the one hand, the Vatican demands that the exiled bishops shall be recalled and reinstated -a demand the Chancellor has hitherto refused to grant. On the other hand, the Emperor insists that the priests in the provinces shall recognise the authority of the Government-a point the Vatican has as yet refused to concede. So the two parties stand. It is to be hoped that, whatever be the issue of the negotiations, nothing will be done to compromise in the slightest degree the fundamental position laid down so emphatically in the letter of the Crown Prince, that "the independence of the Monarchy would be impaired if the free movement of her legislation were subjected to a foreign Power." What a lesson is there here for those in authority in our own land, long the chosen home of freedom. For that the "free movement of legislation" in our Houses of Parliament is frequently interfered with by the representatives of a foreign Power-the Pope-is notorious, and that it should be so, in spite of all the lessons of history, experience, and observation, to say nothing of the principles and requirements of the Divine Word, is most sad and humiliating.

The two attempts to assassinate the Emperor, by one of which he was seriously wounded, and had a narrow escape, have led the government to turn its attention to the question of Socialism, and the result has been the passing of a measure for its suppression by the strong hand of law. A great debate took place over the bill, in the course of which some of the Socialist speakers did not hesitate to threaten the country with revolution, and acknowledged that the views of the promoters of Social Democracy were atheistic and materialistic. Since the measure became law, all the Socialist associations have been broken up, and their public organs forbidden to be published; but that the system can thus be effectually stamped out is very

#### THE UST OF THE COURT TAK

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the year now closing will stand out prominently as that in which Scotland may justly be said to have completed the sale of her birthright "for nought," in having tamely submitted to such an injury and indignity, inflicted in violation of Statute-law and Covenantobligation; and, as her past history clearly shows, she shall yet suffer for her unworthy, faithless conduct.

Yea, has she not already begun to suffer ? As has been well observed, God does not always punish national sin in the line, so to speak, of the sin committed—or, in other words, the punishment inflicted is not always what the sin done would naturally lead one to expect. God is sovereign, and takes His own way of dealing with transgressors. Now, though we may not venture positively to connect the two things in the relation of sin and punishment, it is, nevertheless, a striking and significant fact, that the year which has seen the Papal hierarchy established has been perhaps the most disastrous year, commercially, which Scotland has experienced for many generations. As a nation, we have dealt very treacherously with our covenant God, and very faithlessly toward His cause ; and in His providence we have been made to suffer, on a national scale, as we never suffered before, through the treachery and faithlessness of unprincipled men.

The commercial crisis brought on, or at least greatly aggravated, by the downfall of the City of Glasgow Bank, and other gigantic failures directly and indirectly occasioned by the stoppage, is something unparalleled in the history of the country, and will cause 1878 to be long remembered as a year darkened by wide-spread disaster and ruin. It is to be hoped that the depression in trade has well nigh, if not quite, reached its lowest point, and that things will, ere long, begin to improve somewhat, though it must be confessed that the outlook for the coming year is far from being a cheering one. It is at the same time pleasing to reflect that the deep gloom which has enveloped the country during the closing months of the year, and under which we are entering with much anxiety upon a new year, has been to some extent relieved by the bright display that has been given of the nation's helpful sympathy with those who have so suddenly lost their worldly all, in the fund that is being raised for their relief. If, along with such a manifestation of generous sympathetic feelings toward suffering men, there were unmistakable evidences being given of "repentance toward a dishonoured God," it would be well; but, alas, for such do we not look in vain ? God's hand is smiting us, but are we humbling ourselves beneath it ? God's wrathful judgments are lying heavily upon us, but are we, as a nation, learning righteousness ? How many throughout the land

can truly say, "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and the remembrance of thee?"

The expedition sent against the Ameer of Afghanistan because of his alleged unfriendly bearing toward this country, is an event over which the country, as was to be expected, has been much divided in opinion. Perhaps we are not in possession of sufficient information to warrant us pronouncing a decided judgment in regard to such a question, yet we cannot refrain from expressing the impression, produced by what we have read in connection with the subject, that our Government have been too hasty, to say the least, in the step they have taken. War is such a terrible evil, producing such disastrous consequences to all parties involved, that every other possible means of settling any differences should be resorted to and exhausted before the sword is drawn, and never should this dire extremity be had recourse to, save on grounds that can be fully vindicated before God and men as sufficient to justify it. An unjust or unnecessary war is a crime the magnitude of which it is impossible to estimate; and when such a war is waged by a strong power against a weak one, to effect some selfish purpose, the crime assumes an aspect which renders the perpetrators of it objects not only of severest condemnation, but of universal contempt. Whether this Afghan war be justifiable or not, it is certainly matter for thankfulness to observe that there is the prospect of its being brought to a speedy close, and that it may actually be so, and that peace may be everywhere restored and long maintained, should be our fervent prayer.

The state of matters ecclesiastically during the past year has been very similar to what it is commercially. Everything is unsettled confusion prevails; truth is fallen in the street, and few are showing themselves valiant in its behalf; corruption of every kind is spreading apace, and the great mass love to have it so, while those who venture to raise their protest against it are derided as impracticable bigots. In the Churches, as well as in society at large, things are evidently hastening on to a crisis, and it may be confidently predicted that in the course of the next few years, whoever may be spared to see them, changes of the most thorough-going character, and far-reaching in their consequences, will take place. For things cannot remain as they now are, nor is it desirable that they should. The Lord arise speedily and plead His own cause against such as are betraying it, and raise up valiant men who shall turn the battle to the gate in its defence.

As to the year on which we are entering, it is, of course, impossible to foretell what particular events will transpire during its course, or

The future is hid from us, and what shall be its precise character. wisely and mercifully is it so. This, however, we may safely say, that, if it is at all to resemble those through which we have lately passed, it will be an eventful year indeed. And there is much to indicate already that it will be of this description. Everything betokens the approach of changes, in the Church and in the world, as great and startling, as any that have recently occurred, if not more Particularly in relation to the cause of truth and religion, and 80. the moral and social wellbeing of our country, there is reason to anticipate events of the most adverse and ominous character. When we look abroad and see how Popery is being allowed to regain its hold in the land : how infidelity is spreading : how doctrinal error of every kind is prevailing: how ritualism in England and ritualistic corruptions in Presbyterian worship are growing and leavening the Churches: how moral evils, such as Sabbath profanation, intemperance, dishonesty, and such like, are increasing and sapping the foundations of the social fabric : how the world, in its spirit and principles, and maxims, is invading the Church, and the gospel is falling powerlessly upon men's minds and hearts; and how, because iniquity is abounding, the love of many is waxing cold,-we certainly see more than sufficient ground for cherishing the gravest fears that, so far from matters improving with us in the near future, they will yet become worse. But the Lord reigneth, and all hearts are in His hand, and nothing is too hard for Him to accomplish. Let this be our support and comfort as we go forward into the unknown future. as it has been in the past. Be it yours, my reader, and mine, to see to it that we are "on the Lord's side," for that, in the long run, will prove the winning side, in the mighty world-wide conflict between truth and error, between light and darkness; and, as good soldiers of Jesus Christ, let us endure hardness and deal courageously, and the Lord will still be with the good, as He has ever been in the ages that are gone.

## NATURE AND THE BIBLE, GOD'S WORKS AND GOD'S WORD-SOME ANALOGIES BETWEEN THEM

I.

IF the Bible be in reality, as it claims to be, the word and workmanship of God, it is quite natural and reasonable for us to expect that it will bear a close resemblance in its structure, and in the character of its contents, to the volume of nature, which is also the workmanship of God. We naturally expect that two works, proceeding from the same human author will resemble each other in many

ways, that they will exhibit traces of their common origin in a similarity more or less apparent and striking of method and structure and style; and surely it is neither unreasonable nor unwarrantable to cherish a similar expectation when we have brought before us two works, both of which claim to come from the hand of the same divine author. Let us suppose that a manuscript has been discovered in one of our old libraries, and soon after published to the world, which purports to be a work hitherto unknown of one of the great writers of the Elizabethan period,-Lord Bacon, for example. In such a case we would naturally expect that this newly-discovered work, if it really were what it claimed to be, would bear some resemblance at least to the writings of this great author, which we already possess and know to be genuine. If after minute and careful comparison, no such resemblance be discovered to exist, if it be found to present none of the features easily recognised of Bacon's peculiar style, if it be altogether wanting in his characteristic forms of expression, entirely alien from his well-known modes of thought and methods of argument, this would afford a pretty strong presumption against the validity of the claim put forth on its behalf. If, on the other hand, however, it be found, on examination, and comparison, that the work in question bears a close and striking similarity in style and structure as well as in its general tone and tendency to the other writings of Lord Bacon, if it exhibits evident traces of his peculiar manner both as to thought and expression, if it manifestly bears the impress of his large constructive genius, the stamp of his mighty master mind, this would afford a strong presumption-not a proof perhaps-but certainly a presumption in favour of its claim to be regarded and received by us as a genuine production of the illustrious father of the inductive philosophy. In the same way, when we have our attention directed to two volumes, both claiming to have the same divine origin and authorship, we naturally and instinctively expect to find them, as the offspring of the same mind and the workmanship of the same hand, bearing a certain likeness and resemblance to each other-a likeness as close, a resemblance as minute as the widely different character and purpose of the two volumes will permit. If on carefully examining them both, if on comparing the Bible with "the constitution and course of nature," we discovered that they bore no resemblance whatever to each other, that they were totally different in form and structure, in plan and purpose, different both in the character of their contents and the principles in accordance with which they have been severally constructed, this would certainly afford a presumption against their common divine authorship; it would afford a presumption against the claim which the Bible puts forward to be regarded

and received by us as, equally with nature, a revelation from God. But if on carefully examining these two volumes-the Bible and Nature-we find that they not only resemble each other, but that the resemblances between them are close and numerous and minute; if we find that they have evidently been formed on the same plan, and constructed in accordance with the same principles, that they have as it were been written in the same style; this, though it might not have the strength and conclusiveness of a demonstration, would certainly afford a strong presumption in favour of the conclusion that the two volumes have one common origin, that the God of Nature is also and at the same time the author of the Bible. We naturally expect, then, the very constitution of our minds necessarily leads us to expect that nature and scripture, God's world and God's word, will have many points of analogy and resemblance. Now when we proceed to an actual examination of the two volumes-when we turn to the pages of scripture and compare this wonderful book with the book of nature, we find that our à priori expectation of resemblance and analogy between them is fully realised; we find that between these two records there do exist many striking and most interesting points of analogy, many important and instructive points of resemblance. To state and illustrate briefly a few of the more remarkable of these will be our object in the following papers.

1. First, there is the law of progress—the great law of progressive advancement from lower to higher stages of development, which is common to both Nature and Scripture, and affords a striking point of analogy between them. It is a law this, the action and working of which we can trace in every part of Nature's wide domain, and which to the eye of the attentive observer reveals itself as running through all history too. It is a law which pervades every department of the works of God which comes within the sphere of our observation, or with which we are at all acquainted; indeed, it would seem to be a law of the divine action always and everywhere. We see the working of this law very clearly and plainly, for example, in the pre-Adamite history of the earth. Throughout the long ages during which the world was being prepared for becoming the habitation of man, ages, the history of which geologists find written on the rocks, inscribed as with an iron pen on the strata of the earth, this great law of progress and ever advancing development found ample room for its operation, and was exemplified on a most extensive scale. First of all, there was a period which was characterised by the entire absence of life in any of its forms, in which there was nothing anywhere throughout the earth but dead, inert, inorganic matter. Then as the first step in advance, the first stage in the ever-ascending pro-

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gression, we have the appearance of that strange, mysterious phenomenon which we call life. Then after the first appearance of life, there can still be traced throughout the successive periods and formations a gradual advance, an ever onward, upward progress from the lower to the higher, from the simpler to the more complex, from the less perfectly to the more perfectly developed and organized forms. First, there appear the lowest and least complex forms of vegetable life, and it is only as we ascend in the scale and come into the region of the higher formations that we meet with the higher and more perfectly developed forms. In like manner there first appears in the earlier formations the lower and less developed forms of animal life, and then the higher in an ever ascending scale of progress until we reach the highest of all. First there appear the invertebrates, which are universally acknowledged to occupy the lowest position in the animal kingdom, then the higher and more complexly organized division of the vertebrates, and among these there appear, first, the fishes, then the higher and more perfectly developed reptiles and birds. then the still higher and more perfectly developed mammalia, until at last we come to man, the highest and most perfectly developed of them all.

In like manner, in the system of nature as presently constituted. in the world as it now is, we see the same law of progress at work, the same great law of growth and gradual development always and everywhere in operation. We see it in the vegetable world-the plant growing out of the seed, and by gradual progressive stages advancing to full maturity and complete development. "First the blade, then the ear, then the full corn in the ear; first the bud, then the blossom, and after that the fruit; first the seed, then the sapling, and last of all the tree. Under the working of this law the mustard seed, "which indeed is the smallest of all seeds," develops and grows, " and when it is grown it is the greatest among herbs;" yea, when it is fully developed and matured "it becometh a tree" in the branches of which the birds of the air can lodge; through the silent but. certain operation of this law the tiny acorn grows, in the course of time, into the mighty and majestic oak. This law regulates the growth and determines the development of flower, and shrub, and tree, in a word, of the countless forms of vegetable life which adorn and beautify this earth of ours ; and the same great law regulates the progress and determines the development of the myriad forms of animal life which people earth, and air, and sea. Everywhere in the animal, as well as in the vegetable world, we see progress from less to more, advance from lower to higher and still higher stages of development, until maturity is reached. "The gradual continuous

the year now closing will stand out prominently as that in which Scotland may justly be said to have completed the sale of her birthright "for nought," in having tamely submitted to such an injury and indignity, inflicted in violation of Statute-law and Covenantobligation; and, as her past history clearly shows, she shall yet suffer for her unworthy, faithless conduct.

Yea, has she not already begun to suffer ? As has been well observed, God does not always punish national sin in the line, so to speak, of the sin committed—or, in other words, the punishment inflicted is not always what the sin done would naturally lead one to expect. God is sovereign, and takes His own way of dealing with transgressors. Now, though we may not venture positively to connect the two things in the relation of sin and punishment, it is, nevertheless, a striking and significant fact, that the year which has seen the Papal hierarchy established has been perhaps the most disastrous year, commercially, which Scotland has experienced for many generations. As a nation, we have dealt very treacherously with our covenant God, and very faithlessly toward His cause ; and in His providence we have been made to suffer, on a national scale, as we never suffered before, through the treachery and faithlessness of unprincipled men.

The commercial crisis brought on, or at least greatly aggravated, by the downfall of the City of Glasgow Bank, and other gigantic failures directly and indirectly occasioned by the stoppage, is something unparalleled in the history of the country, and will cause 1878 to be long remembered as a year darkened by wide-spread disaster and ruin. It is to be hoped that the depression in trade has well nigh, if not quite, reached its lowest point, and that things will, ere long, begin to improve somewhat, though it must be confessed that the outlook for the coming year is far from being a cheering one. It is at the same time pleasing to reflect that the deep gloom which has enveloped the country during the closing months of the year, and under which we are entering with much anxiety upon a new year, has been to some extent relieved by the bright display that has been given of the nation's helpful sympathy with those who have so suddenly lost their worldly all, in the fund that is being raised for their relief. If, along with such a manifestation of generous sympathetic feelings toward suffering men, there were unmistakable evidences being given of "repentance toward a dishonoured God," it would be well; but, alas, for such do we not look in vain? God's hand is smiting us, but are we humbling ourselves beneath it ? God's wrathful judgments are lying heavily upon us, but are we, as a nation, learning righteousness? How many throughout the land

can truly say, "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and the remembrance of thee?"

The expedition sent against the Ameer of Afghanistan because of his alleged unfriendly bearing toward this country, is an event over which the country, as was to be expected, has been much divided in opinion. Perhaps we are not in possession of sufficient information to warrant us pronouncing a decided judgment in regard to such a question, yet we cannot refrain from expressing the impression, produced by what we have read in connection with the subject, that our Government have been too hasty, to say the least, in the step they War is such a terrible evil, producing such disastrous have taken. consequences to all parties involved, that every other possible means of settling any differences should be resorted to and exhausted before the sword is drawn, and never should this dire extremity be had recourse to, save on grounds that can be fully vindicated before God and men as sufficient to justify it. An unjust or unnecessary war is a crime the magnitude of which it is impossible to estimate; and when such a war is waged by a strong power against a weak one, to effect some selfish purpose, the crime assumes an aspect which renders the perpetrators of it objects not only of severest condemnation, but of universal contempt. Whether this Afghan war be justifiable or not, it is certainly matter for thankfulness to observe that there is the prospect of its being brought to a speedy close, and that it may actually be so, and that peace may be everywhere restored and long maintained, should be our fervent prayer.

The state of matters ecclesiastically during the past year has been very similar to what it is commercially. Everything is unsettled confusion prevails; truth is fallen in the street, and few are showing themselves valiant in its behalf; corruption of every kind is spreading apace, and the great mass love to have it so, while those who venture to raise their protest against it are derided as impracticable bigots. In the Churches, as well as in society at large, things are evidently hastening on to a crisis, and it may be confidently predicted that in the course of the next few years, whoever may be spared to see them, changes of the most thorough-going character, and far-reaching in their consequences, will take place. For things cannot remain as they now are, nor is it desirable that they should. The Lord arise speedily and plead His own cause against such as are betraying it, and raise up valiant men who shall turn the battle to the gate in its defence.

As to the year on which we are entering, it is, of course, impossible to foretell what particular events will transpire during its course, or what shall be its precise character. The future is hid from us, and wisely and mercifully is it so. This, however, we may safely say, that, if it is at all to resemble those through which we have lately passed, it will be an eventful year indeed. And there is much to indicate already that it will be of this description. Everything betokens the approach of changes, in the Church and in the world, as great and startling, as any that have recently occurred, if not more Particularly in relation to the cause of truth and religion, and 80. the moral and social wellbeing of our country, there is reason to anticipate events of the most adverse and ominous character. When we look abroad and see how Popery is being allowed to regain its hold in the land : how infidelity is spreading : how doctrinal error of every kind is prevailing: how ritualism in England and ritualistic corruptions in Presbyterian worship are growing and leavening the Churches: how moral evils, such as Sabbath profanation, intemperance, dishonesty, and such like, are increasing and sapping the foundations of the social fabric : how the world, in its spirit and principles, and maxims, is invading the Church, and the gospel is falling powerlessly upon men's minds and hearts; and how, because iniquity is abounding, the love of many is waxing cold,-we certainly see more than sufficient ground for cherishing the gravest fears that, so far from matters improving with us in the near future, they will vet become worse. But the Lord reigneth, and all hearts are in His hand, and nothing is too hard for Him to accomplish. Let this be our support and comfort as we go forward into the unknown future, as it has been in the past. Be it yours, my reader, and mine, to see to it that we are "on the Lord's side," for that, in the long run, will prove the winning side, in the mighty world-wide conflict between truth and error, between light and darkness; and, as good soldiers of Jesus Christ, let us endure hardness and deal courageously, and the Lord will still be with the good, as He has ever been in the ages that are gone.

## NATURE AND THE BIBLE, GOD'S WORKS AND GOD'S WORD-SOME ANALOGIES BETWEEN THEM.

I.

IF the Bible be in reality, as it claims to be, the word and workmanship of God, it is quite natural and reasonable for us to expect that it will bear a close resemblance in its structure, and in the character of its contents, to the volume of nature, which is also the workmanship of God. We naturally expect that two works, proceeding from the same human author will resemble each other in many

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ways, that they will exhibit traces of their common origin in a similarity more or less apparent and striking of method and structure and style; and surely it is neither unreasonable nor unwarrantable to cherish a similar expectation when we have brought before us two works, both of which claim to come from the hand of the same divine author. Let us suppose that a manuscript has been discovered in one of our old libraries, and soon after published to the world, which purports to be a work hitherto unknown of one of the great writers of the Elizabethan period,-Lord Bacon, for example. In such a case we would naturally expect that this newly-discovered work, if it really were what it claimed to be, would bear some resemblance at least to the writings of this great author, which we already possess and know to be genuine. If after minute and careful comparison, no such resemblance be discovered to exist, if it be found to present none of the features easily recognised of Bacon's peculiar style, if it be altogether wanting in his characteristic forms of expression, entirely alien from his well-known modes of thought and methods of argument, this would afford a pretty strong presumption against the validity of the claim put forth on its behalf. If, on the other hand, however, it be found, on examination, and comparison, that the work in question bears a close and striking similarity in style and structure as well as in its general tone and tendency to the other writings of Lord Bacon, if it exhibits evident traces of his peculiar manner both as to thought and expression, if it manifestly bears the impress of his large constructive genius, the stamp of his mighty master mind, this would afford a strong presumption-not a proof perhaps-but certainly a presumption in favour of its claim to be regarded and received by us as a genuine production of the illustrious father of the inductive philosophy. In the same way, when we have our attention directed to two volumes, both claiming to have the same divine origin and authorship, we naturally and instinctively expect to find them, as the offspring of the same mind and the workmanship of the same hand, bearing a certain likeness and resemblance to each other-a likeness as close, a resemblance as minute as the widely different character and purpose of the two volumes will permit. If on carefully examining them both, if on comparing the Bible with "the constitution and course of nature," we discovered that they bore no resemblance whatever to each other, that they were totally different in form and structure, in plan and purpose, different both in the character of their contents and the principles in accordance with which they have been severally constructed, this would certainly afford a presumption against their common divine authorship; it would afford a presumption against the claim which the Bible puts forward to be regarded

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and received by us as, equally with nature, a revelation from God. But if on carefully examining these two volumes-the Bible and Nature-we find that they not only resemble each other, but that the resemblances between them are close and numerous and minute; if we find that they have evidently been formed on the same plan, and constructed in accordance with the same principles, that they have as it were been written in the same style; this, though it might not have the strength and conclusiveness of a demonstration, would certainly afford a strong presumption in favour of the conclusion that the two volumes have one common origin, that the God of Nature is also and at the same time the author of the Bible. We naturally expect, then, the very constitution of our minds necessarily leads us to expect that nature and scripture, God's world and God's word, will have many points of analogy and resemblance. Now when we proceed to an actual examination of the two volumes-when we turn to the pages of scripture and compare this wonderful book with the book of nature, we find that our à priori expectation of resemblance and analogy between them is fully realised; we find that between these two records there do exist many striking and most interesting points of analogy, many important and instructive points of resemblance. To state and illustrate briefly a few of the more remarkable of these will be our object in the following papers.

1. First, there is the law of progress—the great law of progressive advancement from lower to higher stages of development, which is common to both Nature and Scripture, and affords a striking point of analogy between them. It is a law this, the action and working of which we can trace in every part of Nature's wide domain, and which to the eye of the attentive observer reveals itself as running through all history too. It is a law which pervades every department of the works of God which comes within the sphere of our observation, or with which we are at all acquainted; indeed, it would seem to be a law of the divine action always and everywhere. We see the working of this law very clearly and plainly, for example, in the pre-Adamite history of the earth. Throughout the long ages during which the world was being prepared for becoming the habitation of man, ages, the history of which geologists find written on the rocks, inscribed as with an iron pen on the strata of the earth, this great law of progress and ever advancing development found ample room for its operation, and was exemplified on a most extensive scale. First of all, there was a period which was characterised by the entire absence of life in any of its forms, in which there was nothing anywhere throughout the earth but dead, inert, inorganic matter. Then as the first step in advance, the first stage in the ever-ascending pro-

gression, we have the appearance of that strange, mysterious phenomenon which we call life. Then after the first appearance of life, there can still be traced throughout the successive periods and formations a gradual advance, an ever onward, upward progress from the lower to the higher, from the simpler to the more complex, from the less perfectly to the more perfectly developed and organized forms. First, there appear the lowest and least complex forms of vegetable life, and it is only as we ascend in the scale and come into the region of the higher formations that we meet with the higher and more perfectly developed forms. In like manner there first appears in the earlier formations the lower and less developed forms of animal life, and then the higher in an ever ascending scale of progress until we reach the highest of all. First there appear the invertebrates, which are universally acknowledged to occupy the lowest position in the animal kingdom, then the higher and more complexly organized division of the vertebrates, and among these there appear, first, the fishes, then the higher and more perfectly developed reptiles and birds, then the still higher and more perfectly developed mammalia, until at last we come to man, the highest and most perfectly developed of them all.

In like manner, in the system of nature as presently constituted, in the world as it now is, we see the same law of progress at work, the same great law of growth and gradual development always and everywhere in operation. We see it in the vegetable world-the plant growing out of the seed, and by gradual progressive stages advancing to full maturity and complete development. "First the blade, then the ear, then the full corn in the ear; first the bud, then the blossom. and after that the fruit; first the seed, then the sapling, and last of all the tree. Under the working of this law the mustard seed, "which indeed is the smallest of all seeds," develops and grows, " and when it is grown it is the greatest among herbs;" yea, when it is fully developed and matured "it becometh a tree" in the branches of which the birds of the air can lodge; through the silent but. certain operation of this law the tiny acorn grows, in the course of time, into the mighty and majestic oak. This law regulates the growth and determines the development of flower, and shrub, and tree, in a word, of the countless forms of vegetable life which adorn and beautify this earth of ours; and the same great law regulates the progress and determines the development of the myriad forms of animal life which people earth, and air, and sea. Everywhere in the animal. as well as in the vegetable world, we see progress from less to more, advance from lower to higher and still higher stages of development, until maturity is reached. "The gradual continuous

movement," says Henry Rogers, "by which the seasons change; by which flowers and trees put forth leaf and blossom ; by which the grain and fruit ripen; by which animals grow from the minutest germs to the perfection of their form, strength and beauty; all these are but familiar examples of the same great law which pervades the universe of God." We see this great law of gradual development pervading the vegetable and the animal world, but nowhere do we see it more manifestly and conspicuously exhibited than in the little world of man. We see it in each of the departments of his complex and marvellously constituted nature. We see it in his physical system, which advances from the weakness of infancy and the immaturity of childhood, through successive stages until it reaches the full strength and stature and maturity of manhood. The infant grows into the child, the child into the youth, and the youth develops into the full-grown man. In man's higher intellectual and moral nature, too, we trace the operation of the same great law. The mind and moral nature of man as really grows as his body does. So long as he is a child "he speaks as a child, understands as a child, thinks and reasons as a child." His powers of thought and understanding, all his intellectual faculties indeed are in a feeble, immature, imperfectly developed condition, incapable of grasping what is abstruse or of understanding what is difficult. These capacities and powers, however, grow with his growth and gradually strengthen with his strength, so that "when he becomes a man he can put away childish things." When he becomes a man his intellect, it may be has become so strong and vigorous as to be able to solve with ease the abstrusest problem in mathematics ; his understanding so mature and highly educated that he can, without difficulty, thread his way through the mazes of the most intricate argument in metaphysics or theology. The child, as he advances towards manhood, gradually grows in vigour of intellect as well as in strength of muscle and power of limb. Under a proper system of discipline and training his mental faculties, his powers of reasoning and reflection, of memory and judgment, and moral perception, as well as the members of his body, expand, develop, become stronger and more mature as he advances in years. His intellectual and moral history, too, is the history of a growth-an education-a gradual progressive development.

And the same great law of growth and progressive development may be traced in the history of communities and nations, as in the life of the individual man. We often speak of nations as well as individuals, of peoples as well as persons, being at first in a state of infancy, small and weak, possessed of little power and few resources, and then through favourable circumstances, it may be through the

slow but steady growth of their power, or the gradual development of their resources, as passing out of the feebleness of infancy and childhood into the strength and vigour of youth, the maturity and might of manhood. There is a progress that can be easily traced in the history of individual nations-progress from lower to higher degrees of civilisation, from lower to higher attainments in literature and philosophy, in science and art, (compare, for example, Britain in the tenth or twelfth or even eighteenth, with Britain in the nineteenth century); and there is a real progress too which may be seen running through and characterising the successive periods of the history of the race taken as a whole. Particular nations and peoples have advanced and made progress in many ways; the human race, as a whole, during the several successive cycles of its strange and sadly chequered career, has also made real progress, so that now it is on a higher level, and occupies altogether a higher position than at any former period of its history. And in the growth and gradual development of nations, in the progress of the race as well as in the growth of plants or animals, and in the physical and intellectual progress of man as an individual, it becomes us to recognise the working, to trace the hand and perceive the finger of God. The God of nature is also the God of history, and in both we see Him acting in harmony with the same great principle, working in accordance with the same great law-the law of gradual progress and growth, of slowly but surely advancing development.

Now when we turn from the contemplation of nature, and the study of the world's history, to an examination of the contents of Holy Scripture, we will find that the same great law which meets us everywhere, in our examination and study of the works of God, also meets us everywhere as we peruse the pages of that book which claims authoritatively to determine our belief, and guide our practice as being the very Word of God. The same great law of growth and progress, and gradual development, which we see pervading all nature and all history, we will discover, on a thoughtful and attentive study of its revelations, to pervade the Bible also from its beginning to its close. The revelations in regard to truth and duty, concerning God, and sin, and salvation, which it contains, were not made all at once : they were not given to men all at the same time, but gradually, at many different periods, and in widely differing circumstances and modes. "God," says the author of the Epistle to the Hebrews, "spake unto the fathers by the prophets, at sundry times and in divers manners," or, as the words might be rendered, "in many separate parts and in many different ways." Not all at once, but piecemeal, little by little, as it were bit by bit, as men were able to

receive it, ever more fully and clearly as the ages rolled on, did God make known His mind and will to man in the olden times. And not only were there revelations of God to man given at different times, communicated at several successive periods of the world's history, but they were also given in a regular progressive series, in a scale of ever advancing and ascending progress from the lower to the higher both as to matter and form. Thus in the earlier books of Scripture we have only the simpler and more elementary, and easily understood truths about God, and man's relations to Him revealed, and afterwards, as we proceed down the streams of time, those which are more abstruse and difficult of comprehension in the later books. At first, we find the great truths and principles of our holy religion made known somewhat obscurely and dimly, and only to a partial extent unveiled in the typical ordinances, the prophetic declarations, the preparatory revelation of the Old Testament. But when the fulness of the time was come. God, who had spoken at many times, and in many ways to the fathers by the prophets, spake to men by His Son from heaven, and then we have the same great truths and principles much more fully and clearly exhibited, much more amply and adequately unfolded in the higher and more perfect revelation of the New Testament. At first the truths of religion were made known to men, in the form in which they were best suited to the childhood and immature youth of the Church, in type and symbol, through the medium of ceremonial rites and visible signs of various kinds, which appealed to, and made an impression upon the outward senses. As children are taught by pictures, so during the Old Testament dispensation, when the Church was in a state of comparative childhood, the truth was communicated in the way best suited to its limited capacities, by means of material forms and sensible representations. But as gradually men's capacities for apprehending and receiving the truth expanded and grew, then it was revealed in forms better suited to the higher intelligence and matured manhood of the Church. God did not allow the light of His truth to fall all at once in its full splendour on a dark world, but as a physician opens the windows of a darkened room gradually and by degrees that the patient's eyes may not be injured or dazzled with the light, so the light of divine revelation was introduced into the darkness of earth gradually and by slow degrees. At first the dim twilight, increasing and growing brighter until the rising of the sun, and then the sunlight ever increasing in brilliancy and strength until it reached the full splendour of noon, "shining more and more unto the perfect day." In this way all through Scripture we can trace progress and development, progress in respect of the brightness of the light that shines and the fulness and clearness of the truths made known. There is progress when you pass from one book of the Pentateuch to another, from Genesis, for example, to Exodus and Leviticus and Deuteronomy. There is progress, again, when you pass from the Pentateuch to the later historical books; and progress still farther, when you pass from these to the Prophets and the Psalms. There is progress clearly marked and well defined, when we pass from one part of the Old Testament to another, and there is progress still more marked and striking when we pass from the Old Testament to the New; progress also when we pass from one part of the New Testament to another, from the Gospels to the Acts, and from these to the Epistles of Peter and Paul and John. One of the most suggestive of modern theological teachers was in the habit of advising his students to pay special attention to the book of Genesis, for, said he, there is not a single truth of revelation, not a single doctrine even of New Testament Scripture, which you will not find in some form or other in that book. The very first book of the Bible contains all these doctrines, but it contains them only in their germs and first beginnings. It contains them as the seed contains the plant that grows from it; as the tiny acorn contains in it the majestic oak. All the truths of Scripture are there in their elementary forms and germinal beginnings, and the germs of truth embedded in the earlier books of Scripture, are then in the later books, gradually unfolded, stage by stage expanded and developed until at last the "mystery of God is finished," and the revelation which has been maturing for so many ages, is at last complete. So with the Gospels, and the relation which they sustain to the later books of the New Testament. As the book of Genesis and the Pentateuch generally to all the rest of Scripture, so are the Gospels to the other portions of New Testament Scripture. In the teaching of Christ, as recorded in the Gospels, we have all the great truths about His own person and work, all the fundamental doctrines of the Gospel, such as justification, the atonement, regeneration, &c., but in His words they are simply hinted at, not enlarged upon or unfolded at length. They are there in their germs and first beginnings, but nothing more. It is only afterwards that they are fully expounded and systematically exhibited in the writings of His inspired apostles. Take, for example, the doctrines of justification and the atonement. We meet with them oftentimes, find them once and again alluded to, and hinted at in the words of the great Teacher, but for a full statement or detailed and systematic exposition of these great truths, we must go, not to the words of Jesus, but to the Epistles of Paul, to the Epistles to the Romans, to the Galatians, and to the Hebrews. The later books of Scripture thus, as it were, grow

out of the earlier, developing and maturing the elementary principles and germs of truth which they contained, or, slightly to alter the figure, the earlier books may be said to constitute the stable foundation, while the later all go to rear the sacred superstructure and complete in all its comely and majestic proportions the magnificent temple of God's truth. Everywhere, then, throughout the Bible, just as everywhere throughout nature and history, we can trace the operation of the great law of progress. As Dr. M'Cosh well said in his address on the Relations between Science and Revelation, at the Pan-Presbyterian Council, "There is everywhere to be met with progress and development. The Scripture itself is full of development. The Jewish dispensation came out of the patriarchal, and the Christian out of the Jewish, and I believe the millennium will grow out of the present missionary economy;"-and may we not add, out of that will grow the last, the highest and most perfect dispensation of all, that of man redeemed, the earth renewed, and paradise restored. Here, then, is one striking point of analogy between Nature and Scripture. Here is one great law which is common to both volumes, pervades and runs through both, the great law of growth and progress, and gradual development. So far as this one great principle at least is concerned, both volumes are formed on the same plan, and written in the same style, and this certainly points at least in the direction of a common authorship, points towards the conclusion that the God of Nature is also the Author of the Bible.

## DEUTERONOMY—ITS AUTHORSHIP.

Among the more prominent tendencies of our age is the demand for an accurate and full knowledge of the past. We are no longer content with a superficial view of the past history of men and nations, but the desire is strongly manifested to "realise" their condition both in a religious, social, and political aspect. Every source of information must be carefully and diligently examined, and all materials made use of that can in any way enlarge or correct our present historical knowledge. A mere collection and arrangement of facts or events can no longer be regarded as worthy of the name of history. The facts must be questioned and cross-questioned; contemporaneous historians are made to confirm or neutralise each other's evidence; the ruins of ancient cities must yield their treasures. around which the memories of the past still linger; the language. manners, institutions, and superstitions of peoples upon which the image of former times still remains, must be minutely studied, that

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as complete and detailed a picture as possible may be furnished. As the geologist, from his collection of facts gathered from a wide range of observation, constructs his history of the earth before it became the abode of man, so it is expected of the historian that, from facts which it must take vast labour to collect and sift, he construct the history of any past epoch since man began to live upon the face of the earth. A lively imagination and keen power of sympathy, and both completely under the control of a well-balanced judgment, are among the more prominent qualities needed for the task. As an instance of wellwritten history, we may mention the inimitable, carefully drawn pictures of Scottish Ecclesiastical Life in Reformation Times given in the works of the elder Dr. M'Crie. What he has done for the ecclesiastical history of Scotland in that age, it has recently been the endeavour of many to do for ages more ancient and remote. The light which has been thrown on Bible times by the deciphering of inscriptions found where ancient mighty empires held sway, and by learned research into the records of antiquity, sacred as well as profane, has induced some to attempt the writing the history of these ages anew.

It is this historical investigation into Bible times that has led some to question the commonly received opinions about the dates and authorship of the books which are comprised in the canon of Scripture. The necessities of facts which lie on the very surface of history. compel them, they allege, to abandon what are called the "traditional" views on these matters. There are, however, two standpoints, quite distinct from each other, from which the history of that age is viewed. Many start in their investigations with the belief that a miracle is an impossibility, and that we have no divine supernatural revelation in Bible records. The so-called revelations which it narrates are merely the projections of men's own thoughts into unseen things; its prophecies are simply the fore-casting of coming events, the shadows of which rested upon the writer, and the whole record is simply an account of human progress in these early times. This low view, of course, quite overturns the common historical arrangement of Scripture books, as everything that has the appearance of the supernatural or prophetic must be explained away. It is a view held by a great many German writers whose works are held in such high esteem by many. It must be said, however, that there have been and still are many scholars and critics in Germany who have held an opposite view, and recognised in Bible history a supernatural revelation. But amongst those who thus receive the Bible as the inspired record of a divine revelation there has been great divergence from the common views about the authorship of some of the books of the Bible. The case of Deuteronomy is one that

has been brought prominently before our minds in recent discussions. Many who deny its Mosaic authorship at the same time profess to accept it as an inspired book and as a revelation from God. The grounds on which this denial is made to rest are mainly historical. They can see no trace of a knowledge or observance of the laws contained in Deuteronomy in the history of the nation of Israel until shortly before the period of their exile in Babylon. Thev point to many facts which they say have brought them to the conclusion that the Deuteronomic legislation could not have existed earlier than the reign of Hezekiah. For example, they think that the events that took place amongst the Israelites are quite inconsistent with the supposition that the law about the one altar for all Israel contained in Deuteronomy was known before that time. The Israelites are found worshipping at altars in many different places down to the time of Elijah. It seems to them impossible, taking such things into account, that the book could have been produced by Moses, and committed by him to the guardianship of the priests who were the divinely appointed teachers of the people. They think that it must have been the work of some unknown but gifted and pious writer in the declining age of Israel's history. He simply carried out the law of Moses into further development, changed and modified it under divine inspiration to suit the altered circumstances of the nation, and so gave to his book the form of addresses delivered by Moses just before his death. This was a literary form of composition common in Oriental literature, and so there would be no deception practised upon the people in using it. The book is essentially a work of fiction, a sacred romance or novel, and if it has pleased God to use this literary form in revealing His truth, it is not ours to quarrel with it, but humbly and gratefully to receive it.

This is substantially the view of Deuteronomy presented in the teaching of that "higher criticism" of which we have been hearing so much lately. The question is now facing one of our sister Churches, whether such teaching is to be permitted in her colleges and pulpits, and it is yet uncertain what the final issue will be. But in the discussions which have already taken place, there has been enough to alarm those who stand in the "old paths," for it has been shown that the new views are being received with great favour by many, and especially by those who are preparing themselves for the These views are all the more attractive and work of the ministry. dangerous, from the claims to learning with which they are supported. In the speeches and writings of Professor W. R. Smith, of Aberdeen, who is the champion and hero of this new school which has grown "p in our midst, he is constantly asserting that the matters in

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dispute can only be settled by scholars and critics. All who cannot claim the learning of the scholar, and the insight or skill of the critic, must be put out of court, and their voice not allowed to be beard. But we must demur to leaving our Bible in the hands of scholars and critics, and being put in the position of accepting unquestioningly whatever results they may arrive at. Learning cannot be true, nor is criticism worthy of the name, if they cannot commend their results to the intelligence of the humblest Christian, when they deal with matters so intimately connected with his faith. Without any claim to such learning and skill, which Professor Smith thinks indispensable in an opponent, we would, for the benefit of our readers, attempt a brief examination of this new theory about the authorship of Deuteronomy.

The first question we would discuss is, what testimony the Book itself bears as to its authorship. While the greatest stress in support of this new theory is laid upon the testimony of the history of Israel, subsequent to the age of Moses, yet evidence is also sought from the book itself. Every word in it has been subjected to the fierce light of criticism, in the search for props to it. There cannot be the slightest doubt that the book claims to be historical, and to be the work of Moses. The opening paragraph makes this very plain, "These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea" (Deut. i. 1). But even this seemingly plain testimony to its Mosaic authorship, under the cross-questionings of criticism, is thought to give evidence against it. It seems that the phrase here rendered "on this side Jordan," may mean "on the other side Jordan," and is sometimes so rendered in our version. From this the inference is drawn, that the writer of the book lived on the different side of Jordan from that on which Moses is represented as having delivered the addresses of which the book is composed. The unknown writer, with all his genius, here lets out the secret, and shows the book to be unhistorical. But this argument is seen to be worthless, when we remember that this phrase is employed sometimes to denote the eastern, and sometimes the western side of Jordan. "I suppose," writes one whose words should have some weight in such a matter, "the phrase means simply 'across the Jordan,' and it was used by Moses, sometimes of the eastern and sometimes of the western side, according to circumstances easily intelligible to his readers or hearers, according as he had in his mind their physical position to the east of Jordan, or their ideal position in the proper land of Canaan, to the west of it,-the land in which their forefathers lived, and to which all their thoughts and aspirations turned,

as that which was now to be their home."\* Another testimony which the book contains will be found in 9th chapter, at the 31st verse. "And Moses wrote this law and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." In a previous portion of the Pentateuch (Exodus xvii. 14), we find the command given to him by God. to write in "the book" that God would "utterly wipe out the remembrance of Amalek." The language implies that Moses kept a record of passing events, and this is confirmed by the fact that reference is once and again made to his writing in such a record (Exodus xxiv. 4, xxxiv. 27; Numbers xxxiii. 2). The art of writing could not then have been extensively practised, but Moses was learned in all the wisdom of the Egyptians, and among the cultured class of Egyptians it was then a common attainment. It may here be remarked that Moses, during the wilderness sojourn, seems to have communicated a knowledge of this art to the priests, and even in measure to the people themselves. At the end of the sojourn, but not before that time, we find commands which imply a general use of writing. If, then, these other statements about Moses keeping a record be accepted literally, on what ground must this latter statement be rejected? There is as much clearness in the one as in the others. And these testimonies which the book itself bears, are strengthened by the fact that they have been almost universally accepted, both by Jewish and Christian interpreters, down until within recent years. Had the book possessed the remarkable character assigned it in the teaching of the "higher criticism;" this could not easily have escaped the notice of all previous critics—critics hostile, as well as friendly to revelation. It was evidently regarded as the work of Moses, by the person or persons who arranged the canon of Scripture, as it is placed side by side with the other books written by him. There is not the slightest indication given that it differed as to authorship from the other books, by the side of which it is placed. All external appearances confirm the belief that has ever prevailed in the Synagogue and in the Church. One objection to the Mosaic authorship has been made a good deal of, viz., the account given in it of the death and burial of Moses. It cannot be believed, it is said, that this part of it was written by Moses. But to this it may be replied that the belief in the Mosaic authorship is quite compatible with the common supposition, that the book was edited by another hand which added this touching account. The Jews have constantly asserted that Ezra, and the men

\* "Why I still believe that Moses wrote Deuteronomy." By Principal Douglas, p. 30.

of the Great Synagogue, did this to the more ancient books of Scripture, and added many explanations. But this does not in the least affect their authorship. Hengstenberg, in his Dissertations on the Pentateuch, has shown the weakness of this argument by citing an analogous case. An old book on the state of religion under Charles V., by a John Sleidan, ends with a brief account of the author's death and burial, and a laudation of his character and learning. "No doubt the writer thought that it was quite unnecessary to distinguish himself from the author of the work, as everybody would know that a man could not possibly write an account of his own death and burial. Any one who should appeal to this as a proof that Sleidan was not the author of the book, would make himself ridiculous in the eyes of every student of history."

But passing from the external testimony which the book bears, we come to its internal character and contents. This is one of the strongholds of the higher critics. They lay claim to great insight into the internal character of the books of Scripture, and profess to be able, with the knowledge thus obtained, to assign to each one its proper place in the historical development of divine revelation. This insight creates in their mind a distrust of the accounts which the books give of themselves, or the accounts given of them. An illustration as to how they reach their conclusions, may be given in the case of the fifty-This Psalm has ever been prized as the portrait of the first Psalm. "broken heart" of David, under a deep sense of the great sin which so darkly stains his life. The critics have discovered, however, that it ends with the prayer, "Build thou the walls of Jerusalem," and that therefore it could not have been written before the Babylonish captivity. It was not until then that the city of Jerusalem, with its temple, was laid in ruins. It is frequently on such trifles, that the most gigantic theories-theories which revolutionise our views of Bible history -are founded. Theories which rest on supports of the kind we have just mentioned must always be looked upon with some degree of suspicion and distrust. "The late Archbishop Whately," writes Dean Smith in the Bible Educator, "once wrote an anonymous pamphlet called 'Historic Doubts as to the Existence of Napoleon Bonaparte.' In it he ignored all external evidence and confined himself to internal and subjective considerations, and with such success that he made out a far stronger case against the existence of Bonaparte than any critic has succeeded in doing against that of Moses or our Lord. So convincing is this amusing book, that one gentleman on reading it said with a sigh, 'Well, till now I had always believed that there had been such a person as Bonaparte.' If you neglect external evidence there is nothing against which a clever writer may not produce very strong arguments."

Keeping this in view, we may be allowed to express our greatest distrust in the argument from style, which is a favourite one with the critics. It has again and again been shown in common literature, how false the conclusions have been, which have been built upon such an argument. Opinions confidently held by those who claimed great critical insight, have been shown to be without any real foundation. There is a difference of style between the writing in Deuteronomy and the writing in the four preceding books of the Pentateuch. There is even a difference in this respect between it and the last chapters of Numbers, which must have been written by Moses near the close of his life. But can this difference not be explained in any other way than by denying the Mosaic authorship of Deuteronomy ? May it not find a satisfactory explanation in the different character of the books and the widely different circumstances in which they were produced? The first four books of the Pentateuch contain simple historical records, often memoranda of passing events, interspersed with accounts of divine legislation with which the history was closely The last book is a repetition of some of the more prointerwoven. minent events of the history of the Israelites in their wilderness sojourn, and also of the laws that bore directly on God's covenant with them at Sinai, in addresses given to them by Moses just before he was removed by death. The style of a person, when composing a narrative or compiling a law-book, may be supposed to differ from his style when he is addressing a popular audience, even though he were addressing them on these very themes. And surely we may believe that there was much to give an elevated tone to Moses' mind, to touch the deepest emotions of his heart, and to life him to a high region of thought and feeling, in the solemn scene of the assembled people, which he governed so long and in such a trying season, and which he must soon leave. Nor are the first four books awanting in evidences of the power of lofty style which is a distinguishing characteristic of this last one. We find it manifested in the song of victory, on the shores of the Red Sea, and in the instructive story of Balaam the false prophet. There does not seem to us much difficulty in believing that the person who composed that triumphant song, and wrote that powerful narrative, could have spoken the fervent touching addresses contained in the Book of Deuteronomy. The effort must have been a great one for one who had reached the advanced age of Moses, but we are told that "his eye had not grown dim nor his natural force abated." We venture the assertion further that any difference in modes of expression or in terms describing places which exists between Deuteronomy and the other books of Moses' code. "nd a sufficient explanation in the way we have now indicated.

But arguments in support of this new theory are taken from the contents of the book as well as its style. It is boldly asserted that there is contradiction between some parts of the Deuteronomic legislation and the legislation recorded in Exodus or Leviticus. The entire cast or form of the laws is different, and snited to entirely different conditions of society, so that centuries must have elapsed between their enactment. But it is plain that the critics, with a strong bias towards their theory, have magnified the variations and seeming contradictions between the Deuteronomic and Sinaitic legislation as much as possible. It cannot be denied that in the legislative portion of Deuteronomy new ordinances and laws are instituted by which old ones are set aside, and that many variations were made upon old laws which still retained their authority. But surely we might have expected that some ordinances and laws, which were admirably adapted to the condition of the Israelites in their wilderness sojourn, would require to be altered and modified to suit their altered condition when they would be settled in the land of Canaan. Yea, may we not say further, that some laws, well suited to the condition of a people that had just emerged from slavery, and incapable of using their freedom aright, might not meet the needs of a people that had been trained in freedom. This shows the need of abrogation and modification. It is not necessary, in order to understand these undoubted changes in the law given by Moses, to suppose that centuries must have elapse l ere any need for them arose. The time of Israel's sojourn in the desert-a season which, beyond all question, was one of the most important in the world's history-is a period quite sufficient to render some changes needful, and to witness their accomplishment. They who stand upon the ground that these changes could not have been effected until the Israelites had been long settled in the land of Canaan, and new circumstances had discovered new wants, underrate the importance of the wilderness sojourn, and overlook both the prophetical aspect of Moses' character and the high unrivalled position he occupied in the old economy. With respect to the importance of the season of Israel's sojourn in the desert we feel we cannot do better than again quote the words of Principal Douglas, pp. 14, 15 :---

"A great statesman has just passed from among us, who, on his death-bed, received a congratulatory address in reference to successful legislation, which he had effected fifty years before; if his eye had not grown dim, nor his natural force abated, what a review he would have had to make of the altered condition of his people during that half century ! I think the changes in our country, however, have been insignificant in comparison with the changes during the administration of Moses, beginning with the slaves whom Jehovah brought out of Egypt with a high hand, because they were incapable of doing anything for themselves; con-

tinuing it by a guidance signalised by a procession of miracles, than which even those of our Lord are scarcely more remarkable, and a series of murmurings and rebellions which are absolutely unparalleled; and ending with the lawgiver and mediator himself handing over to a chosen and beloved successor the work which his own sin made him unfit to complete, yet handing over also a new generation of Israelites, the best, perhaps, that ever lived—as well they might be, after such a history and training. We speak of formative periods in the history of an individual or of a people, when every influence has an effect like that of the seal on melted wax; was there ever a formative period like those forty years? The common consent of Christendom has echoed the language of the apostle (I Cor. x. 1-11), who finds in it a mirror for the experience of the whole Church of God; and it would not surprise me to be told that it contained a rehearsal of the whole subsequent history of Israel, and that, to the prophetic glance of Moses, the germs were visible of every evil and disorder, such as critics have supposed might be the cause of later legislation."

Moses in the economy of the Law remains without a rival. None of the prophets whose influence in subsequent times told so powerfully upon the Israelites occupied such a position as he did with whom God spake face to face. Their mission was to expound the law which had been given through Moses, and to bring a backsliding people back to the observance of it. It seems to us that the idea of a later writer, even though a prophet, substituting new laws for old ones, and modifying laws destined to remain, overturns the Scriptural conception of the Mosaic dispensation. The law came by Moses. He is viewed as occupying the same relation to the old economy that Christ does to the Gospel Church. Christ is the prophet, like unto Moses, whom God raised up. For any one to add to the law as given by Moses, or to take from it, would expose him to a similar curse to that threatened against those who would add to or take away from the laws which Christ has instituted in his Church. A glance at Deuteronomy xviii. 18-22, will confirm this view of the position given to Moses. At. the very close of Old Testament prophecy, Malachi thinks of revival coming to the nation not by a return to the law as renewed and developed by some unknown prophet in the times of Hezekiah, but by a return to the law given to Moses at Mount Horeb. " Remember ye the law of Moses, my servant, which I commanded him in Horeb for all Israel, with the statutes and the judgments."

Just one word more ere we leave the book itself. Since this was Moses' acknowledged position, is it conceivable that any pious Israelite could arrogate to himself his functions? Could the thought ever enter his mind of making alterations upon that law which had been given to Moses when he was taken to nearer intercourse with God than was given to any other under the legal dispensation? We cannot believe it, and far less can we believe that God would have manctioned any such procedure. He was jealous for the honour of

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Moses while he lived, and visited with fearful retribution those who sought to tarnish it, and yet we are asked to believe that He inspired a man ages afterward to write a book in his name and exalt himself into his office of Lawgiver. Is not God the same yesterday, to-day, and for ever ? Let us not by any means quarrel with any of the forms in which God has recorded His revelation. "If He in His graciousness should use this or that or the other literary form, the wonder is not that He condescends to use it, but that He has condescended to use human speech at all. When I go to the Bible I find that as a matter of fact He in His graciousness has used many forms, I had almost said all pure forms of literature. I find He uses plain unadorned narrative, legal forms, simple didactic statements, and the short sententious proverbial mode of speech. I find him condescending to use type and symbol, and even dramatic symbolic action. I find that He uses the stately eloquence of Isaiah, the plaintive monologues of Jeremiah, the dark splendour of Ezekiel, or the abrupt rustic speech of Amos. T find also that all poetic forms are used from the complex drama to a form which seems to us so utterly artificial as that of an acrostic Psalm. He, in His graciousness, not ill to please, has used these forms, and I am content, humbly grateful that He has condescended to speak at all."\* Yes. we can believe God may use all the pure forms of literature in this great work, but we cannot believe that He can do anything inconsistent with His truth and righteousness.

# OUR DISTINCTIVE POSITION AND PRINCIPLES, AND THE DUTY OF STEADFAST ADHERENCE TO THEM.

THE glory of God is the grand end of man's being. This end man must seek, not only in his individual, but also in his relative capacity, and if in the latter as well as in the former, this end stands supreme, and its supremacy must be acknowledged in every relation of life, personal, domestic, social, and official. But to be more particular,—for this great end, God breathed into man's nostrils the breath of life, and he became a living soul; and for the same end He continues to sustain him from day to day; for this end, families are constituted; hence Joshua's resolution should be that of the head of every household,—"As for me and my house we will serve the Lord;" for this end civil government has been appointed, and civil legislation carried on; accordingly the magistrate is described as the minister of God to man for good,—"to be for a terror to evil-doers and a praise to them that do well;" and for this great end has the Christian Church

\* Dr. Hugh Martin.

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been organised; hence her two-fold character, she is bound creditably to sustain, viz., the dispenser of religious privileges to her members, and the guardian, or as the apostle expresses it, "the pillar and ground of the truth." It is to the last of these we now purpose calling special attention, having chiefly in view the revival of a hearty interest in and zeal for the attainment of what we have affirmed to be the main design of her organisation. To the reflecting, pious mind, no sight can be more painful than the present divided state of the Church, the Body of Christ which should be one, split up into numberless sections, not working harmoniously together, but fostering and manifesting a spirit of rivalry. Original Seceders have been, and are still blamed for perpetuating a causeless breach in the walls of Zion; but this, we have no hesitation in averring, is a groundless charge: and not only so, but as we shall endeavour to prove, a charge most applicable to those who prefer it against us. We only remark here, that they are not the separatists who abide by the Scriptural position they originally took up, but they are the separatists who leave it, while failing to prove that the new ground occupied is more in harmony with Scripture than the former. As the present address is chiefly intended for Original Seceders, we deem it unnecessary to enter into the ground of separation from the Episcopalian or the numerous branches of Independency, these two forms of Church government having not even the shadow of a foundation in the Word of God, while their vindication and continued maintenance rest, not upon the harmonious teaching, but upon the ingenious and persistent perversion of Scripture. Hence there is little if any likelihood of Original Seceders lapsing into either of these communions. As however we do not feel at liberty to express similar confidence in regard to the larger sections of the Presbyterian Church,---indeed as we have too much ground to apprehend the probability of the opposite tendency, it being not an unfrequent occurrence for members of the Original Secession Church, on no higher ground than mere worldly considerations, it may be on the part of young men, to secure a more lucrative situation, or on the part of young women a comfortable home of their own, to drop their testimony for injured truth and against abounding error, and join the communion of a corrupt branch of the Church, we feel urgently called upon to issue a distinct and certain sound, as to the position we occupy as a Church, and the necessity of maintaining a firm and steadfast adherence to it in all circumstances, save under unavoidable providential dispensations. Even in circumstances such as these, however, every means must be used to strengthen and confirm attachment to those distinctive principles which we as a Church judicially maintain. In order to

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this faithful and unflinching adherence to our public position and profession, it is essential to guard against a mere blind adherence, hence to attain to a well-defined and clear view of what the position and profession of the Original Secession Church are. Why, then, do we occupy our present isolated position ! Is there any ground for such an isolation, more especially as we have remained so long few in number, limited in resources and apparently so uninfluential ? We reply, that the very fact of our having stood so long while breach after breach have been made in the walls of our Zion, and despite every effort to put us down, is tantamount to an affirmative answer. Had there been no warrantable ground for separation the Original Secession Church would have long ere now been numbered among the things that were but are not. But we are not dependent upon mere inference on the question. Abundant positive corroborative evidence is forthcoming, such as to warrant us affirming, that the Original Secession Church occupies a ground which will stand, although every one of the present adherents should desert it. Man is changeable, but truth is eternal and unchangeable. Mau is liable to be influenced by circumstances to change, but the Word of the Lord liveth and abideth for ever, and for ever the same. We now proceed to give a general view of the relative positions of the Original Secession, and the three larger Presbyterian sections of the Church, to prepare the way for a detailed statement of our distinctive principles.

Original Seceders left the Established Church in 1733, and since that time have continued in a state of separation from her, not because of her being an established Church, but because of what was Erastian in her constitution, and corrupt in her administration in regard to doctrine, worship, government, and discipline. The law of patronage no doubt has been abolished, whereby the people's inalienable right has been restored to them, that of electing their own minister, but Erastianism still appears, in civil government continuing to usurp the right of the Church in the appointment of Theological Professors in the different Universities; and the administration. so far from being now purified, is becoming more corrupt as years advance. Broad Churchism, innovations in worship, and laxity in discipline are glaringly conspicuous, while no hope of improvement shows itself. Hence while Original Seceders approve of, yea tenaciously cling to the principle of Establishments, they cannot homologate their corruptions, and so they feel in duty bound to stand aloof from the Established Church of Scotland. While however under solemn obligation to remain separate from a corrupt Establishment, they are under the same obligation, and would no doubt be willing "to return to a pure one." Further, the Original

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Secession Synod could not unite with the Free Church on the occasion of the Disruption in 1843, because although professing, they did not really take their stand on the ground of the Second Reformation, but upon that of the Revolution Settlement, which Settlement was attended with many serious defects, as will afterwards appear. In other words, while the Original Secession left the Established Church and continue in a state of secession on the ground of their departure from the Second Reformation platform, they could not in 1843, nor in 1852, and cannot yet, join the Free Church, because they did not come up to this platform, and because she is year after year, and with accelerating speed, departing further from it. Low as the ground occupied in 1843 was, it was high in comparison with that on which she now stands. Then she was a sound and clear exponent of the principle of Establishment of the true religion, now her constitution is as thoroughly impregnated with Voluntaryism, as is that of the Church that has never professed to hoist any other than a Voluntary This leads us to notice that the Original Secession cannot flag. unite with the United Presbyterian Church on account of her Voluntary constitution, as well as of her corrupt administration. While her judicial testimony was and is still lifted up against Erastianism on the one hand, equally explicit and decided is it against Voluntaryism The ground of separation from the New Light on the other. Seceders (whose lineal descendants are the United Presbyterians), towards the close of last century, continues the same, and hence the continuance of the separation. The removal of the one is absolutely essential to the consistent removal of the other. The leading difference between the two Churches may in plain terms be thus stated :---The one holds the duty of national as distinct from individual homage to Christ : the other, that of national rejection of Christ and his cause. Consequent upon this, the one maintains the duty of nations in their national capacity, to countenance, defend, and support Christ's Body the Church; the other is equally tenacious of the atheistic theory, that the duty of nations in their national capacity to the Church is to let it alone, a somewhat novel mode of discharging the duty of a nurse, which guardian relationship, sovereigns in their official capacity are described in the Word as sustaining to the Church of Christ. The one holds that the Bible says to Christian rulers as rulers, no less than to Christian parents, "Train up a child in the way he should go," i.e., provide for the religious as well as for the secular education of the young; the other maintains that the Bible says no such thing, that so far as civil rulers are concerned, the children of the nation may grow up ignorant of the Lord God of Israel, and of all moral obligation, while legal provision must be made for their secular train-

## AND THE DUTY OF STEADFAST ADRERENCE TO THEM.

ing: in other words, children in a Christian land are not entitled to know from Christian rulers at least, any difference between a Christian and a heathen government. Nay more, our civil rulers are at full liberty to legalise and so provide for the education of the young in a knowledge of heathen gods, but Voluntaryism emphatically protests against their making similar provision for their instruction in the knowledge of their own God—the God of heaven and earth.

On these respective grounds the Original Secession Church occupies a separate position, and is resolved to remain apart from these respective Churches so long as these grounds of separation continue. We now proceed to state more minutely the distinctive principles of the O. S. Church, and for the judicial maintenance of which she continues in a state of separation from, because they are not even owned by, the larger Presbyterian Churches. But as neither the Established nor United Presbyterian Church have made any particular profession of adherence to the ground occupied by the Church at the Second Reformation, whereas the Free Church did so in 1843, and that too in a most demonstrative manner, and continues still periodically to call attention to her distinctive principles, we shall restrict ourselves to the consideration of the several points of difference between the Free and O. S. Church, in other words, we shall draw a parallel between them, and thereby show the ground of the latter remaining separate from the former, and thus by implication from the remaining larger Presbyterian Bodies.

I. The Original Secession Church stands upon the ground occupied by the Church at the Second Reformation, whereas the Free Church Constitution is based upon the Revolution Settlement. The two Churches thus having different bases, their constitution must be different in a corresponding degree. Hence with whatever defects the Revolution Settlement was chargeable, the Free Church must of necessity be chargeable with the same, and by parity of reasoning, whatever difference there was between the Constitution of the Church established at the Second Reformation, and her establishment at the Revolution, the same must be the difference between the constitution of the Original Secession, and that of the Free Church. While we speak thus, we are not to be understood as speaking in terms of total condemnation of the Revolution Settlement. Rather are we called upon to bear testimony to whatever excellencies it possessed. We feel it to be our duty to commemorate the power and goodness of God in appearing as the Deliverer of the Church and land at a most seasonable time, when they were just emerging from the twenty-eight years hot Prelatic persecution, "and when the designs were open and declared,

## OUR DISTINCTIVE POSITION AND PRINCIPLES,

for bringing them under Antichristian idolatry and darkness." We are also called upon to express our gratitude for the fact of the abolition of Prelacy, and establishment of Presbyterianism, leaving out of view in the meantime the ground on which this work was gone about and accomplished. At the same time we do not feel warranted to speak of it in terms of unqualified commendation, as the Free Church at the Disruption in 1843 all but did. In vague and general terms the Free Church, in some of her original documents, condemn wherein the Revolution Settlement was defective, but nothing specific is mentioned. Whereas the Original Secession Church has in her judicial Testimony minutely detailed the serious defects of said Settlement, and condemned them accordingly. The following points among others may be noted as an illustration of our meaning. We find testimony borne against their indifference in not mourning over the gradual course of defection the Church and land had pursued during the forty years that had elapsed from the period of the Second Reformation, in not acknowledging that their backsliding had been the ground of the Lord's controversy with them, during the twenty-eight years fiery trial under which the nation had groaned. and against their ingratitude in not making mention of the Lord's goodness in working deliverance for them, and in not confessing their unworthiness of such a signal display of mercy. How unlike in these things they were to their reforming ancestors forty years before ! Again, testimony is borne against the defective procedure of the first Session of Parliament after the Revolution, 1690, and to the equally defective procedure of the first General Assembly. In the former, Prelacy was abolished, not on the ground of its being an unscriptural system, but on the low ground of expediency, viz., its being an intolerable grievance to the nation, and contrary to the inclination of a number of the people-and in the following session of same meeting of Parliament, the Presbyterian Form of Church Government was established, not because of its having the exclusive Scripture warrant, but on the same low ground of expediency, viz., its being more in harmony with the feeling of the nation. In the latter (i.e., first General Assembly), these proceedings were endorsed, Prelacy condemned, and Presbyterianism approved of, because the former was not and the latter was expedient, and more con-Further, in the establishment of venient in the circumstances. religion on this low basis there was a deliberate ignoring of the legal securities given to the Church, during the Covenanting Period, from 1638 till 1650, the Parliament having gone back to the year 1592, to find their model of an Established Church, thereby taking no more notice of the great and glorious work of Covenanted Re-

## AND THE DUTY OF STEADFAST ADHERENCE TO THEM.

formation that had occurred in the interval, than if it had never And as they overlooked the good work of the Lord, they were been. so far consistent in carrying out their principle, in passing over in silence the evil deeds of man, for it is most significant, that they left untouched the infamous Act Rescissory of Charles II., by which the work of the Lord at the Second Reformation was razed so far as man could raze it, and the solemn covenant engagements into which God entered with these lands were denounced as seditious and treasonable deeds. This piece of infamous procedure was also endorsed by the first General Assembly. And their sitting down under the shadow of this defective civil establishment, the door of admission to Church fellowship was made as wide as with any show of consistency it could be. Never having condemned Prelacy as unscriptural, nor approved of Presbyterianism as being the only Form of Church Government founded upon Scripture, they could not debar the adherents of Prelacy from communion, and the result was, the almost unrestrained admission of "perfidious prelates and their underlings" to Church fellowship. Thus in an Act of Assembly 1712, we find these words,-"We cannot but lay before your Majesty (Queen Anne) this pregnant instance of our moderation, - that since our late happy establishment, there have been taken in and continued, hundreds of dissenting (i.e. episcopal) ministers, upon the easiest terms."

When these things are considered, and contrasted with the Establishment of the Church at the Second Reformation, when a previous course of defection was confessed and mourned over, their seasonable deliverance from Popery thankfully and humbly acknowledged, perfidious prelates excommunicated or deposed, Presbyterianism ratified as the only Scripture form of Church government, and when former Covenant engagements were solemnly acknowledged and renewed, while their violation in previous years was deplored; when the latter flimsy fabric is compared with the former stately and glorious temple, our heart might well be filled with sorrow, and "How hath the gold become dim and the most fine gold changed," become our mournful plaint. We again repeat, that the ground of the former is that occupied by the Original Secession Church, while that of the latter is the basis of the Free Church, and hence she stands identified with its defects as well as with its excellencies. Like the Revolution Church she never did, and does not yet hold the Divine Right of Presbytery, as appears from Question IV. of Free Church Formula. Like said Church she practically homologates the infamous Act Rescissory, for what else does her persistent ignoring of the National Covenant of Scotland and Solemn League amount to ? And what does her persistency in keeping the Presbyterian Form

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Church goverment on the low basis of expediency amount to, if not to a virtual admission that Prelacy and Independency may be equally Scriptural, and hence that in certain circumstances either may be substituted for Presbytery ? As the questions anent the Jus Divinum of Presbytery and the continued obligation of the National Covenants have of late been discussed in the pages of the Magazine, we shall not enter upon them now. We may only add here, that our having given a correct description of the position of the Free Church in respect of Presbytery and National Covenant obligation, appears further from her explicit approval of the Treaty of Union, one of the fundamental articles of which treaty being, the maintenance and preservation of the doctrine, worship, government and discipline of the Church of England. To approve then of this treaty, as is done by the Free Church, as appears from the fact of her Claim of Right being specially founded on it, and from the terms of unqualified approval in which it is once and again referred to in said document, is to homologate the violation of the Solemn League, and to place Presbytery and Prelacy on all but an equal footing.

(To be concluded in our next.)

## THE PRAYING SOCIETY OF ST. ANDREWS.

## BY D. HAY FLEMING.

**MEETINGS** for Christian fellowship and study of the Scriptures have long been held in Scotland. The existence of the Lollards in Ayrshire can be traced from the time of Wicliffe to the days of George Wishart. One of the ancestors of the gallant John Nisbet of Hardhill, who suffered martyrdom in the Grassmarket of Edinburgh in 1685, possessed a manuscript copy of Wicliffe's translation of the New Testament previous to the year 1500, which he concealed in a vault, and read to his family and acquaintances during the night. And Alexander Gordon, one of the ancestors of William Gordon who was killed on his way to Bothwell Bridge, was an early favourer of the disciples of Wicliffe, and at their meetings in the wood of Airds near Earlstoun, read the New Testament to them in the vulgar language. Scriptural knowledge was thus diffused, when there does not seem to have been a single public teacher of the truth in Scotland.<sup>1</sup>

When Knox went to Geneva in 1556, during his absence he wrote a letter of instruction for the guidance of the Protestants of Scotland, and there is every reason to believe, that its directions were

<sup>1</sup> M'Crie's Life of Melville, 2nd. ed., vol. i., pp. 8, 419. Life of Knox, ed. **1861**, p. 20.



ST ANDREWS.

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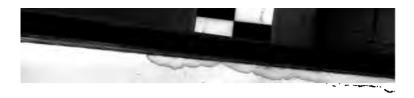
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faithfully complied with. He earnestly pressed the diligent study of the Scriptures on every one, "Lat na day slip over," he said, "without sum comfort ressavit fra the mouth of God." Besides inculcating personal and family religion, he exhorted the brethren to hold weekly assemblies, and gave many practical directions how to manage them most profitably, while destitute of public teachers. To open and close their meetings with prayer; to read "planelie and distinctlie" a portion of Scripture, "whilk endit, gif any brother have exhortation, interpretatioun, or dout, lat him not feir to speik and move the same, sa that he do it with moderatioun, either to edifie or be edifeit." Counselling them to avoid multiplication of words, perplexed interpretation and wilfulness in reasoning, and in their reading to join some books of the Old and New Testaments together, ever ending the books they begin, as time would suffer; and to commit to writing any difficulties they could not solve, that they might submit them to the judgment of the learned. And promised to give them his advice by letter when required, testifying that he would more gladly spend fifteen hours in explaining to them any place of Scripture than half an hour in any other matter. 1

In the old editions of the Order of Geneva-under the heading "Interpretation of the Scriptures,"-there is the following paragraph, "Every week, once the congregation assemble to hear some place of the Scriptures orderly expounded. At which time it is lawful for every man to speak or enquire as God shall move his heart, and the text minister occasion, so it be without pertinacity or disdain, as one that rather seeketh to profit than to contend. And if so be any contention rise, then such as are appointed moderators either satisfy the party or else if he seem to cavil, exhort him to keep silence ; referring the judgment thereof to the ministers and elders, to be determined in their assembly before mentioned." Though the meeting thus described differs in some respects from the meetings inculcated in Knox's letter, they closely resemble each other in various ways. The similarity of the sentences we have italicised need scarcely be pointed Doubtless, this was a congregational-meeting, but still it was a to. fellowship-meeting. It is evident that it was not a meeting of Kirk Session, nor was it held with a meeting of Kirk Session, for the closing reference to the "Assembly before mentioned" is to the weekly assembly or consistory of the ministers, elders, and deacons held every Thursday, which is the subject of the preceding section in the same old editions of the Order of Geneva.

At the weekly Exercise, or Prophesying, described at length in the twelfth chapter of the First Book of Discipline, only three persons

<sup>1</sup> This letter of Knox's is inserted at large in his life, note Z.

spoke "to the opening of the text and edefeing of the peopill," yet it is expressly said, in the second section, that "this exercise must be patent to such as list to hear and learne, and every man shall have liberty to utter and declare his minde and knowledge to the comfort and consolation of the kirk." After the exercise was ended, the ministers and elders present convened apart to consider "how the persons that did interprete, did handle and convey the matter ;" after which they were called in, and if any notable faults had been found, they were gently admonished. Ministers and readers "within sax myles about" were expected to assist in this exercise, which was held in every considerable town, and was intended for the improvement of ministers, for the trial of the gifts of those who might afterwards be employed in the service of the Church, and for the general instruction of the people. "After the erection of regular presbyteries, this exercise formed an important part of their employment; and at every meeting, two of the members by turns were accustomed to expound the Scriptures." An unmistakeable family likeness runs through the meetings so briefly described in this and the two preceding paragraphs, although the weekly Exercise can hardly be called a fellowship meeting.

During the tyranny of the bishops, many of the more serious people in Edinburgh and in the south and west of Scotland formed themselves into praying societies. At the same time, similar associations were formed in the north of Ireland by a number of Scotchmen who had settled there; some of whom imbibed Brownistical and Independent notions, and returning to Scotland began to spread their peculiar views. Alexander Henderson, because of abuses in these societies, repeatedly expressed his dissatisfaction with them, and wished to have the perversions of these meetings corrected. While David Calderwood, who had seen the extravagances of the Separatists in Holland, and feared a repetition of them in Scotland, was utterly opposed to them. But Henry Guthry of Stirling opposed these meetings so violently and tried so hard to get them entirely suppressed, that the subject was brought up to the General Assembly of 1639, by way of complaint from the Presbytery of Stirling. Samuel Rutherford, Robert Blair, David Dickson, John Livingstone and others, felt kindly disposed, if not to the principles, at least to the persons of those who kept the meetings, and were averse to any public discussion of the matter. Sundry conferences of the leading men of both sides were held, and all seemed to be amicably adjusted ; but Henderson's views being misunderstood, he soon afterwards received disrespectful usage from some inclined to Independency. For

preventing all further inconvenience "it was thought meet to press, in all the kingdom, religious exercises in families, according to a draught which Mr. Henderson, with the unanimous consent of all, gave out in print." He afterwards drew up a paper of caveats, as to the use of private meetings, which pleased the brethren on both sides, and gladdened all the land. But Henry Guthry-familiarly called Mr. Harry-not to be baulked, revived the discussion next year in the General Assembly at Aberdeen. Henderson and the respected nobles unable to be present were sadly missed, the discussion being stormy and confused. Some wished to have the paper of caveats passed as an act, but Mr. Harry, who afterwards became bishop of Dunkeld, in his pretended zeal against Prelacy, objected that caveats had brought in the bishops. Rutherford "all the while was dumb; only, in the midst of this jangling, he cast in a syllogism, and required them all to answer it. 'What Scripture does warrant, an assembly may not discharge; but privy meetings for exercises of religion, Scripture warrants, James v. 16, Confess your faults one to another, and pray one for another; Mal. iii. 16, Then they that feared the Lord spake often one to another. &c. Ergo, thir things could not be done in publick meetings.' A number greedily haunsht at the argument, Mr. Andrew Ramsay, Mr. J. Adamson, and others ; but came not near the matter, let be to answer formally. Mr. Harry and Seaforth would not have Mr. Samuel to trouble us with his logick syllogisms." Ultimately an act drawn up by Mr. Harry was agreed to, which however was not inserted among the printed acts of Assembly, and was soon "altogether miskent;" for at the General Assembly of 1641 this matter again came up, when an overture drawn up by Henderson in conformity with his general sentiments before expressed, was adopted and printed among the principal acts of the Assembly with this title, -"Act against Impiety and Schisme." "This happy concord," exclaims Baillie, "whereof Argyle and Henderson were happy instruments, will, we trust, be a great blessing to the whole land, which everywhere began to be fashed with idle toys."

Few books are so captivating as the Records of "the suffering remnant in the Church of Scotland, who subsisted in select societies, and were united in general correspondencies during the hottest time of the late persecution, viz. from the year 1681 to 1691," as published by John Howie of Lochgoin, and appropriately entitled Faithful Contendings Displayed. Some of the society people doubtless showed

<sup>&</sup>lt;sup>1</sup> Records of the Kirk of Scotland, pp. 285-287, 294, 303, 304.—M'Crie's Miscellaneous Works, pp. 38, 39, 80-82.—Aiton's Life and Times of Henderson, pp. 430-435, 405, 406.—The Directions for Family Worship approved by the General Assembly in 1647, are drawn on the same lines as the Act against Impiety and Schism.

"more zeal than knowledge, more honesty than policy, and more single-hearted simplicity than prudence," in their anxiety to avoid "the defections, compliances, sins and snares of the time," yet "the unbiassed and unprejudiced may discover much ingenuity, and somewhat of the Lord's conduct, and helping them to manage and keep up the testimony according to their capacities, and stations in these meetings." The frequenters of such meetings risked their worldly ALL for the sweetness of Christian fellowship enjoyed in them, and many bore witness on the scaffold that their souls had been often refreshed by them. For example, John Richmond, who suffered at Glasgow cross in 1684, in his dying testimony said :--- "I leave my testimony to the fellowship and meetings of the Lord's people, for reading and singing of Psalms, and praying to the Lord, and wrestling for the poor Church, and other duties incumbent to them in their place and station, and to all their proceedings for the keeping up the remembrance of Israel. Go on, and slack not your hands, seeing it is so warrantably by your Master's royal word, viz., Mal. iii. and many more. For my soul blesses the Lord that ever He counted me worthy to be in among the fellowship meeting of His people." Again, in his last speech and testimony, Renwick counselled his "dear friends in precious Christ;"-" Be careful in keeping your societies." In the preface to the Faithful Contendings, John Howie ably proves, both from the Old and New Testaments, that praying societies are warranted in Scripture; that they are of great use to the people of God ; and so highly reasonable and necessary, not only in times of persecution, but at all times, and especially in times of defection and apostasy, and in perilous times.

But there were other praying societies during the last persecution besides those forming the "United Societies," which wrestled so bravely under the banner unfurled by Cameron, Cargill, and Renwick, and which, like them, continued to exist after the Revolution, though differing from them in their avowed state of separation from the Estab-The societies to which we now refer "consisted of a lished Church. few individuals who met in private houses on some week-day evening, except when the incumbent of the parish happened to be a conformed Episcopalian or unevangelical Presbyterian, in which cases they met on the Sabbath day, during the hours of public worship, but still in small numbers and with great privacy. In all other instances they attended ordinances in the churches of the parishes in which they resided-the ministers of which very frequently attended their meetings, and took part in the services engaged in by them. . . . One or more such societies was to be found in most parishes in Scot-In Portmoak alone, then a very thinly-peopled district, there land.

were five during the latter part of Mr. Erskine's ministry there, and in some other parishes there were many more. Each society met once a week ; a number of them met together once a month, and were then designated 'The Association.' Delegates from the Associations met once a year, and when assembled in this capacity were styled 'THE CORRESPONDENCE.' To the general name of Correspondence was added, for distinction's sake, that of the locality from which the representatives composing them were drawn, which embraced a much wider extent of country than did the Associations. Thus were formed 'The Correspondences of Annandale.' 'Nithsdale.' 'East Lothian.' 'West Lothian.' 'East of Fife,' and others." These were "the remote origin of many Secession congregations; and the reader's attention is called to the fact, that the first male adherents of the Secession were generally members of these societies. In several places 'The Correspondence,' in its collective capacity, tendered a written adherence to the Presbytery formed by 'The Four Brethren,' and at once became a congregation in connection with the Presbytery. 'The Correspondences' named above are instances of this kind ; each of which, however, was soon divided and sub-divided into several congregations, as the number of members allowed, or the convenience of the adherents demanded." So writes the late laborious and painstaking Dr. Mackelvie in the first section of his "Annals and Statistics." In the same book (p. 131), he states that "a praying society had existed in St. Andrews long prior to the origin of the Secession, and had become part of a still larger association designated 'The Correspondence of the East of Fife.' The members of this society, in common with all those constituting the Correspondence, were strongly attached to the marrow doctrine, and also to the founders of the Secession, by whom it had been boldly advocated. They, however, stood aloof from them for a considerable time, public feeling being very much against them in St. Andrews."

A small volume of the Records of the Praying Society of St. Andrews was recently discovered by Mr. W. C. Henderson. It contains, the Foundation of the Society, the Laws, a list of the members' names, the Questions discussed from 1717 to 1733, and a few minutes or rather resolutions, most of which, unfortunately, are not dated. At the top of the first page stands the date, "Nov. 30, 1724." That this does not refer to the origin of the Society is conclusively proved by the dates under which the "questions" are ranged, the first being May 11, 1717, which may therefore be taken as the year in which the Society was formed. The following is the

"FOUNDATION OF THE SOCIETY.

"We undersubscribers, by the good providence of God, being trysted

to live together in one place, or thereby, and under one ministry, and being of the same religion and principles, having thought, resolv'd and agreed upon the assembling of ourselves once every week, for the worship of God at such times; and so long as conveniences can allow us, being convinced in our consciences that the same is a commanded duty and ordinance of God. warranted by Scripture, and hath promises annexed unto the conscientious performance thereof both in the Old and New Testaments, and is also conform to the laudable practice and worthy example of the saints and people of God. both now and in former times. And therefore, taking away all grounds of suspicion that we might intertain agt [against] one another, and what may be inconsistant with or disagreeable to the principles of our religion, and for removing all scruples from amongst us for joining heartily and cordially all and each of us together, in the discharge of this so necessary and religious a duty, and likewise that a method may be taken for keeping good order therein,- We do hereby sincerely declare before God, who is the searcher of hearts, that we profess and own the true Christian religion, reformed and founded upon the Word of God, and summ'd up in our Confession of Faith and Catechism, and that we own and adhere to the true Covenanted and Presbyterian Church of Scotland, in doctrine, worship, discipline, and government; therefore renounces and abhorrs Popery, Prelacy, Quakerism, and any other thing anyways, inconsistent with or contrary to our solemn and national engagements. And likewise for keeping good order amongst us,-We ordain that whatsoever time or place shal be appointed by our whole number, or a quorum thereof, being three, for meeting together for the ends above-mentioned, shal be duly and punctually observ'd by all and each of us, and that none of us shal absent or withdraw ourselves fm [from] our meetings, except in cases of necessity, and that whosoever shall withdraw or absent themselves shal be oblig'd to signify the reasons of so doing to the whole society at next meeting immediately thereafter. And further, for preserving of unity among us, and for keeping our society fm being pested with persons that ought not to be admitted thereunto, we declare that none shall be received into the same but such as shall, after examination and tryal, give sufficient evidence of their sincerity and worthiness of admission, and that they shal own adhere and condescend to all the above written articles whether with relation to religion or keeping of order. And if any be known to be vitious or scandalous in their life and conversation, they shal not share of the priviledge of being members of our Fellowship, notwithstanding of whatsoever fair promises they may make. And further that none shal be receiv'd till they advertise one or two of

the meeting, and they make intimation of the same to the whole society, that so it may be known if there be anything to object agt their reception. And that whosoever they be that wilfully slight and contemn, by their non-observance of the same, so far as may be consistent with their conveniency, they shal forfeit their benefit of being members of our meeting, and being reputed any of our members, ay and while [until] they give satisfaction for their fault : and lastly we all conjunctly declare, and every one of us in particular for ourselves that we shall labour to the uttermost of our power (our God assisting) by all lawful endeavours to preserve, maintain and keep up the said Fellowship so long as the Lord shal allow us to stay together, and while conveniency may serve for the same, and in testimony of our sincerity, we have subscrib'd the same with our hands."

This entry immediately follows :--- "The Society considering that the paper of the former coppy of this book is exhausted thought fit to have it transcribed, as it is here done, and to prefix the names, both of the former and present members, as follows."-There are 84 names in the list of members; the first 44 of which are in the same clear legible handwriting as the Foundation of the Society, the Laws, and the first 393 Questions. The other 40 names, one of which has been subsequently deleted, are signatures. In all probability the date "Nov. 30, 1724" at the top of the first page, and to which we have already referred, is the date at which the book was re-written. After the signatures there are four blank pages and then the

## " LAWS CAREFULLY TO BE OBSERV'D AND KEPT BY ALL MEMBERS

## OF THE SOCIETIE.

"I. That they shall all meet in one place once every week.

"2. That notwithstanding of the weekly meeting, they shal meet the first Munday of every month.

"3. That none shal absent themselves from either of these meetings, except he be necessarily detained, and can give a lawful excuse.

"4. That all shal abstain from prophanity, viz. cursing, swearing, Sabbathbreaking, and everything that may be the occasion of disorder or contention.

"5. That nothing done in the society or concerning it shal be divulg'd.

"6. That edifying Questions shal be giv'n out to a part of the number to be answered at the next meeting, and that whosoever shal answer one Question shal propose another agt the next meeting.

"7. That the answer of every Question shal be subject to the censure of the society, the censure tending alwise to edification.

"8. That all Questions given out shal be recorded in this book, with an account of the society's approbation or not, of the answer.

"9. That none shal be spoke to, or receiv'd into the society, untill the meeting be acquainted and they approve of it.

"10. That none shal be admitted untill the [they] subscribe and submit to all the articles contain'd in the beginning of this book.

"11. That all members shal abstain from the company of Debauchees, unless in case of necessity, and from playing at unlawful games or witnessing the same, unless when unavoidable.

"12. If any member of this society shal break any of the forsaid laws, he shal be spoken to apart by two or moe appointed by the society for that end, who shal give in a report of his answer, and the society judge in it as they think fit."

Between the entry relating to the re-writing of the book and the list of members' names, the following has been afterwards inserted :----"May 9th, 1730.—The Society, upon consideration of the material and usefull Questions that are already in the book, thought fit to take the liberty of choicing new Questions whether in the book or not, and to marke ym [them] in the usual order, when they happen not to be in the book."

A second set of Laws and some other entries, all written in a very flourishing hand, follow immediately after the first set of Laws. Though no date is given they have evidently been adopted towards the close of 1733. With a few trifling verbal exceptions, nine of the Laws are the same as those given above. The 8th, however, is designedly left out, and the 6th and 7th are thus altered—"6to, That edifying Questions as they occur shall be proposed, to be answered against nixt meeting. 7timo, That the Questions and Answers shall be subject to the censure of the Society, the censure always tending to edification." The other entries are :—

"The Society likewise considering the bad eonsequences, that have and may possibly follow upon too precipetent admission of persons into this Society, give their advice that none for the future be admitted till they be acquainted with them; both with respect to their principles and practice.

"The Society, after sincere deliberation finding ye inconveniences that follow from the observation of some Laws, and customs in our meeting thought to make some alterations which are as follows.—

"1mo, It being a custom formerly in this meeting, that those who had the Question, brought in their answers in write (the question being only given to one) We thinking it more for edification, to propose a question to the whole meeting, that every one may speak his mind, have altered the forsaid custom.

"2do, Observing the method layed down in ye former Laws of the Society, to record every question proposed, and considering this we found ourselves lyable to mistake in recording of some questions oftner than once, or else reading over the questions prescribed already every other meeting, which being now so very numerous would consume much more time than we can spare, wherefore we thought fit to alter the article, and allow every one the liberty of proposing questions, and answering them : and not record them at

all." As the last three questions recorded in the book are under the date "Nov. 10, 1733," it may be taken as the approximate date of these resolutions; which are succeeded in the record by the

## " ACCOUNT OF THE QUESTIONS PROPOS'D BY THE MEMBERS OF THE SOCIETY AND ANSWER'D THEREIN, THE SOCIETY APPROVING THE ANSWERS.

"The Society convened May 11, 1717.

"Q. 1. What advantage is to be had in, and what warrant is there for waiting on God in fellowship-meetings ! The answer of this Question as also of all the following was approv'd by the Society."

[As this question is followed by another 570, a few can only be given here as specimens. The answers were probably recorded in another book, but, as yet, all efforts to find the other records of this praying society have proved fruitless. Between the 30th and 31st questions, there is this short entry: "Society met Nov. 30, 1717." A similar intimation occurs every year, either in November or December, until 1728, after which they are not so regular, being respectively on the 20th February, 1730: 1st March, 1731: 15th March, 1732: 18th November, 1732: and 10th November, 1733. These brief entries likely refer to the meetings of "The Correspondence."]

"Q. 2. How shal a person carry under the shining of God's face, so as not to provoke Him to withdraw?

"Q. 6. How shal a person after covenanting to God, carry under strong temptations?

"Q. 8. How far may a person go on in religious duties, and yet be an hypocrite?

"Q. 9. Wherein consists the sin agt [against] the Holy Ghost?

"Q. 12. When was the Church at her lowest under the New Testament dispensation?

"Q. 13. What are the most proper means for attaining assurance?

"Q. 15. What ground is there to believe the Scriptures of the Old and New Testament to be the Word of God, and them only?

"Q. 17. What means shal a person use to get a right frame for partaking of the sacrament of the Lord's Supper?

"Q. 18. Why is baptism to be only once administrate?

"Q. 19. What means shal a person use after he hath come from the Lord's table, and finds he hath receiv'd no advantage thereby?

"Q. 24. How shal a person repell that tentation, God is immutable, why do ye offer up prayers to Him?

"Q. 26. What means shal a person use to keep himself fm [from] wandring thoughts in time of duty?

"Q. 33. May the wicked pray that the kingdom of glory may be hastned?

"Q. 35. How shal a person after an answer is granted to his prayers, know whether or no he had a hand in obtaining the same? [This question has been deleted.]

"Q. 37. How far may a believer go on in sin, and yet not wholly apostatize?

"Q. 38. Why cannot a believer altogether apostatize?

"Q. 39. How shal a believer carry under strong convictions arising from his upsittenness in the work of the Lord?

"Q. 40. In what respect have the elect and reprobate different sense and feeling of the wrath of God?

"Q. 43. What's the first step in effectual calling?

"Q. 46. Why is the Lord Jesus Christ called the Desire of all Nations, seeing so many thousand despise Him, and are altogether ignorant of Him?

"Q. 49. Why are Christians to observe the moral law, seeing it was only of old deliver'd to the Jews?

"Q. 55. What are the reasons why the petitions of God's people were more remarkably answer'd of old than now?

"Q. 59. Why is not salvation attainable without holiness?

"Q. 62. What are the most proper means for attaining holiness?

"Q. 65. What's the difference betwixt real and counterfeit faith?

" $\vec{Q}$ . 68. Whether or not may a person repeat the Lord's prayer at the end of every prayer?

"Q. 69. Why was it requisite that Christ should come into the world?

"Q. 75. May a believer wish himself damn'd if it could tend to God's glory?

"Q. 76. What's meant by the guilt of sin?

"Q. 78. What's meant by temporary faith?

"Q. 80. Why did the Lord appoint two extrenall [external] signs in the Lord's supper and but one in baptism?

"Q. 82. What's meant by conversion?

"Q. 84. Wherein consists that communion which the Lord's people have with Him while they partake of His supper?

"Q. 86. May a person doubting of his interest in Christ, partake of the Lord's supper?

"Q. 90. How are we to mortify the lusts of the flesh?

"Q. 94. Wherein consists true religion ?

"Q. 96. What's the difference betwixt sins of infirmity, and sins of presumption?

"Q. 98. Why doth accepting of Christ, and resting on Him necessarily presuppose conviction of sin ?

"Q. 102. Can a person have a saving interest in Christ, not being assur'd of the same?

"Q. 103. How doth God manifest His attributes in the salvation of believers, and damnation of hypocrites and unbelievers?

"Q. 104. Why doth the Lord frequently exercise the wicked with prosperous and the godly with adverse dispensations of Providence?

"Q. 108. What's the difference between faith and pride in the heart under sufferings?

"Q. 112. How doth the justice of God appear in laying original sin, to the charge of all Adam's posterity, since none of them actually committed it?

"Q. 114. How should a person carry under the hiding of God's countenance?

"Q. 116. Whence is it that prayer is so necessary a duty to believers in this world?

"Q. 121. How is a believer to carry under hardness of heart?

"Q. 124. What's the difference betwixt the workings of the Spirit agt sin in the soul and the working of a natural conscience ?

"Q. 126. How are we to glorify God in all our actions?

"Q. 127. Are the wicked bound to pray?

"Q. 135. What advantages accrue to a believer from his assurance of an interest in Christ?

"Q. 141. What means shall a person use to wear off the contracted habits of a predominant sin?

"Q. 143. What's the work of the Spirit of God in conversion? and whether man be active or passive in his own conversion?

"Q. 146. How shal a person after he has covenanted come to know whether he has done it aright or not?

"Q. 149. What's the difference between sin in the godly, and sin in the wicked, when in the same degree?

"Q. 157. Whether doth faith justify as a work or as an instrument?

"Q. 166. Wherein lies the difference betwixt faith and assurance?

"Q. 167. Wherein consists the nature of justification?

"Q. 168. How shal a person attain to true and saving faith?

"Q. 172. Can a regenerate person sin deliberately?

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"Q. 174. Wherein consists the nature of sanctification?

"Q. 177. What is the danger of delaying the work of our salvation till we come to a death-bed?

"Q. 179. Whether is faith or repentance first wrought in the soul at conversion?"

These specimens of the questions discussed in the praying society, explain why the early members of the Secession were not only distinguished for personal religion, but also as expert theologians and skilful controversialists. Dr. Mackelvie says that "these societies rapidly declined after 'The Breach,'" in 1747. The old record to which we are indebted for so much information about the St. Andrews' society does not show when it was broken up, but it seems to have been between 1733, when they ceased to record their questions, and 1756,<sup>1</sup> when the following was written after them.

"Some students of philosophy having mett in society according to rules and method above of [said] last year upon Jan. 13th, 1756.

"These students of philosophy following met and agreed to meet once weekly while they continue at this University for the above end, and in testamony of their approbation of meetings for prayer and conference they have after perusal of the preceeding rules and questions subscriv'd their [these] presents at St. Andrews this 11th of February, 1756.

Peter Watson. Tho. Litster. James Bennet.

May we not appropriately close the old record with the words of the Prophet? "Then they that feared the LORD spake often one to

<sup>1</sup> It is not impossible that this society may have been continued without interruption for a much longer period, as a fellowship-meeting of long standing was kept up in St. Andrews until the middle of this century. One of the three last members of which died last year.

#### THE NATIONAL CHURCH :

another : and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

[We shall be glad if any of our readers, lay or clerical, will favour us, for publication, with short papers in answer to any of the questions discussed at the meetings of the old St. Andrews Praying Society.—ED. O. S. M.]

# "THE NATIONAL CHURCH—AN APPEAL AGAINST DISESTABLISHMENT "\*—A REVIEW.

WE have seldom sat down to the perusal of a book with a stronger determination to be pleased, than in the case of the little volume before us. The very title, "The National Church—An Appeal against Disestablishment," was positively charming. In a comparatively narrow compass a great subject is discussed; and instead of the age-bedimmed musty tomes over which we are frequently compelled to pore, here was the luxury of a bold type on brilliant paper. Other circumstances as well, connected with the book, enlisted our sympathies; and, amidst much modern rubbish on the subject we promised ourselves for once a real treat.

No branch of the Christian Church, perhaps, has had a more chequered history than the National Church of Scotland. Although Christianity at a very early period reached our shores, for many centuries it attained little more than a bare existence. Romanism laid hold of the sovereign and upper classes, the people being little other than serfs; and under a load of superstition, idolatry, and ignorance the country groaned for ages. But this state of things was not destined to exist for ever. In the orderings of Providence the smouldering embers of evangelistic truth, and a panting desire after what might be called "The Unknown God," were fanned into a flame. The effect of the first outburst was the martyrdom of some unbending patriot confessors of Jesus Christ; but out of their ashes Truth and Conscience rose and triumphed, and the domination of Rome in Scotland was overturned. One result only could follow. Civil and religious liberty were substituted for tyranny and intolerance ; the Bible was opened and set free to all; and salvation by "free grace," instead of human merits and the like, was proclaimed from the pulpit. The nation, as such, espoused the cause of religious and ecclesiastical reform, abolished the Romish religion, and in its room adopted and established the "true evangel of Jesus Christ." Such may be designated a bird's-eye view of the reformation from

\* Edinburgh : W. P. Nimmo. 1878.

#### AN APPEAL AGAINST DISESTABLISHMENT.

Popery, and the suddenness, wisdom, and peaceful manner in which this great change was effected is matter of astonishment to the present day.

Although it is not our purpose here to write history, a few historic particulars are necessary for rendering intelligible the subject of the As already indicated, an open Bible, and the present review. preaching of the gospel in its purity and simplicity, may be said to have constituted the foundations of the Protestant Reformation. But these, of themselves, were insufficient for a permanent structure like the Church of Christ. A formal creed as a bond of union and test of communion, had to be prepared, and a form of government adopted, that everything might be conducted decently and in order. The first of these emanated in a formal Confession of Faith; and in regard to the second, our reformers, to use their own language, "took not their example from any Kirk in the world-no, not even from Geneva," they drew their plan immediately from the Scriptures. Avoiding the Erastian and graduated scale of vassalage of the Episcopal system on the one hand, and the undefined and nondescript system of independency on the other, they adopted the Presbyterian model as given to the Church by the inspired writers of the New Testament. The creed and order of the Reformed Church, as thus drawn up by the ecclesiastical authorities, were submitted to the civil representatives of the nation, approved and adopted by them, and subsequently sworn to in the National Covenant.

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The connection thus formed between the Church and the State has been admitted, even by the opponents of all establishments, to have been the best the world has yet seen. It was in fact too good, too Scriptural, and too well adapted for promoting the great ends of the Christian Church, and the repression of evil, to exist long without opposition. The king, court, commons, and many of the lower orders felt the power and faithfulness of the Church in these respects, and the result was various encroachments on her rights, and the liberties of her assemblies, and ultimately attempts were made on her very existence. At length the enemy prevailed. Presbytery was superseded by Prelacy, and that system maintained a domination in Scotland for nearly thirty years. Prelacy, like her sister Popery, can brook no rival. Not satisfied with the superiority it attained in 1636, a still more Popish liturgy was introduced, and that was the means of ringing its knell for the time. The National Covenant was renewed, the Glasgow Assembly (1638) followed, and Prelacy in turn was overthrown. Perilous times bring distant relations into closer alliance. The friends of reformation, and liberty, in England, sought the cooperation of their brethren in Scotland; the Solemn League and Covenant and Westminister Standards were the result; and for many years the reformed religion prospered in the land. On the restoration of Charles II., unhappy times again overtook the Church of Scotland. One of the most furious persecutions ever inflicted on the Christian Church ensued ; and, to the everlasting disgrace of Scottish Episcopacy, was carried on for twenty-eight years. During that period the Presbyterians, or Covenanters, as they were commonly

called, were nearly extinguished; yet, in what might be designated their death struggle, they triumphed. A tyrant was hurled from the throne, and a glorious and bloodless revolution achieved. The settlement that followed was sadly defective so far as the Church of Scotland was concerned. Peace and liberty were secured, and the survivors of the despoiled Presbyterians restored to their former positions. But her standards, either of doctrine or government, were not assigned the high Scriptural recognition they previously possessed. So far as the State was concerned, they were sanctioned as mere political expedients suited to the exigencies of the time, and as for the national covenants, they were simply ignored.

Apart from the Confession of Faith, there were two points to which the Church of Scotland attached the utmost importance from the very beginning, and in regard to which she never yielded her judgment,-the freedom and independence of her Assemblies, and the rights of the people in choosing their ministers. The former of these was frequently interfered with, under royal authority, both before and after the Revolution, and in several instances that authority was disregarded by the General Assembly. The latter, the rights of the people, were as jealously guarded and vindicated by the Church. The First Book of Discipline, drawn up by Knox and his colleagues, declares on this head : "It appertaineth to the people, and to every several congregation, to elect their minister." The Second Book of Discipline declares : "It is to be eschewed that any person be intruded into any of the offices of the kirk contrary to the will of the congregation to which they are appointed, or without the voice of the eldership." Further, "And forasmuch as that manner of proceeding hath no ground in the Word of God, but is contrary to the same, and to the said liberty of election, they ought not now to have place in this light of reformation." In the year 1649, a period greatly distinguished for religious prosperity and ministerial faithfulness. patronage was abolished by Act of Parliament. "And considering," the Act declares, "that patronages and presentations of kirks is an evi and bondage, under which the Lord's people and ministers of thimes land have long groaned, and that it hath no warrant in God's Word but is founded only on the canon law, and is a custom Popish," th. estates of parliament do therefore "discharge for ever hereafter and patronages and presentations of kirks, whether belonging to the Kinger, or to any laick patron, presbyteries, or others within this kingdom. and the mode in which ministers should thereafter be called and settled was left in the hands of the General Assembly. At the Restoration, this Act was repealed, and patronages restored. In 1690, they were again abolished as a part of the Revolution Settlement, and again imposed by the government of Queen Anne, in 1712. This Act continued to regulate the settlement of ministers in the Established Church till 1874, when it was abolished, and the details of the new arrangement were left to the General Assembly, very much the same as in 1649. Great mischief was wrought in the Church, and to the cause of religion by the operations of patronage. It was the procuring cause, directly or indirectly, of all the secessions that have

taken place from the National Church; of the Disruption of 1843; and to it may be traced much of that spirit that now aims at the overthrow of all national establishments of religion.

The accuracy of these outlines of the history of the Church of Scotland will not, we think, be disputed. Much has been written on the subject, on both sides of the question; the subject seems almost inexhaustible; and the author now under review has furnished his quota.

However much we may differ in opinion with our author on some points, and strongly disagree with him on others, it is impossible not to respect the earnestness and ability which characterise his pages. He is opposed to disestablishment in the ordinary acceptation of the term, he holds the principle of national religion, and of national establishments of religion. And so earnestly and anxiously does he press his convictions on these important points that he would consent to a virtual disestablishment of the present Church and to the erection of another in its room of a truly national character, with doors so wide and easy as to admit everybody in the land. In this proposition, in the abstract, we agree with him entirely. We had such a Church in a large degree, in the concrete, at the Second Reformation, and we pray, preach, and testify for its restoration. Extremes, however, are said to meet, and this is a partial illustration of At the Reformation spoken of, the reformers aimed at union not it. only in Scotland, but in the three Kingdoms-Scotland, England, and Ireland, and at the nearest possible uniformity, in doctrine, discipline, and government. Our author would be content with a combination of a very different character, and it is here we disagree with him, and get upon another set of rails, as the following quotation will show :---

"It is cheering," he writes, "to turn aside for a moment from considering the conduct of some of the heads of our Churches, to contemplate the noble Christian example of our beloved Queen. Year after year, as she visits her Highland home, she not only attends the Church of Scotland, but holds communion with it. She, who has been accustomed from her childhood to the noble liturgy of the Church of England, and to all the pomp and ceremony of its service, .... she, nevertheless, erects no Episcopal Chapel at Balmoral, nor brings an English chaplain with her. What matters it to her, any more than it should do to us, whether the government of the Church be Presbyterian, or Episcopalian, whether we follow a liturgy or have an extempore service! whether our praise be led by a precentor or an organ? Our faith is one. It is that alone which will save us. It is in defence of that only that we can be excused for making a breach in the Church of Christ." We feel sorry at finding such sentiments as these proceeding from one so learned, so intelligent, and so able to discriminate, as the writer. We could freely excuse, on conscientious grounds, a condemnation of Presbytery, or a vindication of Episcopacy, but on no ground, human or divine, could we submit to their being dished up together in this fashion. As. matters of fact we take decided exception to the above sentiments.

In various particulars, Presbytery and Episcopacy are as opposite as the poles; they cannot both be founded on the Scriptures; we believe we could prove much of the episcopal system to be unscriptural; and in particular the faith of the two Churches is not identical. We yield to no one in loyalty and high esteem, in respect of Her Majesty, and our admiration would be all the stronger if she were more consistent as a Christian lady. An argument founded on her inconsistencies in religious matters is surely a miserable shift, and we shall only say that if the minister of Crathie was a faithful man, as his vows require him to be, his communion table would not be open to noble, or even royal, episcopalians. This, however, is the sort of union and communion our author admires and commends for our imitation. But he should know that the practice is a tender one, even for Episcopalians. Her Majesty's conduct has been commented on in far stronger terms, by Prelatic dignitaries, than we have done, and we do not blame them very much for it. A beautiful illustration of Prelatic liberality in this direction. occurred, not many months ago, in the case of Principal Caird of Glasgow. The Principal was invited by Dean Stanley to preach in Westminster Abbey, in return, we presume, for some kindred service on the part of the Dean, and preparations were made for the occasion. But the Bishop of London, said, No.-Even you, Dean Stanley, shall not admit this unordained Presbyterian, learned Principal though he be, into your consecrated pulpit. Principal Caird had, in consequence, to be content to preach from the floor. We could hardly conceive a more contemptible position than that occupied by Principal Caird on that occasion, or a more high-handed and intolerant act than that of the metropolitan bishop. Such, however, is Episcopacy -essentially intolerant, and we may say of it in general, what a London newspaper said of the late Bishop of Brechin, if he had lived in the times of Laud, he would have been a conscientious persecutor.

Two chapters of the book under review are devoted to the origin. history, and effects of tithes, or endowments, and of patronage. On these subjects the author has bestowed considerable pains and research; but we must confess ourselves far from satisfied, even granting his facts, with his deductions and conclusions. The Church of Scotland has been in possession of certain revenues for hundreds of years; her rights in them have been confirmed both by prescription and Acts of Parliament; these rights have never been questioned; and it cannot therefore be of the least consequence at this time of day. how they originated. Parliament may have the power to take them away and disendow her and may ultimately do it; but until that is seriously proposed the question may be let alone. If, however, a lordly and Erastian supremacy, and a patronage law, are to be exacted as the price of these endowments, the subject assumes a very different aspect. This idea was long held, and acted on, in Scotland, and although utterly inconsistent with the principles of the age, it has its adherents still. It is not surprising to find our author among this antiquated class. We have shown his leanings to the Church of England, where unmitigated patronage reigns, and it is quite natural

#### AN APPEAL AGAINST DISESTABLISHMENT.

and consistent that he should hold similar views in respect of the Church of Scotland. He admits that patronage has done "much mischief;" and although now abolished he thinks we may have to return to some modification of it. The original patrons, according to his theory, took the Church by the hand when she was poor and needy; yet, with vile ingratitude, the Church came to claim the benefits they bestowed as her own, and at the same time would have patronage abolished. He gives the Church no credit for again asking the removal of patronage as an "insupportable grievance;" his praise is all to the patrons for their display of Christian principle in surrendering their legal rights, although a goodly number of them, as we know, exacted their pound of flesh. From his conflicting and heterogeneous remarks on the subject it is difficult to ascertain what he really would be at. This one thing is clear, if he had been a member of the General Assembly of 1732 he would have voted with the majority in drawing the cords of patronage more tight around the necks of the people.

On this particular branch of the subject we might cut the writer short by taking our stand behind Knox, Melville, Henderson, and the other distinguished lights of the reformation periods. We fondly hope, so far as Scotland is concerned, that patronage will now be for ever a thing of the past, and we quit the subject for the present by quoting the following passage from the historian M'Crie :---" It is quite needless, then, to discuss the general question of patronage. It is unnecessary to enter into the history of the practice, or to trace it to its obscure and disreputable origin in the sink of the canon law. It would be superfluous to show that no such thing as patronage, in the modern ecclesiastical sense of the word, was known long after the Christian Church was established by the empire; that she was in possession of houses, and lands, and rents, for centuries before she was subjected to the bondage of patrons; that the right of presentation, when conferred, was expressly declared to be ex gratia; that it was at first bestowed as a personal favour upon the individual, as a testimony of gratitude for services done to the Church ; and that it was afterwards conferred by grants from popes and bishops, on persons and their heirs, who had done nothing to merit the privilege, until it came, at last, to be extended over all the Churches, including those which had never been indebted to any patron for pecuniary aid. In fine, it is unnecessary for me to demonstrate that the continuance of this servitude is inconsistent with the inherent freedom of a Church, and that the long-boasted-of liberties and independence of the Church of Scotland must be in a great measure nominal, so long as a sentinel is placed at the door of each of her 900 churches, without whose permission no minister can enter, and so long as a power, chiefly foreign and extrinsic, has the right of directly

or indirectly filling her judicatories, and directing her councils."\* As already indicated, the grand object our author aims at is the reconstruction and modification of the Scottish Establishment, so as

\* Miscellaneous Writings, page 618, et seq.

to receive within its pale all the other Presbyterian Churches in the country. Along with this he would demolish a large proportion of the existing ecclesiastical buildings, so far as ecclesiastical purposes are concerned; and, of course, dispense with a corresponding proportion of ministers. By this process, as shown in elaborate statistics and calculations, a positive annual saving of £700,000 would be effected. In working out these calculations some heavy charges are brought against the Presbyterian bodies outside the Establishment. According to the writer they have erected churches, "not required except for the purpose of promoting denominational rivalry," and he condescends on particulars, though the names of the localities are prudently withheld. Notwithstanding his gushing desires for unity and brotherly love, a sad mixture of the negative element comes to the surface. An eminent writer remarked, many years ago, in regard to the Established Church, "If the people of Scotland choose to pay for what they could get for nothing, it is clear they have been done a great injustice." The same may truthfully be said still. In 1733, Erskine and his brethren were driven out of the Established Church; and in 1843, the non-intrusion party, professedly at least, left her communion on kindred grounds. Right or wrong, these parties were surely entitled to credit for acting conscientiously. That admitted, they had their Church organisation to maintain, and ordinances to support for those who adhered to them, though in many places their numbers might be scanty. This to them was matter of conviction, and of conscience, and to pronounce their conduct as nothing better than denominational rivalry indicates in a strong degree the absence of that spirit which "thinketh no evil." In political and other worldly circles, mutual respect is paid to conscientious differences of opinion. Not so in the Church. There, if for conscience' sake persons are content to pay for what should be supplied to them without money and without price, they are certain of being pronounced by a certain class, as mere rivalists. These know-nothing or no-profession sentiments remind us of the old doggerel lines :---

> "Papist or Protestast, or both between, Like good Erasmus in an honest mean; In moderation placing all my glory, While Tories call me Whig, and Whigs a Tory."

In descanting on patronage, our author brings an equally ungracious charge against Dissenting Churches. While they condemn patronage in the Established Church, they are, he alleges, guilty of the same thing. We cannot afford space for quotations, but in effect he says, the man with the gold ring and gay clothing, the man who contributes most to the funds, is as much a patron among them, as the legal patron is in the Establishment, and therefore they have little room to complain. This allegation, true or untrue, is at least bad logic. No one has yet discovered the art of making two blacks produce a white, and until that can be done his reasoning is a mere beating the wind. We have not entered at all on the Scriptural argument against patronage. Our object was sufficiently gained by showing that our

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reformers considered it unscriptural, and we have satisfied correctves that they were right. With regard to that species of tatronace which is inseparable from social position, high moral character, and Christian consistency, we believe it has always existed, more or less, in every branch of society, civil or ecclesiastical, and that it will do so, so long as persons of that stamp take a part in public affairs. Bot that dimenting congregations are ruled in the choice of their ministers. by one or two individuals who may be possessed of wealth, and are liberal, we unqualifiedly deny. We have had the means of knowing the history, and the practice, of the Presbyterian bodies outside the Establishment, as intimately as our author can possibly have had, and we have no besitation in pronouncing the charge here www. against them, a pure misrepresentation. We have known individuals have the congregations with which they were connected because special deference was not paid to their wishes, but never a single instance of the contrary.

Genuine Presbyterians have always been jeakons of their rights and privileges, and ever ready to defend the one, and exercise the other. Presbytery was the grand bulwark of the Reformed Church: the Church of Scotland viewed it as the only form of Church government sanctioned in the Scriptures, and she would no more have parted with it, than with her Confession of Faith. Charles I. declared Presbyterianism a religion "unfit for a gentleman;" Jeffreys, a Lord Chief Justice of England, affirmed in fiendish wrath, from the bench, "I can smell a Presbyterian forty miles ;" and if the Presbyterians of the 17th century had complied on that point, they might have been anything else, so far as their persecutors cared. It is quite true, as our author says, that " in the Church of England, the rights of the patron are absolute, yet he never heard any member of that Church speak of it as a grievance." For the same reason the negro hugs his chain-neither have tasted the sweets of natural rights and of freedom. In Scotland it is not so. The Covenanters died in behalf of that freedom, of which Presbytery is the symbol, and we prav and hope that their descendants will never surrender it for a mongrel Episcopacy, or anything else.

Our author pleads earnestly for union, and we admire the warmth with which he urges his views on the subject, and presses it as a duty. On this point, we think, we represent his sentiments fairly, by saying that he attaches almost no importance to ecclesiastical organisations; to any particular form of Church government; or to what we call purity of worship. Whether he has any fixed or defined views as to the doctrines of religion, it is impossible to gather from this publication, but judging from what he does say, we think they must be of a very general and vague description. Under the designation, "National Church," he would open a wide door to the most discordant elements. If something like *external* harmony were preserved, his object would be attained, and a miserable attainment it would be. A Church constructed on his model, could have no power in the world, either for good or evil; it could bear no decided and definite testimony for divine truth; and it could have no terms of communion,

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for the instant a test should be applied, it would fall in pieces. It is deeply to be regretted, that one who can write so well, should have expended his strength on a phantom such as this—a scheme, which in itself is impracticable; and though it were possible to bring the inadhesive particles together, they would prove to be,—what a distinguished independent lately said of his own denomination—"a rope of sand."

Of all such tampering and tinkering, the sincere lovers of the Church of Scotland may well say, "Save us from our friends." These *quasi* reformers don't have the ring of the pure metal. We call on every leal-hearted Presbyterian to resist all such dissolving views in respect of truth and duty. And we earnestly beseech them to rally round the time-tried and blood-stained banner for Christ's Crown and Covenant. We want Christian patriots enlisted in the cause—" men who will dare to be free, amidst a nation's slavery;" such men as were promised to Israel of old—" who shall build the old waste places, and raise up the foundations of many generations."

# Literature.

Theological Lectures on subjects connected with Natural Theology, Evidence of Christianity, the Canon and Inspiration of Scripture. By the late William Cunningham, D.D., Principal and Professor of Church History, New College, Edinburgh. London: James Nisbet & Co., 1878.

THE appearance of this massive volume of Lectures, the ripe product of the master mind of Principal Cunningham, cannot but be hailed by many with feelings of most grateful satisfaction as being in itself most valuable, and as singularly opportune at the present serious crisis in the ecclesiastical affairs of our land. It was with such feelings we observed the announcement of its contemplated publication; these feelings were increased when the book came into our hands, and we had glanced over the headings of its fifty-one Lectures; and now that we have enjoyed the privilege of making ourselves acquainted with the wealth of its varied contents, we can with sincerity say that our high expectations have been realised, and we feel unspeakably grateful for such a masterly and timely vindication of divine truth in connection with many of those fundamental questions which are now being so seriously agitated throughout the Churches. We have been given to understand that the proposal to issue the volume met with rather a cold reception in certain influential quarters where "the party of progress" in the Free Church meets with favour and encouragement. And this is hardly to be wondered at. We rejoice that Mrs. Cunningham felt it to be a duty she owed to the cause of truth which was so dear to her revered husband to comply with the urgent requisition of a large number of those who heard these lectures delivered, that they should be given to the public; and we earnestly trust she will have her reward, in part at least, in seeing the work appreciated as it ought to be, both for its own high

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intrinsic value, and for the sake of its author, than whom Scotland has not produced, in recent times; an abler and sounder exponent of our grand old Reformation theology.

In a strangely depreciatory review of this volume which appeared some time ago in the Daily Review newspaper, evidently written by one in sympathy with the views of the "higher criticism" school, it was in effect stated that Principal Cunningham was not in his element when treating of apologetics, that he was far too sure about things, that since his time men's views on various subjects had undergone great changes, and that it would have been better for his reputation as a theologian, if the work had not been published. And regarding the Lectures, the reviewer ventured to affirm, that they had never been revised by the author, in the face of the statement in the preface that Mrs. Cunningham "was very desirous that they should be published, because she was aware that her husband had bestowed much care and labour upon their composition and revision, and that he had attached a special value to them as the first fruits of his professorial labours," and surely she should know better about their revision than the person who has been guilty of the bold discourtesy of asserting the contrary. So far from agreeing with the opinion that it was too late to publish these Lectures, it looks to our mind as if their publication had just been delayed by a special providence till the present time, for at no former period since the author's lamented death would their appearance have been so seasonable and so likely to help the cause in vindication of which they were written, the cause of Scripture truth. Most fully do we agree with the esteemed editor of the work, the Rev. Dr. Thomas Smith, when he remarks. with reference to the probable objection to its publication so long after its composition, "that if Dr. Cunningham had been alive now, and had been writing on the same subjects, his manner of treating them would have been somewhat different from that in which he treated them five-and-thirty years ago. But in this work he has so established positive truth and so comprehensively dealt with the principles of all objections that can possibly be brought against it, that the defences he offers are in great measure applicable to all the forms which these objections may assume from time to time. Euclid's Elements, and Bacon's Norum Organum, and Butler's Analogy, are never out of date, and I venture to think that the same remark will prove to be applicable to Cunningham's Lectures." This is emphatically true and admirably stated and thoroughly to the point. For what are most, if not all, of the new phases of error that are now presenting themselves so thick and fast, through the erratic workings of the much-lauded unsanctified "historical spirit," but just old, oft-refuted errors and exploded heresies revived and set off in a modern garb. And though it may be the case that "a vast revolution has taken place in the views that men take of the universe," since Cunningham wrote, we are certain that few, if any, thoughtful and candid readers will be ready to agree with the reviewer already alluded to when he ventures to say, with regard to the task of restating the arguments of natural theology with reference to the views

of the world now so prevalent, "that the Christian apologist will get little or no help from these lectures." For our part, we should be inclined to set but a low value upon the work of any Christian apologist, who should go with unprejudiced mind to this noble volume, and come back saying he could get little or no help from it. But even granting that Cunningham's method of treating some of his subjects may not be exactly what certain erroneous views now propounded may seem to demand, the "positive truth" on these and all the questions handled is so clearly set forth and so conclusively established, that the task of bringing it to bear upon any new-fangled theory for its exposure, is rendered a comparatively easy one to those who know how to make use of intellectual and spiritual weapons laid ready to their hand.

But it is more than time we were conveying to our readers some more definite idea of the valuable contents of this volume. The . title of the book indicates succinctly the comprehensive general questions handled in its pages. It is not sent forth as an exhaustive treatise on the subjects there mentioned-Natural Theology and the Evidences of Christianity, and the Canon and Inspiration of Scripture, but, as Dr. Smith observes, "it is rather a book that may be profitably studied, along with standard works on these subjects." In the opening lectures, the author takes up the different branches of theological science, shows their character and wide extent, and the order in which they should be studied; and then he refers in one or two lectures to the spirit and manner in which all theological study ought to be prosecuted, dealing faithfully with the hearts and consciences of his students, and giving much wise counsel. After indicating the method of the course to be pursued, and showing that while natural theology is of itself insufficient, it is the basis of the evidences of Christianity, the lecturer goes on to discuss very fully the great subject of these Evidences-external, internal, and experimental-introducing, in the course of his discussions, interesting references to a number of the leading writers by whom this subject has been handled in past ages. Then follow lectures on the questions of Inspiration-the Canon of Scripture-the Sufficiency of Scripture in opposition to Tradition, &c.-the Interpretation of Scripture-the Duty of Searching the Scriptures-the Need of the Agency of the Spirit-and a variety of other cognate topics, which we have not room to specify, of deepest interest to the student of theology, and of great importance at the present time. As all readers of Dr. Cunningham's works know, his great forte lay to a large extent in his setting forth with remarkable clearness and precision, force and fulness, the exact "state of the question," to be handled, and throughout these splendid lectures we meet with many displays of his "logical power," and "massive strength," in this direction, followed by skilful massing of arguments on the side of truth, and against opposing error; and, along with this, most valuable directions given as to what works should be consulted and studied on the several topics discussed. The six lectures on the vitally important question of Inspiration, are perfect masterpieces of sound exposition, conclusive reasoning and trenchant reply to objections urged, the

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view advocated being the unpopular, but only consistent and satisfactory one of *plenary verbal inspiration*—the doctrine so fully expounded and established by one of Cunningham's literary executors, the late Professor Bannerman, in his masterly and exhaustive work on the subject, of which by the way there is need, we believe, of a new edition.

We expected to have had space for a few extracts, but we find we must hold them over for the present, and conclude by bearing our humble testimony to the inestimable worth of this noble volume, and wishing for it a large circulation. While it is a book which all intelligent persons in sympathy with its subjects could read with delight and profit, it is pre-eminently a work for ministers, and especially for theological students, and it occurs to us that no small service might be done to the cause of sound theology in our pulpits at the present time were the several Churches to place this volume in the hands of all their students and take them bound to study it. It would do them more good that a score of German authors, even though they possessed and exercised the power of extracting from them all the "true" and rejecting all the "false."

## The Destiny of the Wicked. By the Rev. A. M. Wilson. London : Hamilton, Adams, & Co.

This is a comparatively small book, on a great and momentous subject, yet within the compass of its 160 pages, the author manages to touch, in a very calm, and reverent, and satisfactory manner, upon most of the points raised in the discussion of this question. Very justly does Mr. Wilson observe in his prefatory note that "there are few subjects of greater practical importance." "If," he says, " the doctrine of universal salvation be well founded, it cannot be too earnestly advocated and proclaimed to the world. But if it be, as we think, one of the most dangerous errors of modern times, fitted to loosen the bands of righteousness, and to encourage sinners in their wickedness, it cannot be too severely tested and exposed." The thorough testing and exposure of this dangerous error here given, takes the form of a review of a volume entitled Salvator Mundi, by the Rev. Samuel Cox, editor of "The Expositor," and author of a number of expository works held in high esteem by many.\* We regret that we do not happen to have seen this book, though we were aware of its general character and design, so that we are hardly in a position to pronounce upon the justice of all Mr. Wilson's criticisms; but as the passages specially taken up are quoted at length, and as these appear to be very fairly dealt with, we may reasonably conclude that the entire work is of this character. It consists of five chapters, subdivided into a number of sections, which treat of "The goodness and severity of God," "The nature and design of future punishment," "The award of future punishment," "The place of future punishment," "The duration of future punishment."

• The volume is described by its reviewer as "on the whole a calm, clear, concise and eloquent argument, in favour of the ultimate salvation of the whole world."

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Under all the points discussed, Mr. Wilson brings Mr. Cox's views to the test of Scripture, and finds them not only sadly wanting, but positively at variance with the plain teachings of the inspired Word. Mr. Cox claims to be a great expositor, but some of the samples of his exposition here subjected to examination, are sorry ones indeed, and show to what forced constructions and interpretations some men can have recourse, in order to bolster up a pet theory, or sustain a foregone conclusion. Like all writers, too, against the orthodox doctrine on this subject, Mr. Cox can "indulge in rhetorical extravagances which totally misrepresent the views of his opponents." When will those who labour to discredit and overturn "those things most surely believed among us," take the trouble to make themselves really acquainted with the views they set themselves to oppose, so as to avoid grossly misrepresenting them ! It is an easy matter to draw a caricature of a certain doctrine, and then hold it up to ridicule, but we have yet to learn whether this is an honest and honourable way of advancing any cause. Without committing ourselves to every argument employed, or mode of expression used in the book, we very heartily commend it as ably written, and as evidently fitted to prove a useful antidote to the dangerous heresy of universalism as set forth in the work so trenchantly reviewed.

The Titles of the Psalms.—A Sermon preached at the (Covenanted) Church of Scoland, Cheltenham, by James E. Walker, M.A., (Corpus Christi College, Oxford), minister of the Gospel. Cheltenham : James New, 371 High Street.

WE must confess to a little disappointment on reading this sermon from the pen of our talented brother in Cheltenham. Not that there is not much in it to be admired and fitted to edify-much that the Biblical scholar will be pleased with, and that the spiritually-minded reader will relish. But it seems to us that Mr. Walker, in his eager desire to discover "hidden mystical meanings" in the Titles of the Psalms, imports into a number of these Titles-even granting their inspiration-what they do not contain, and were never intended to convey. It is rather perilous work to set out on a search for "hidden mystical meanings" in the words of Scripture, and we fear Mr. Walker, in the latter portion of his sermon, shows a tendency to carry this to an extreme, in finding descriptions of, or references to, Christ in all those Titles which he designates "mystical." We have no sympathy with those who cannot find Christ in the Psalms at all, or who find Him but seldom; but the other extreme of finding Him everywhere ought also to be carefully avoided. We observe Mr. Walker finds fault, and perhaps very properly, with those who dislike what they are pleased to term "a hyper-spiritual or fanciful exegesis;" but surely it is fanciful to a degree to represent, as he does, the five books into which the Psalter was divided by Ezra, (as is supposed) as "pointing to the crucified One with His five wounds -to His two natures and His threefold offices depending thereupon." While we thus frankly take exception to these things in the sermon, we rejoice to acknowledge the evidence it affords of the author's wellknown scholarly attainments, and of his gifts as a preacher. From

#### A WORD FOR THE SEASON.

rst to last it is all aglow with that spiritual fervour which is kindled ad sustained in the preacher's soul by a loving admiration of the matchless One of whom the Psalms are so full.

## Vofessor Smith's Case. The Speeches of the Dissentients on the Second Amended Charge, in the Free Presbytery of Aberdeen, on the 12th, 24th, and 26th Sept. 1878, with an Appendix. Edinburgh : Maclaren & Macniven.

'HESE are very able and valuable speeches, well worth preserving, and re are glad they have been given to the public in this form. A comlaint has been made that this and similar productions on the same ide of this great controversy, have been published and circulated mong Free Church ministers and elders, with the view, as is lleged, of influencing them in the part they may yet be called to ake as members of the Ecclesiastical Courts, before which this case nust again come up for discussion and decision. But has not rofessor Smith himself made his appeal to his brethren in the "hurch and to the world in the very same way, by publishing his eplies to the libel, and have not some of his friends also resorted to samphleteering in his defence? So that if the one side are wrong in cting as they are doing, the other side are equally so. Moreover, now can those who are to adjudicate in the case do so intelligently without full information on the various points involved, and ought they not therefore to welcome every publication that helps to supply this, no matter from what quarter or side it may come ?

## A WORD FOR THE SEASON.

WHAT has the *past* been to us, and what is the nature of that influence which it is now exerting upon us? Has there been waste of life, waste of power, waste of feeling, waste of mind, waste of soul? And is it this waste that is now telling on us, and making us so unlike what we ought to be? Have these twelve past months been but links in a long chain of vanities, pleasures, dreams, disappointments, follies, sins? And is it this that is now telling upon our present, and stamping it with a character which we feel to be infinitely undesirable, as well as perilous in the extreme? Let us deal honestly with ourselves. Let us examine our present : let us understand its connection with the past; and let us gather up eagerly the teachings which such a scrutiny must inevitably present to us. So shall the past not be wholly lost; so shall the present be extricated from the connection in which it stands with past evil; or rather, all that evil shall be turasmuted into good.

What is the *future* to us? It stands before us, with its cloud of uncertainties, and into that cloud we must enter. Is it then exercising a right influence upon us? Are we better men because of this prospect? Are we becoming holier, thue, greater, more fervent, more prayerful, more watchful? It is said that men hving in a region of mountains, whose peaks and cliffs are the resort of the mist, and the tempest, and the thunder, acquire a higher character and a bolder will ; so ought it to be with us; looking perpetually on that mountainous future that faces us, with all its crowding mists, "what manner of persons ought we to be in all holy conversation and godliness."

To speak, however, of our connection with the past and the future, is to speak "greely. Connection with the great Being in whose hands are all our pasts and presents and futures, is the really weighty point. His being and will spread over the whole breadth of these three regions of life; for He "was, and He is, and He is come;" and He is "the same yesterday, and to-day, and for ever;" "from evelasting God." And that it may be well with us, He and we must be at one—having no separate interest, or walk or will. Disjunction,

#### JESUS CALLETH CHILDREN.

alienation, enmity, in such a case, can be to us nothing save sorrow and and alarm. If during the "yesterday" of our life, we have secured this through the reconciling and cementing blood, then it is well with us " and it will be well with us "for ever." But if there be still no sure reconc and no conscious relationship, then is our whole being, with all its inter hopes, and longings, still in jeopardy, like a ship without anchor, sail drifting shorewards, in the night of storm.

We are moving forwards to the great goal of being. The Judge stand re the door. The minutes of our day of grace are running out. C ore is ending. The leaves have fallen again; the fields are bare, fore the door. more is ending. skies are dull, as if all life were at ebb. We have crossed another ridge

and are now down in the valley, preparing for another accent. But is *all right with us?* Is God upon our side? Is the world benefect? Is the kingdom secured? Has the past year done wonders for u as to our entrance on the new life, or our progress in it? Or has it left triffers and prodigals, with darkness around us and uncertainty before up the discourse of division and the discourse the di out the possession of divine gladness, or the hope of the divine inheritance nothing but a desperate and blind security, or a fearful looking for of jud

Unready sinner! Yonder is the Judge, and the throne, and the g crowd, waiting their sentence! Hear the shout, and the trumpet, thunder and the voice of Majesty! Are you looking out, or are you AWAKE THOU THAT SLEEPEST. - 5

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"Suffer the little children to come unto me, and forbid them not, for of such is the k of heaven."-MARK X. 14.

Ho, children ! Jesus calls for you,

Come, then, make no delay. Though you be vile, and guilty too,

He seeks such ; come away.

His blood will wash out every stain, And for your guilt atone ;

Will raise you from the dust to reign Beside Him on His throne.

Come, children, is His gracious voice Still echoing from His word,

Behold I stand and wait your choice To take me for your Lord.

In heaven many, once like you, Who see my Father's face.

Adoring, own their glory due

To my redeeming grace.

Come Now : the thread of life is frail, The foot of Time is fleet.

One hour's delay you may bewail Before the Judgment seat.

That day comes hastening on apace, When none shall slight His call.

Then those who now resist His grace Under His wrath shall fall.

**R.** [

GLASGOW, 1st January, 1879.

PERTH AND ABERDEEN PRESBYTERY .- At a meeting of this Presbyte at Arbroath on Tuesday, 26th November, Mr. Stirling reported that preached and presided at a moderation in Dundee on the evening of N 11, and that a unanimous call had been issued by the congregation favour of the Rev. Peter M. Vicar, Coupar-Angus. The call was laid table, and the Commissioners from the Dundee Congregation were hear support. The Presbytery thereafter sustained it as a regular gospel call, a the next meeting to be held at Dundee on Tuesday, 7th January next, v call will be finally considered.

## THE

# ORIGINAL SECESSION MAGAZINE.

## MARCH, 1879.

## THOUGHTS ON THE PRESENT CRISIS.

The crisis through which we are now passing as a community is unquestionably of the most grave character, and one which should lead all interested in the country's welfare to serious thought and consideration. The Divine direction is—"In the day of prosperity be joyful, but in the day of adversity consider," and certainly there is at the present moment a loud call to all to consider. Not long ago everything seemed bright and prosperous outwardly; trade of every kind was good; the commercial world was full of activity; work was plentiful, and wages were high; material comforts and even luxuries were within the reach of all who had hands and the will to labour ; thus the sun of national material prosperity shone brightly upon us, and all were joyful under its cheering beams. With our mirth, however, we were not careful to mingle trembling, and pressing eagerly to our lips an overflowing cup, we forgot the Hand that had filled it. To the enjoyment of abundant earthly blessings there was joined a sad, sad abuse of them. Those very mercies which should have led to the most humble and grateful acknowledgment of the Divine goodness proved a snare to us, and when "full," we practically, in lives of sordid worldliness, denied the source of all our mercies, and said, "Who is the Lord ?"

At length, as might have been anticipated, a reverse came, and for several years past things have been gradually going from bad to worse, until we have now reached a state of commercial depression and social disaster, such as no one living has ever witnessed before. Our nationally prosperous state has been turned—latterly with startling suddenness and tragic consequences—into one of dire adversity.

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NEW SERIES.

As the result of reckless unprincipled speculation and gross mismanagement, Banks have failed, and large and reputedly wealthy firms have come down, bringing multitudes in a moment to utter worldly ruin : and the daily announcements of commercial failures continue to be so numerous, that it looks as if the entire business interests of the country were tottering on the verge of bankruptcy. In every department, trade is more or less at a stand still, and many honourable merchants who have conducted their affairs with integrity and success. are being brought into deep waters, and are fearing that, unless a change come soon, they will not be able to weather the storm. Multitudes of the working classes are out of employment and in wantmany in utter destitution-and this during a winter of exceptional severity, and when not a few of those willing to help are themselves experiencing the difficulty of "making ends to meet." Owing to the general stagnation in trade, wages are being reduced in many quarters. and in consequence of this, large numbers of workmen are foolishly going out on strike and so bringing misery on themselves and their families, instead of being thankful that they are still getting work to do, though the remuneration be somewhat less than it was in more prosperous times. Thus there is deep and wide-spread trouble with perplexity throughout the land, causing a sad wail of distress to ascend from many an aching heart and desolate home. And while the thick clouds of adversity are lowering so dark and ominously over us at home, there are wars and rumours of wars abroad, the existence and uncertain issues of which by no means tend to lighten the gloom or relieve men's anxious minds of the burdens that are pressing so heavily upon them.

Looking abroad upon this heart-saddening state of things we very naturally inquire--How has it all come about? To what cause or causes are we to attribute this painful reverse of affairs that has come upon us? No doubt there have been various causes in operation to . produce it, but as we do not profess to be versed in the principles of social and political economy, we leave the discussion of such questions to those who are and who have a taste for them. Whatever the more immediate subordinate causes may have been, however numerous and varied in their nature, and however they may have combined in their operation to produce the effects we deplore, it is to the hand of God in His all-wise, over-ruling, inscrutable providence, as the great first cause, that we must trace all we are now so sorrowfully witnessing and painfully experiencing. And this is what it becomes all to be most careful to do. It is one of the first elementary principles of religion that the providence of God has to do with every event that transpires, whether of a prosperous or adverse character, for "Shall there be evil

in the city and the Lord hath not done it !" And yet how sadly is this principle ignored, or practically denied by men-even by those in whose creed it occupies a prominent place. The natural atheism of our hearts would shut out all recognition of the Divine hand in connection with such disastrous events as those from which we are now, as a community, suffering. Under the influence of this atheistic spirit, men strive to account, and rest satisfied with accounting, for such events on mere natural principles; they rise no higher than mere second causes; in place of acknowledging them as adverse dispensations of God's providence, or, as God's word describes them, "judgments," they are content with characterising them as "chauce occurrences," "unfortunate events," with which men must lay their account, and to which they must learn to submit as best they can.

And while there is unwillingness in many quarters even to own God's hand in what is taking place amongst us, there is a still greater reluctance to acknowledge that sin is the procuring cause, and that God is frowning upon us, and punishing us as a people, in and by such adverse dispensations. By many now-a-days, such an idea is treated with ridicule, as if it were "an old wife's fable," an effete religious notion believed in and acted upon in days gone by, when it was customary to appoint national fasts in times of national calamity. but a notion which can no longer be rationally entertained in these enlightened days, when it has been proved that everything takes place in the material world in accordance with unvarying laws, and that prayer for the averting of outward evils, or the bestowal of temporal blessings, is as futile as speaking to the wind. Yet if there be a personal Godif that God be the supreme Ruler of the universe-if He rule in righteousness-and if men, sinful men, be His subjects-how can the occurrence of such calamitous events be accounted for, save on the principle that those who sin are made to suffer ? "Shall not the Judge of all the earth do right !" And if the Judge of all the earth does only what is right, will He punish the innocent and clear the Nay verily. At the same time while the general principle guilty ! holds that it is sin that entails suffering, that natural evil is the offspring of moral evil, and is the indication of divine displeasure, we are taught to beware of hastily concluding from the mere fact of any being overtaken by calamitous dispensations, that they, as individuals, are sinners above others, or peculiarly guilty. They may be less guilty personally, than others who do not suffer so much in seasons of general public calamity. For in such seasons all classes are made to suffer. irrespective, apparently, of individual moral character, since all are more or less implicated in those national sins by which the Lord's displeasure is provoked, and His righteous judgments drawn down.

We are told that when God's judgments are in the earth the inhabitants of the world will learn righteousness. Many important lessons in righteousness are being impressively taught us by the judgment-like events that are transpiring in the midst of us; and to a few of the more prominent of these we would now shortly turn our thoughts. Are we not being taught in a very striking manner the insecurity of all earthly possessions, and the need of having something higher and more enduring to look to and rely upon ! Such possessions are ours to-day, or we call them ours-but what security have we that they shall be ours to-morrow ? All are ready enough, perhaps, to acknowledge this insecurity in words, but how far are we oftentimes from realising it as we ought, and acting accordingly. How few, if any, of those who have been so suddenly stript of their worldly substance, through these Bank and other failures, ever dreamt of such a catastrophe befalling them ! But their feeling of security did not render their possessions secure. And so with all. We may imagine and flatter ourselves that our possessions at least are safe, but in thinking so we are only deceiving ourselves. They may be as safe as human prudence and forethought and ingenuity can make them, but absolutely safe they are not, and cannot be. At any moment, through some unlooked for providential occurrence, over which we can have no control, we may find ourselves in a similar posi tion with those whose hard case is now eliciting universal sympathy for nothing pertaining to this sinful unstable world can be absolutely secured to any one. "Labour not to be rich," says the wisest of men, "Cease from thine own wisdom. Wilt thou set thine eyes upon that which is not ? for riches certainly make themselves wings; they fly away as an eagle toward heaven." If this be so-and that it is so painful facts abundantly prove-then what folly are they chargeable with who are setting their hearts on gaining riches and making mammon their god, and neglecting the attainment of those higher spiritual riches which never flee away from their possessors, but are infallibly secured to them as their immutable and everlasting portion, even the unsearchable riches of Christ, the sure mercies of · David.

By the events that have been transpiring, what a rebuke has been given to that evil spirit of covetousness and worldliness, and that eager hastening to be rich, which, there is reason to fear, have been prevailing to a sad extent of late among all classes in society. Covetousness is an inordinate desire for the things of this life for their own sake leading to the putting forth of corresponding efforts to obtain them. It is a setting of the heart's affections upon earthly good, and making the acquisition of this the chief business of life, to the neglect o

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objects more worthy of attention, of infinitely greater importance. So the Apostle Paul pronounces it idolatry, inasmuch as it amounts to a placing of the world in the room of God in the heart. The covetous man—the worldling whose heart finds its portion and delight in the perishing things of earth, and who is spending his time and his energies, physical and mental, in labouring to realise his sordid desires, is an idolater as really as the poor degraded heathen, who bows down to a rude idol of his own forming, for he is making the world his god. And that men are all alike naturally prone to such idolatry, is evident from our Lord's solemn and emphatic warning, addressed to a promiscuous audience, "Take heed and beware of covetousness, for a man's life doth not consist in the abundance of the things which he possesseth."

Under the sunshine of worldly prosperity, this natural covetousness of the human heart is most ready to spring up into rank luxuriance, and to overshadow, with its blighting influence, all those natural moral qualities which give worth and beauty and dignity to character and life, such as uprightness in dealing with others, benevolence, generosity, sympathy, truthfulness, and such like. And in its workings and effects how terribly fatal has this detestable spirit of covetousness been ! To what wretchedness and what woful ends has it not brought its victims! It was covetousness which landed Lot and his family in such unspeakable domestic misery; it led Achan to transgress, and brought him to a shameful, accursed death; it brought the leprosy of Naaman upon Gehazi; it led Ananias and his wife to lie to the Holy Ghost, and brought upon them swift destruction; it caused Demas to forsake Paul, and to forsake the truth as well, it is to be feared; and it led to the perpetration of that basest and most wicked of crimes-the betrayal by Judas of his divine Master.

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And what is it but the same subtle and potent spirit of covetousness that renders men dissatisfied with their lot in life, and that leads them to forsake or neglect their lawful calling and embark on the perilous sea of commercial speculation, in the hope of speedily acquiring large fortunes; the result in very many cases being the loss of both means and character, and in too many instances also the involving of others who had trusted them, and bringing them to worldly ruin. How often, in the history of the world, has an iusane covetous desire to acquire wealth, led men, step by step, to have recourse to the most foolish, unjust and base expedients to gain their object, in violation of all honour and right and conscience, to their own ultimate disgrace and ruin, and to the irreparable temporal injury of multitudes of their trustful, unsuspecting fellowmen. To beware

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therefore of covetousness, and to be content with such things as we have, using this world as not abusing it, is another of the lessons that is being presently taught us in the most forcible manner.

Most impressively, too, are we being reminded by much that is passing around us, that, as the prophet Jeremiah expresses it, "the way of man is not in himself, and that it is not in man that walketh to direct his steps." Man's ignorance and weakness, and proneness to err are such, that he is wholly incapable of choosing the right way, and ordering his goings therein. For this the combined knowledge and wisdom and efforts of the whole human race, supposing such a combination possible, would be as insufficient as those of a single individual. This is what we may all know, as Jeremiah knew it, from daily observation and personal experience, as well as from the testimony of the divine word. And of this humbling truth all history, sacred and profane, is full of the most memorable and instructive illustrations. How strikingly, for example, does this inability of man to direct his steps aright, and his perverse folly, come out at an early period in the history of our world in the extraordinary proposal and attempt to build the tower of Babel to reach up to heaven. No doubt the men who formed this mad design and set about carrying it out, thought it was a grand scheme, and would glory in the wisdom which they imagined it displayed. But such wisdom was impious folly in the eyes of Jehovah, who, when He saw what they were about, hastened to put a stop to it by confounding their language, for, said He, "Nothing now" will be restrained from them which they have imagined to do." And since these far-off post-diluvian days, how many Babel-builders have arisen among men, age after age, and laboured to set up monuments to their own folly, showing to succeeding generations that the way of man was not in himself. Take as another Bible illustration of the same truth, the case of David, the man after God's own heart. Into what a pitiable state of sin and embarrassment was he betrayed by the wrong step he took in fleeing to Gath, a city of his country's foes, instead of putting his trust in the Lord as able to preserve him from the hand of his bitter persecutor. And yet at the time he thus acted he was so persuaded of the propriety of taking the step, as to say-"There is nothing better for me to do." Oh, how short-sighted and erring is poor man, and to what serious consequences may a single false step, apparently harmless at the time, ultimately lead.

And what affecting and humbling illustrations of the truth, that man's way is not in himself, have we of late been witnessing in connection with the sad events of this critical time, particularly the Bank failure. It has been made painfully clear to all that in thetrain of causes which led to this unparalleled disaster, there had

been a course of systematic criminal wrong-doing on the part of those who were bound by every obligation to act in a straightforward and honourable way-wrong-doing which, like all unchecked evils, went rapidly from bad to worse year after year, in what proved to be the vain hope of hiding the *first* false step taken, and of covering up subsequent procedure which that step rendered necessary if it was to be concealed. And what the issue has been we all know and will never forget. And who does not see verified by it all, the solemn emphatic declaration of the prophet-"I know, O Lord, that the way of man is not in bimself; it is not in man that walketh to direct his steps." This is certainly another of the lessons, and not the least important, we are presently being taught; and well would it be if it were indelibly imprinted upon every mind and heart, so that all, in whatever positions and relations they stand, may be led more than ever they have been, to distrust their own wisdom, and take counsel of the Lord and commit their way unto Him at every step they take in life. Had the management of that Bank's affairs been conducted as it ought to have been, in a spirit of prayerful dependence upon God for direction, and under a habitual sense of accountability to Him as well as to men, can we conceive that things would have come to such a terrible pass as they have come to, both as regards the shareholders and the directors? Surely not. this is just where we are all prone to err so grievously, in practically shutting out our religion from the daily business of life and confining it to the closet and the sanctuary, whereas it ought to be a part of ourselves, going wherever we go and influencing our minds and regulating our conduct at every step.

As another lesson, are we not being forcibly taught by present experiences, that in order to social well-being it is essential that every one be most careful to perform the relative duties that devolve upon him soith strict fidelity. Though it is not in man that walketh to direct his steps, this does not free him from the obligation "to do justly." A man's inability, when self-incurred, does not relieve him of his sesponsibility. If divine help is needed to enable a man to discharge duty aright, that help is freely offered to all, and therefore whoever, having such an offer made to him, fails in his duty, his conduct is rendered doubly inexcusable. "No man liveth to himself." No man could live to himself even were he to try it, and no one should ever make the attempt. And if no man liveth to himself-if we are all dependent one upon another-how important, how essential, for the well-being of society that every one realise his obligations in the relative positions he occupies, and make conscience of discharging these diligently and faithfully under a deep sense of accountability

both to his God and to his fellow men. We are all stewards, placed by divine providence in our respective spheres in life, and "it is required of stewards that a man be found faithful." The way of unswerving fidelity is the way of honour, of success, and of safety. "Honesty is the best policy," both for this life and in prospect of the life to come. The dishonest, the unfaithful, may deceive their fellow men, and flourish for a season in their evil courses, but their prosperity as a rule is short-lived, and sooner or later they are unmasked and made to reap as they have sown.

Having indicated a few of the *lessons* taught and enforced by the present crisis, let us now advert shortly to the *exercise* to which all Christians are manifestly called at the present time. As our space is almost exhausted, a few sentences on this point must suffice.

Most loudly are we called as a professedly Christian people to humble ourselves under God's mighty hand in a spirit of deep contrition and repentance, and to wait prayerfully and submissively for the Lord in the way of His judgments-adoring His holy sovereignty, exercising unwavering faith in the rectitude of all His dealings, relying upon His wisdom and covenant faithfulness, hoping in His mercy, humbly acquiescing in His holy will, and earnestly imploring His quickening Spirit. His turning and healing grace, and His pardoning mercy-for "Should not a people seek unto their God ?" It is to be feared, however, that to such exercise as this we are far from being yet brought as a people. Now and again we hear a voice raised in favour of a day being appointed for national humiliation and confession of sin. But as the Churches have taken no action in the matter, there is evidently, as yet, no general disposition to move in this direction-no strong, heart-felt desire to turn to and wait upon the Lord, as our covenant God, in our deep distress, and ask of Him to show us light, and work for us some deliverance. That word of the prophet has not yet been verified in our case-" Lord, in troublehave they visited thee, they poured out a prayer when thy chastening was upon them." We are in trouble-God's chastening is indeed upon us-but we are not saying, "Come and let us return unto the Lord, for He hath torn and He will heal us, He hath smitten, and He will bind us up."

And with such spiritual exercise toward an offended, yet merciful God, there should be joined the exercise of sympathy and charity toward our suffering fellow-men, in accordance with the apostolic injunction—" Bear ye one another's burdens, and so fulfil the law of Christ." A crushing burden has been suddenly laid upon a large number of our fellow-countrymen, under which, if the needed help is not forthcoming, many will be reduced from comfort and affluence

to a state of penury, and this, in the case of aged persons, widows, and others, without any hope of ever retrieving their position. Something, indeed, has been done to meet the more clamant cases; but from all accounts there is ample room, and urgent need, for a still greater effort, on the part of the Christian public, to bring relief on an adequate scale to those whose earthly all is being so ruthlessly wrenched from them; and not for their sakes alone, but for the sake of the commercial interests of the whole conntry, it is to be hoped some acceptable and workable scheme will be devised by which this shall be effected.

It is certainly matter for thankfulness, that the Lottery scheme, brought forward by influential parties actuated, we doubt not, by the most benevolent motives, has been arrested, and that we are to be spared the further humiliation of attempting to alleviate our sore distress by unlawful means-means upon which the blessing of God that maketh rich, could not be expected to rest. It is deeply to be regretted, that such a thing should ever have been seriously proposed, . for coming as it did from men of high social standing, some of them officebearers also in the Church, it cannot but have proved so far injurious, even though it has not been carried out. The scheme was one essentially immoral and unlawful in its nature, and had it been carried out, must have been productive of far worse evils than the one it was designed to remove. The use of the lot for purposes of anusement or gain, is condemned by the principles of the Divine word, as involving an unwarranted and presumptuous appeal to God's providential agency, under the name of "Chance," in order to decide a point without the aid of human skill or power. All such gambling has been found, by experience, to be fraught with incalculable mischief to the interests of morality and social well-being, and so in this country lotteries have for a long time been prohibited by law. The proposal, therefore, to have recourse to such a scheme to raise money was at once dishonouring to God, hurtful to religion, dangerous to the best interests of society, and at variance with the law of the land; and if it had been allowed to be carried out, it would have been an additional national sin and disgrace, and instead of really benefiting, would have made matters worse.

No doubt, it was brought forward as an exceptional remedy in extraordinary circumstances, and was strongly urged on philanthropic and benevolent grounds. But the end sought, however good and preiseworthy, can never justify the adoption of unlawful measures to attain it. In no circumstances can it ever be right to do evil that good may come. Before the divine injunction "to love mercy," stands the injunction "to do justly;" and to show mercy at the ex-

pense of justice or righteousness, whatever it may be in man's estimation, cannot be regarded as true benevolence by Him who seeth not as man seeth, and whose approbation is of infinitely greater moment than that of men.

Those who were opposed to this scheme were charged with want of sympathy with the sufferers, and as wantonly obstructing a muchneeded charitable work. But we venture to affirm that it is with those who have been constrained to condemn this scheme, on the high ground of religion and morality, and regard to the best interests of the community, that the most genuine Christian sympathy and benevolence will be found, though in many instances they may not be able to contribute so largely as others. For that scheme would not have appealed to, and would not have exhibited, the pure benevolence of those who favoured it. On the contrary it would have made its appeal to some of the basest passions of our fallen nature----to selfishness-to covetousness-to love of money-and so in place of displaying and fostering a spirit of self-denving charity, it would have tended to increase that very spirit of gambling, the evil workings of which, in reckless speculation, have brought about the present lamentable state of things.

It is gratifying to observe, that as one result of the agitation caused by. this movement which has been so timeously arrested, attention is being directed to those gambling practices which have so long been in vogue in connection with Church bazaars, and it is to be hoped that vigorous steps will be taken for their entire suppression. There is reason to fear that it is very largely to the pernicious influence such vicious practices have so long been exerting throughout society, under the tacit sanction of the Churches, that we must trace the eagerness with which the proposed Lottery was hailed in many influential quarters. If a lottery on a small scale—a raffle,—be not wrong, it cannot be wrong on a large scale; and if it is wrong on a large, it cannot be right on a small. The sooner therefore and the more thoroughly the Churches chargeable with such practices purge themselves of the evil, the better will it be for themselves and for society at large, and for the interests of pure and undefiled religion in both. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

# NATURE AND THE BIBLE, GOD'S WORKS AND GOD'S WORD-SOME ANALOGIES BETWEEN THEM.

## II.

2. There is another great principle or law which is common to both records, and which affords another striking point of analogy between them,-what may be termed the law of unity in diversity. There is a real unity of purpose and plan that evidently pervades both, amid the greatest possible diversity of objects and forms, notwithstanding of an endless variety and copiousness of detail. "One of the first things," it has been well said, "that will strike the mind of a thoughtful inquirer into the phenomena of these two records, is the amazing variety and inexhaustible fulness of each. No human mind has ever been able to expound the whole system of Nature, and no human mind will ever exhaust the full meaning of Revelation." But not only is there an inexhaustible fulness, there is also an endless diversity of objects, a most amazing variety of forms presented for our contemplation in both records. It is so in nature. When we look abroad on her vast and varied field, we are at once struck not only with the great number, but also, and very specially, with the marvellous variety, the almost bewildering diversity of objects that everywhere meets our eye. We may observe this variety and diversity in every department of nature's wide domain. We see it, for example, in the pleasing variety of landscape, the beautiful and interesting diversity of natural scenery which we meet with everywhere on the surface of the earth. Here we have not a dead lifeless uninteresting uniformity, but a beautiful and most attractive variety -mountain and plain, hill and valley, lake and forest, tree and river, glen and torrent, rock and rivulet, land and sea. We see it, too, in the manifold changes produced by the revolutions of the heavenly bodies and the ever-varying states of the atmosphere, and in the manifold varieties of temperature, the many and great diversities of light and shade which these occasion on the earth. In this region, too, we have not uniformity but diversity; not a monotonous sameness, but a most pleasing variety-day and night, spring and autumn, summer and winter, light and darkness, cold and heat, the sunshine following the rain, and the calm succeeding the storm. We see the same thing in the lower world of dead inorganic matter, in the vast variety of metals and minerals, in the varied and beauti fully diversified forms of crystals and precious stones, differing greatly from each other in colcur and composition and form, which are found beneath the surface of the earth. More clearly and

distinctly still, do we see this in the higher world of organic life. It appears in the vegetable world in the endless variety of size and colour, of structure and form which appear in flowers and shrubs and trees, "from the hyssop that springeth out of the wall, to the cedar that is in Lebanon;" from the "wee modest crimson-tipped daisy," to the towering palm or the majestic oak. So is it also in the still higher world of animal life. What an endless variety of colour and size, what a marvellous diversity in appearance and structure, do we meet with in the countless forms of animal existence that inhabit the earth, the air, and the sea, from the tiny insect to the gigantic mammoth, from the infusorial monad, myriads of which can live in a single drop of water, until we come up at last to man himself. Among the objects and forms of nature, then, we do not meet with a dull monotonous uniformity, but everywhere do we see variety in every imaginable shape, diversity of every conceivable description-diversity in colour and complexion, in size and structure, in appearance and form. And yet amid all this seemingly endless diversity, in spite of all this apparently bewildering variety of objects and forms, there is still unity. Beneath and behind the diversity, the eye of the thoughtful and attentive observer can detect a real unity of plan and purpose pervading the whole. What a distinguished living writer calls the law or principle of Order runs through all nature. We see it in the orderly movements of the heavenly bodies, all of which are kept in their orbits and regularly perform their appointed revolutions in obedience to a few simple but majestic and far-reaching laws. We see it too, very manifestly, on this earth of ours, both in the vegetable and animal world. It is found, on careful examination, that amid the endless variety in outward appearance and internal structure, both in vegetable and animal forms, there is still a prevailing unity of type. some common model or pattern to which all are made more or less closely to conform, some common principle in accordance with which they have all been constructed, certain laws which they have all in common to obey. Endless variety in detail in different individuals, and yet a prevailing unity of type, a common pattern after which all are made, a real unity in the midst of the greatest diversity, this is what meets us everywhere in nature. As a familiar example of this, we might take the human face and form itself, especially the former. What a vast variety of face and feature, what a vast variety of complexion and appearance do we meet with in the different members of the human family. No two faces that you meet with in the crowded streets of a great city, no two faces that you meet with anywhere, are altogether alike. Indeed, just as it is said that no

two leaves in a great forest, no two grains of sand on the sea-shore are wholly alike, so we have no reason to believe that from the beginning of the world till now there have ever been two human faces exactly and in all respects the same. And yet amid all this diversity there is a real unity. No two faces are wholly alike, and vet all faces are made, as it were, on one common pattern and fashioned in accordance with one common type. And what is thus true of the human face and form is just as true of the human soul. What an endless variety of disposition and temperament, what a diversity of habits and tastes, of talents and acquirements, what differences in intellectual ability, in moral character, and spiritual attainments do we meet with among men. No two human souls, any more than two human faces, are altogether and in all respects alike, and yet all souls have been made after the same fashion, created after the same likeness, with the same high faculties, the same These are only two familiar examples of a law godlike powers. which runs through all nature; a law which, so far as we can see, pervades the universe-the great law of unity in diversity. This is a law, the beautiful result of whose universal action and operation is that nature with its endless variety of inorganic and organic forms, the universe with the countless number of different beings and things which it contains, is not a chaos, but a cosmos-not a heterogeneous mass of discordant materials without order or system of any kind. but one beautiful, complete, harmonious whole-a system in which, not disorder and confusion, but unity and order, everywhere prevail. "This," it has been well remarked, "is one of the most striking characteristics of nature. All its material combinations may be reduced to a few simple elements, and all these elements are subject. to a few uniform laws, which bind them together into one uniform system. The same laws which regulate motion on the surface of the earth. extend also to the planets in the sky; and the unity which is discerned amid so much diversity enables us to rise to the conception of a universe, consisting of many parts, but forming one system of created being."

Now, when we turn from nature to Scripture we find that there too this great law of unity in the midst of diversity everywhere prevails. In the Bible, just as in nature, we meet with the greatest possible variety in the materials of which the volume is made up. There too, if we may so speak, we have an endless diversity of objects and forms. The Bible is not the product of any one mind or of any one age, but was composed by many different authors, writing at many different periods and in widely differing circumstances, and using every different form and style of composition. The consequences

that in the Bible we do not, any more than in the world around us. meet with a dull, uninteresting uniformity, or monotonous sameness, but with the most interesting and instructive variety, with the greatest possible diversity both in respect of matter and form. In the compass of this one volume we have histories and biographies, letters and speeches, "psalms and hymns, and spiritual songs;" lyric sonnets, martial odes and plaintive elegies, precepts and proverbs, parables and prophecies, sententious maxims and elaborate arguments. In one place we have the truth illustrated by means of figures, similitudes, types-in another, it is presented in the form of plain, direct, unfigurative statement; sometimes we listen to the thunders of the law, while at other times the still small voice of the gospel falls gently on our ears; at one time we meet with invitations and promises, at another with admonitions and threatenings; here we have doctrines illustrated, and there duties enforced. In a word, in this unique and altogether marvellous volume, we meet with almost every kind of poetry, with almost every style of prose. There is the greatest possible variety in its external form and framework, and an equally remarkable diversity in the matter and substance of the Indeed, to a superficial observer, there might seem to be book itself. no unity in the book at all. To such an one the Bible might present. to many we are afraid it does present, the appearance of a heterogeneous mass of the most discordant materials put together without any order or system, a miscellaneous collection of tracts and treatises which have been collected into one volume without any apparent reason or perceptible bond of union between the various parts. So it might seem at first sight, and to one who has taken only a superficial passing glance at the contents of the sacred volume; but when we penetrate beneath the surface, and make a careful and minute examination of the book, we will at once perceive that this would be a most erroneous and mistaken view to take of the matter. For, amid all this diversity and variety, both as to substance and outward form, which characterise the various portions of Holy Scripture, there is still a unity-a real unity of plan and purpose, which a careful and attentive observer can easily see running through the whole. The various books or treatises which go to make up the Bible have not been put together, as many are apt to suppose, without any sufficient reason or without any real connection subsisting between them. Instead of this, we will find, on a careful and attentive study of their contents, that there is a very close and intimate bond of connection between them all-a common unity of purpose and design, which binds them all together, the result being that the Bible is really not many books but one. It is true it consists of many different parts,

but all these separate parts coalesce so as to form a unity; in their mutual inter-connection and harmonious combination they constitute one beautiful, uniform, consistent whole. We have many separate books, but all these together go to make up the one Bible. What we call the separate books of Holy Scripture may thus be regarded rather as forming the separate chapters of one great book ; or, of the two great divisions of Holy Scripture, the Old Testament and the New, we may say that they are not really two separate treatises. two separate books, but rather that they are two volumes of the same treatise, two divisions of one and the same book, both of which have the same author, the same object, the same end. The Bible is thus not many books but one-one book in two volumes. From the first verse of Genesis to the Old Testament and the New. the last verse of Revelation, there is the unfolding of one great scheme, the revelation of one grand comprehensive purpose and plan -the plan which divine wisdom and love had devised for the salvation of the sinners of Adam's race, the great scheme and purpose of human redemption. In the opening chapters of Genesis we have paradise possessed, but afterwards forfeited and lost, man created in the likeness of God but ruined by the fall, and the first faint gleam of hope for ruined humanity in the protevangelium or first promise. This may be said to constitute the first link in the great chain, the first step in the evolution of the divine purpose and plan. Then in the closing chapters of the book of Revelation, we have paradise regained; redeemed humanity restored to perfect fellowship with God. allowed once more to have free access to the tree of life, and saved entirely and for ever from all the fatal consequences of the fall. This may be said to constitute the last link in the golden chain, the concluding stage in the evolution of the great purpose of divine wisdom and love. And in all that comes between, in all the intermediate books, both of the Old Testament and the New, we have just the unfolding of the one great purpose, the gradual evolution and development of the one grand godlike plan of mercy which had for its object and end the restoration of fallen man to the paradisc he had lost. They contain, as it were, the intermediate links in the golden chain. They reveal to us the various steps that were necessary before the great purpose of divine wisdom and grace could be accomplished, all that had to be done before fallen man could be restored to that blissful state of favour and fellowship with God, as also to that still more blissful condition of likeness to God from which he fell. This is the golden thread that runs through all Scripture, which combines all its separate divisions into one beautiful harmonious whole, and impresses a real unity on the varied and marvellously diversified

materials of which it is composed. They all have a bearing more or less intimate on that grand comprehensive scheme of mercy and salvation for perishing humanity, which has slowly and gradually been evolving throughout the ages; they all contribute their separate share to the record of its progressive development or to the prediction of its ultimate triumphant and glorious consummation. The Bible, notwithstanding of the multiplicity of its constituent parts and the manifold diversities of matter and form by which it is everywhere characterised, is really only one book, for in all its parts it has one great purpose; from its beginning to its close there is one great topic, one grand and glorious theme which more or less directly forms the subject matter of all its revelations. From its first chapter to its last it is the history of man's redemption, from its opening to its closing sentences it is the record of God's purpose and plan of salvation.

Here, then, we have another principle which is common to both records, another law which pervades alike the two volumes of nature and Scripture, the great law of unity in diversity, an endless variety of objects and details and yet a common unity of plan and purpose and type which binds them all together into one. In creation there are many many worlds, and in each of these, we have every reason to believe, there is an endless variety of beings and things, a countless multiplicity of objects and forms, and yet all these are not really many but one; or, rather perhaps we ought to say, although many they are also and at the same time one. They all together constitute one harmonious system, one beautiful cosmos, one great universe. The Holy Scriptures are made up of no fewer than sixty-six separate treatises or books differing greatly from each other, in size and structure and style, and yet all these separate books are not really many but one; or, rather we should put it in this way, although many we feel that they are also and at the same time one. They all go to constitute the one book, that which we speak of as emphatically and pre-eminently the Book, the Book of books, the Bible. So far then the Bible and the universe are constructed on the same principle; so far as this particular trait is concerned, the two volumes of nature and Scripture may truly be said to be composed after the same fashion, written in the same style; and in this other great principle or law which equally pervades both records we have another and striking point of analogy and resemblance between them which also points in the direction of a common authorship, and suggests the conclusion that the God of nature is also and at the same time the Author of the Bible.

#### NATIONAL RESEMPLANCES IN CHARACTER AND SIX.

## NATIONAL RESEMBLANCES IN CHARACTER AND SIN A JUST CAUSE OF APPREHENSION OF DIVINE JUDGMENT.

THE great design of the prophet Isaiah in the first chapter of the book bearing his name, is to show the connection which there is between the sins and the sufferings of God's people, and the necessity of punishment, in order to repentance, reformation, and deliverance. He begins by showing that the wide-spread corruption which prevailed amongst the Jews in His own day was the effect of alienation from God, and that both together were the cause of existing national calamities and of impending judgments. To their moral condition he calls serious attention, by summoning the universe to hear the Lord's complaint against His people for their unnatural disobedience and brutish, yes worse than brutish, ingratitude. "Hear," He says, "O heavens, and give ear, O earth, for the Lord hath spoken." As being, as it were, less insensible than men, he calls upon the works of God's hands, which responded to His voice when He called them into being at the first, to be witnesses and judges, when now it is the Lord again who speaks, and not man. And first, he brings against His people the charge of unnatural disobedience, saying, "I have nourished and brought up children, and they have rebelled against Me," and this is followed by the charge of shameful ingratitude. He charges them with being more ignorant and stupid and ungrateful than the dullest of the irrational animals, that they may be affected by their disgraceful inferiority. "The ox," he says. "knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider."

Having in this manner prominently represented the condition of Judah in relation to God as a Father and as a master, the prophet gives utterance to an impassioned lamentation, and in an affecting manner describes their deplorable moral state, and their inevitable exposure to God's displeasure in these words, "Ah! sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

In some respects it is mournfully true, and in so far as it is so, it is deserving of serious consideration, that the description which the prophet gives of God's ancient people, is applicable to us in these lands. We shall not at present specially advert to the disobedience and ingratitude with which we are chargeable, except in so far as these are involved in our moral condition and general alienation from

## NATIONAL RESEMBLANCES IN CHARACTER AND SIN

God as in the case of Israel. But to show the applicability of the general description to our moral condition, we would remark,

## THAT WE ARE A SINFUL NATION.

The original words used in reference to God's ancient people are "a sinning nation," which denotes a nation sinning habitually. There are three ways in which a nation becomes sinful. First, When the great body of the people consent to or approve of the sins of former generations. Thus Christ said to the Jews, "Truly ve bear witness that ye allow the deeds of your fathers." Second, A nation becomes sinful when the great body of the people consent to the sins of their rulers. Thus the Jews were a sinful nation, because they approved of the deeds of their rulers in killing the prophets and in crucifying Christ, and these sins are expressly charged against them, and were visited upon them nationally. And, Third, A nation is sinful when the generality of the people are living in sin in their own persons. Such was the state of the Jews when Isaiah charged them with contempt of God, hypocrisy and manifold habitual transgressions. "How," he says, "is the faithful city become an harlot! it was full of judgment, righteousness lodged in it, but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious and companions of thieves; every one loveth gifts and followeth after rewards. They judge not the fatherless, neither doth the cause of the widow come unto them."

In all of these respects generally we are a sinful nation, for, first, we allow the sinful deeds of our fathers. The covenanted work of Reformation which our fathers buried has never been revived ; the laws in favour of that work which they disannulled have never been renewed ; and the laws which they enacted in opposition to it are yet in force, and other laws which remain upon the statute book are become a dead letter. To this day, also, we have never as a nation mourned over the sin of our fathers in departing from the Lord, and in persecuting His people And, second, The sinful deeds of our rulers are consented to, and approved of by the great body of the people. The admission of Papists into Parliament and places of power and trust was a fatal step downwards, and towards the surrender of our civil and religious liberties; it was in opposition to the Word of God and our Solemn Covenant engagements, and it greatly endangered the Protestant religion. But year by year almost since 1829 we may mark the ceaseless progress of the Church of Rome in an attempt, as Cardinal Manning says, "to subjugate and subdue an imperial race." The permanent endowment of Maynooth has been already secured. Roman Catholic chaplains have been appointed in our army, and in

### A JUST CAUSE OF APPREHENSION OF DIVINE JUDGMENT.

our jails; large industrial schools and reformatories have been erected and placed under the management of priests and nuns, and these are supported by large grants of money from the public funds; the Romish hierarchy has been established not only in England, but last year witnessed its re-establishment also in Scotland, and nothing could possibly exceed the apathetic indifference with which the presumptuous encroachment was tolerated. Last year, also, the First. Lord of the Admiralty intimated that he could not pass his estimates unless the demand to provide Popish chaplains for the navy was granted, and the small band of obstructionists triumphed and obtained their demand. The same Parliament, also, which a few years ago established a godless system of National Education in Scotland, in which the Bible has no place, and under which no inspector may examine upon any religious subject, during the last year passed an Act to provide for "Intermediate Education in Ireland." To carry out this a large sum of the money confiscated from the disestablished Protestant Church of Ireland has been devoted, and it is no secret that the whole system will eventually be under Roman Catholic management and control. The sinful deeds of our rulers in all this are generally approved, and great guilt lies upon the nation by its concurrence. Then, third, The generality of the people are living in sin, themselves. This may seem at first sight to be a strong and uncharitable statement to make. But it will be seen to be mournfully true, if it is considered that the number of those who truly believe upon the Lord Jesus Christ for salvation, who observe the ordinances of His worship, and who keep His commandments, is very small when compared with the multitudes of unbelievers, of irreligious persons, and of the openly wicked and profane. Both in the large and small towns, and also in the country everywhere, there are large numbers who never worship God, who never go to His house, and who never read His Holy Word. All these things show that we are a sinful nation. Again,

## WE ARE A PEOPLE LADEN WITH INIQUITY.

The words, both in the original and in our translation, signify weighed down as with an oppressive burden. Sin is likened in Scripture to a heavy burden, because it exposes men to the wrath of God, and to temporal, spiritual, and eternal judgments. And a people may be said to be laden with iniquity when they have sinned and have not repented of their sin and turned to the Lord, and obtained the forgiveness of them through Christ, so that they are still lying under the guilt of them; also when their sins are numerous and great, and have many aggravations; and when they are lying under a load of accumulated guilt in consequence of their

#### NATIONAL RESEMBLANCES IN CHARACTER AND SIN

sins being continued in and increased from generation to generation.

In all of these respects we are a people laden with iniquity. There has not been amongst us any general repentance and reformation, or turning unto God through Christ, confessing and forsaking sin : and the guilt of them is therefore lying upon us. Our sins are very numerous, and are against both tables of God's law. such as atheism, idolatry, gross neglect of the ordinances of God's worship on the one hand, and great corruption of them upon the other; the name of God is taken in vain, and openly blasphemed ; the Sabbath day is profaned; relative duties are sadly neglected. and the consequences are, insubordination, hatred and strife, instead of unity and love; much open sin is committed; drunkenness is a parent crime; revolting murders are frequently recorded; much uncleanness is committed, and to a fearful degree the laws of the land make provision for its commission with impunity; dishonesty and fraud have long and extensively been practised in business and commerce, reminding us of the words of the Prophet Hosea, "Ephraim is a merchant, the balances of deceit are in his hand, he loveth to oppress;" and the last year will stand upon our historic records as one of such gigantic robbery and swindling, as no land and no age has paralleled, in respect of the multitudes of widows and orphans and defenceless persons who were in one day reduced to utter destitution, and who were, through the criminality of others. deprived of all that they possessed. Lying and deceit has prevailed in connection with all this, and they are habitual with multitudes. Covetousness, sinful haste to be rich, extravagance and discontentment have for many years prevailed, and it is to be feared that these are being divinely punished in the commercial distress which exists, and which they have contributed to produce.

Our sins have also many aggravations, for we have long enjoyed. the light of the gospel, and great prosperity, and we have sinced against the light of God's word and in abuse of God's goodness. We have extensively made a profession of religion and of attachmen to Christ; but many of these sins have been committed by professors, and by such as were seemingly zealous in the service of God. And they are greatly aggravated by being committed in a land in covenant with God, to whom we have sworn "both in public and in our particular families and personal carriage, to endeavour keep ourselves within the bounds of Christian liberty, and to be good examples to others of all godliness, soberness and righteousness, and of every duty we owe to God and man."

#### A JUST CAUSE OF APPREHENSION OF DIVINE JUDGMENT.

We lie under a load of accumulated and accumulating guilt, not only in respect of the sins of former generations which have never been repented of, but in respect of our continued and increasing sin. We are even now doing much to fill up the cup of our fathers' sin. Many are conceiving an horrible trespass which our fathers knew not. and they are labouring to bring it forth by attempting to deprive God and his Son Jesus Christ of their authority over the state, and to confine their dominion to the church only, though the Lord has declared that the kingdom that will not serve Him shall perish. Others and to some extent the former, are involved also in this sin-they are making very light of the authority of God and of His Son in his own house. He has charged his servants to teach men to observe all things whatsoever he has commanded, but now the generality of the religious denominations in our land are chargeable with unfaithfulness to Christ, and with the sin of corrupting His ordinances. Praise is celebrated in a great measure in words which He never inspired ; in some churches the inspired book of praise is wholly superseded by bymns of human composition, and others are successfully endeavouring to introduce and re-establish the abolished sacrifice of instrumental music, whereas it is the fruit of the lips which he But farther. requires.

#### WE ARE A SEED OF EVIL DOERS.

Our spiritual lineage, like that of Israel, must be determined by our resemblance. The prophet said of the Jews they were "a seed of evil doers." The "evil doers" were not the patriarchs or early fathers of the nation, but the intervening generations whom the Jews of the prophet's day resembled in doing wickedly.

Now, do we resemble those godly ancestors who, after "the example of God's people in other nations, after mature deliberation resolved and determined to enter into a mutual and Solemn League and Covenant," wherein they bound themselves "sincerely, really, and constantly through the grace of God" to endeavour to seek the Preservation of the reformed religion in the Church of Scotland in doctrine, worship, discipline, and government against our common enemies; the reformation of religion in the kingdoms of England and Ireland in doctrine, worship, discipline, and government, according to the word of God, and the example of the best reformed Churches and to endeavour to bring the Churches in the three kingdoms to the nearest conjunction and uniformity in religion, "that we and our Posterity after us may as brethren live in faith and love, and the Lord may delight to dwell in the midst of us ?" Do we, like our godly

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ancestors, resolve "without respect of persons" to "endeavour the extirpation of popery, prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness, lest we be partakers of other men's sins, and thereby be in danger of receiving of their plagues, that the Lord may be one and his name one in the three kingdoms?"

Who is there, we ask, that is not utterly blind to and ignorant of . the state of matters in the Church and in the land that can say that we resemble them, and who can think so? We deny as a people the obligation of these Covenants. We have diverged to the widest extent from their covenanted uniformity. in doctrine, worship, and government, as the divided state of the Church mournfully attests; we are countenancing prelacy, and allowing ritualism to sweep as a wave over the Churches, familiarising the mind with its symbols, so that its corresponding errors will insidiously creep in. We are generally, guilelessly it may be, but guiltily nevertheless we believe, honouring the festivals of the Church of England, such as Christmas, and of Easter, or Good Friday. We are nourishing the man of sin in his old age, when his blasphemous decrees and pretensions have verified his true character, beyond all former claims and evidences, as he "who opposeth and exalteth himself above all that is called God. or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. We are overthrowing the work of Reformation, both in Church and State, and turning every man aside to his own way. We are with both hands wreathing an iron yokeabout our necks, which some succeeding generation will suffer for, and which we feel sadly persuaded they will not break off, without suffering and bloodshed, as in the days that are past, when our godly ancestors were banished into distant lands, when they suffered the loss of their liberty, possessions, and of life for their adherence to the Covenants, the Word of God, and the testimony of Jesus Christ.

And should such a period arrive, as we fearfully believe it will, shall the generation to come have cause to rise up and call us blessed **‡** Will they not rather have cause alternately, bitterly to lament, and to be dumb with wonder at our stupidity and blindness, in turning back again from God, and from the freedom of the service of His Son ; in submitting again to the yoke and bondage from which He had delivered us with so many tokens of the power and presence of His own right hand and arm; in wilfully reviving the deadly viper which stung our fathers; and in fostering systems, and particularly the system of Popery, which has proved itself to be the enemy of civil and religious freedom, of religion, morality, intelligence, and national

### A JUST CAUSE OF APPREHENSION OF DIVINE JUDGMENT.

prosperity in every nation and kingdom under heaven, where it has been established for upwards of twelve past centuries ? And

## WE ARE CHILDREN THAT ARE CORRUPTERS.

Upon the empire of Britain it is trathfully but boastfully affirmed the sun never sets. To whom much is given much will be required. From the eminent station which Britain has among the nations of the earth, it has a superior influence for good or for evil. But we affirm that we have exercised our influence for evil in many respects fitted to excite deep concern and solicitude for ourselves. From the eminent station which we hold among the nations of the earth, we have by our departures from the truth, and from the ways of God. set an evil example of a powerful influence to all the world. We have encouraged Protestant nations in their lukewarmness in religion, and in their indifference to the truths of Christ, and we have encouraged Popish nations to invade our land, and encroach upon us, to deprive us of what we seemed, and must really have held, to be of small value. Even where the Church has put forth a feeble measure of strength (feeble in comparison of what it might have done, and ought to have done) to do good, and to send the Bible and the gospel to the lands that are in darkness and under the shadow of death, Britain to her shame has without restriction corrupted and counteracted by sending the rum barrel. We have corrupted one another by error in doctrine and worship, so that it is not an adherence to the word of God that constitutes the desirable and desired basis of union, but a licentious liberty of sentiment allowing every man to think as he pleases, until the leaven of error has almost leavened the whole lump, and the leprosy of sin has nearly covered the whole body, so that, as of the Jews, it may be said of us, "The whole head is sick and the whole heart faint, from the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores, they have not been closed nor bound up, neither mollified with ointment." We have corrupted the rising generation by establishing, not long ago, a system of national education which teaches the young to regard religion and the Bible of little or no importance. The very Churches of the land are corrupters, a wave of ritualism and of rationalism and of worldly policy, is sweeping over them and leaving a mass of impurity behind, which dims their fair lustre and scriptural order and beauty. Even now many of the professorial chairs and pulpits in the land are spreading very loose sentiments in regard to the genuineness of the books of Scripture, and so necessarily of the inspiration and authority of the Word of God. Just a few weeks ago, we deeply regret to say, the

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committee for the sanctification of the Sabbath (how strange!) appointed by the Presbytery of Glasgow, ventured to go the length, the daring length, of proposing to solicit the Tramway Company to run cars upon the Lord's day under the 'flimsy ostensible project of carrying people to and from church, which they know or ought to know will be the least end for which these cars are used. This also they have done in direct opposition to the divine commandment, "Remember the Sabbath day to keep it holy. In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." Professors of religion are also corrupters in many ways. Many of them set a most inconsistent example in respect of their walk and conversation, they do not keep the Sabbath and reverence the sanctuary as they ought, by conscientiously and regularly attending the house of God, but absent themselves whole days or half days for the most trivial reasons, and so corrupt others by their example. Many frequent the ball-room and threatre, and engage in card-playing and other games of chance, and so corrupt others as to any sound belief and realisation of the immediate direction and providence of God. And many parents allow their children to grow up without giving them any religious instruction, and, especially in the country, without almost ever bringing them to the house of God. Thus we are children that are corrupters.

In our sin in all these things we resemble the Jews, for like them

## WE HAVE FORSAKEN THE LORD.

He is greatly forsaken in our national councils. In them His name, His word, His authority, and His providence are very little regarded, and His honour and glory are not sought; and how can it be otherwise when those who are the electors do not account it a matter of any importance to obtain representatives who are fearers of the Lord, but think it sufficient to choose those who have the wisdom of this world, though they may be even the enemies of God ?

He is greatly forsaken in His house, for multitudes, as we had occasion already to observe, never go to a place of worship, but spend the day in idleness, amusement, and dissipation. He is forsaken by many professors individually, who never pray to God in secret, and relatively and socially in respect of not worshipping Him in their families, nor attending to the religious instruction of their children. And the indifference, formality and nominal religion of vast multi-

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tudes testifies that the generality of all ranks and classes have forsaken him in heart. The world, in its riches, honours, and pleasures, is the idol which is generally set up in the room of the living and true God and which is almost everywhere worshipped. And even among those who are the people of God there is great spiritual deadness and restraint of prayer.

## LIKE ISRAEL WE HAVE ALSO PROVOKED THE LORD TO ANGER.

Some of our sins, as we have shown, are very heinous in their own nature, such as our unbelief, rejection of Christ, misimprovement of His word, and undervaluing of the gospel; all our sins are peculiarly aggravated, for to what nation or people has the Lord shown such favour, and what nation has so solemnly lifted up its hand to the Lord and said, "I will not transgress:" the number involved in trespassing against the Lord is very great, and involves all ranks and classes in the land. As our sins are in their own nature heaven-daring and presumptuous, God is justly provoked to anger against us, and He has been and is presently testifying His displeasure against us. His Spirit is greatly restrained and withdrawn from His house and from the hearts of His people. Satan has been permitted to enter the Church. and having rent it in pieces by error and strife, he is now farther employed in perverting the truth and taking away and corrupting the ordinances of divine institution, so that they are in many instances no longer observed generally as God has appointed in His, Word. He has shaken His hand against us in judgment from time to time, in threatenings of famine, war, and pestilence; and at this present time he has dried up the sources of our wealth, causing such a stagnation of trade and commerce as has never been known in the land. The number of the unemployed, for whom provision must be made that they perish not of starvation, is actually appalling. The past year is one which will be ever memorable on account of the failure of the City of Glasgow Bank, and the fraud and misery which it revealed and produced. But we cannot but remark that the year in which this great commercial disaster took place, which will be remembered while the nation has a history-the year in which so many families were utterly ruined, and in which thousands of the labouring classes cried for bread-was the dark and ominously foreboding year, that will yet be found to be the womb of further evils, in which the Romish Hierarchy was restored in Scotland, and declared to be re-established in opposition to existing national laws and all our engagements to the Most High God.

Thus, like Israel, we have forsaken the Lord, we have provoked the Holy One of Israel to anger, and are gone away backward. Our

### NATIONAL RESEMBLANCES IN CHARACTER AND SIN

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departures from the Lord are not newly begun, but have been long continued in, and we are now very far removed from Him in a course of apostasy. If ever any nation had a mission and a special work to accomplish, surely we had, who were like Israel placed on high amongst the nations of the world, and bound by the most solemn. covenant engagements to testify against infidelity, and above all, against the idolatry of Rome. But in that great mission we have failed as a nation, and have been unthankful to God, ungrateful for our privileges, and sadly careless of the interests of the generations to come. And hence we have just reason to fear, that as we bear such a general resemblance to Israel in their character, and in their sins, that so also we shall be made to resemble them in punishment, if we do not take warning by their example and repent. The Lord has cause to say respecting us, as He said of them, "Shall I not visit for these things, shall not my soul be avenged on such a nation as this! A wonderful and a horrible thing is committed in the land. The, prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof."

If we closely resemble Israel in their privileges, and also in their sins, may we not expect that the Lord will say of us, "You only have I known of all the families of the earth, and therefore will I punish you for your iniquities." The event showed, in their case, that He was true to His word, "for under the whole heaven hath not been done as was in Judah and Jerusalem." The Lord is sovereign in the time, manner, nature, and degree of punishment, and how He will proceed no one has a right to attempt to indicate. Were the resemblance in character and sin, absolutely exact, the procedure might, and might not, be the same, but when we have reason to judge that our trespass is even greater than that of Israel in the prophet's day, how can we expect an immunity which they did not obtain ? Have we not reason to fear that as they were made to know that it is an evil thing to depart from the living God, so also shall we. There is an enemy to the Lord amongst us, and with which we are associated, and whom we have taken by the hand, contrary to vows and solemn covenants, as directly as ever Israel were chargeable with, but which was not known to them; an enemy which God has devoted to utter destruction, and which, He has said, He will "destroy with the breath of His mouth and with the brightness of His coming ;" and an enemy whose destruction is at hand. This enemy is the Church of Rome, and we have, contrary to all knowledge, experience, and warnings, become partakers of her sins which have reached up to heaven, and may we not therefore expect also to receive of her plagues, which

shall come in one day? We do not know any greater cause of alarm, and of apprehension than our alliance with the Man of Sin, but this added to all our other sin, vastly increases our national guilt and danger.

Nothing, we believe, but a general repentance, reformation, and returning to the Lord and to our covenant allegiance, will prevent the infliction of His threatened judgments. And so far as we can see, in the present frame and disposition of. our minds, such a return to the Lord is far from us. And what, then, have we to expect, and to look for, but that His judgments will fall upon us suddenly, that they will come upon us from various quarters, and that they will be dreadful in their character and unspeakably great ? Still, those who search and try their own hearts and ways, who turn to the Lord from their iniquities, and walk closely with Him, who mourn over the sins of the Church and of the land, and who plead for the revival of per-. sonal, family, and national religion, shall preserve their own souls, and shall be hid in the day of the Lord's anger; for before Jerusalem was smitten, the Lord provided for the safety of those who mourned for the sins of the Church and of the land, saying to His angel, "Go through the midst of the city, through the midst of Jerusalem, and set a mark on the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of the land."

# DEUTERONOMY-ITS AUTHORSHIP.

**II.** ·

In our attempt to establish the Mosaic authorship of Deuteronomy we have considered the principal objections connected with the book itself, and found them insufficient to warrant a departure from the opinion which has ever prevailed both among Jewish and Christian Biblical scholars. As far as the testimony of the book itself goes, and a comparison of it with the earlier books of the Pentateuch leads us, the Mosaic authorship is, to say the least, a more assured and stable position than any into which the critics have placed themselves. We might also add that various things about the book tend greatly to strengthen this position, such as, "the freshness and richness of the Egyptian reminiscences, the freedom with which the speaker reproduces historical incidents, laws, and above all the decalogue—a freedom which is scarcely conceivable except on the supposition that the speaker was the lawgiver himself."\*

We now come to view the book in the light of the history of the

\* Franz Delitzsch, D.D.

Israelites subsequent to the age of Moses, and to inquire what traces, if any, of its existence and influence can be found. It may conduce to clearness of argument, to deal first with some points connected with this history advanced by the critics to prove its post-Mosaic authorship, and then to look at the history and literature of the Israelites for direct proof of the position we defend. The subject is a very wide and difficult though an interesting one, and our treatment of it within the limits of the present papers must be superficial.

That we may present a full view of those points urged by the critics against the Mosaic authorship of the entire Pentateuch, it may be necessary to advert to their theory of the literary origin and composition of its various parts. It is stated, with much ability and clearness, by Professor Smith in his "Additional Answer to the Libel." He views the Pentateuch, in the form in which it is now found in the Bible, as the work of some writer who lived in or after the period of the exile in Babylon. He sees in it various original documents which differ in their style, contents, and dates, and which have been very skilfully placed in a fictitious historical framework. To this great work the name of Moses was purposely yet innocently attached, because it represented the progress and completion of the legislation which he had begun. Critical skill has detected in it three distinct documents of this kind. 1. There is the portion embracing Exodus xx.-xxii., which contains the laws God gave to Israel at Mount Sinai when He entered into covenant with the nation. This is accounted the most ancient. It was written and read to the people ere the covenant was entered into, and so it is granted that Moses was its author. It is the only portion of the whole four books, however, of which this is affirmed. 2. There is another document, to which belong those portions of Genesis, in which in the Hebrew God is designated Elohim and not Jehovah, and "a large part of the legislation in the middle books of the Pentateuch, particularly laws about the tabernacle and its service, the priesthood and the Levites." Some who hold this documentary theory of the origin of the Pentateuch, think that the materials of this document were prepared by Moses and written by some one, such as Eleazar, immediately after his death ; but Professor Smith, along with the scholars on whose opinion he lays so much weight, believes it to be of a much later date. It is supposed to be the latest of all the original documents. 3. It was preceded by that one which contains the substance of Deuteronomy and embodies all its legislation. Each one of these documents marked a new development of the law given by Moses, to which they were designed to impart the divine sanction. Such is the startling theory advanced by this new school,

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It will be easily seen that it completely overturns the whole conception of the history of the nation of Israel which we have been accustomed to take from our Bible. We have been taught to look upon the Pentateuch as lying at the very foundation of Israel's history, but, on this new critical view, it must be regarded as the outcome or result of the various epochs of that history. As the law which in its germ was given by Moses took a new departure, a new part of this great work became necessary, and when the need arose it was supplied. Just in the same way as a new development of the law of any land necessitates a new compilation of laws, so it seems to have been with Israel in its eventful history. And as any one giving to the world a new edition of Blackstone may add as much new matter as to make it almost a new book, and yet retain the name of the original author on its title-page, so the name of Moses was attached to Israel's law-book when completed. When we ask for the evidence of this theory, our attention is directed to the different syle of the various portions of the Pentateuch, and to the "concensus of scholars," in the opinion that they cannot be the work of one hand. The precarious nature of the argument from style has been already adverted to, and even "the concensus of scholars" does not tend to make it one whit stronger, especially when we take into account the rationalistic leanings of many of the scholars to whose critical judgment Professor Smith and his associates pay so much deference. It can hardly be questioned that the writer of the history of the patriarchs, must have received his information at second hand, but whether he obtained it from written documents or from oral tradition, in which the truth was divinely preserved, it is not probable that we shall ever have the means of determining. But that the other portions of the Pentateuch must be divided from each other by intervening ages, the materials of one portion furnished by one age, and the materials of another by an age far distant from it, is a position without a vestige of external and trustworthy evidence. As historical facts which are antagonistic to it, there may be adduced the reception of the Pentateuch by the ten tribes at their revolt from the authority of Rehoboam, and the reception of it in after times by the Samaritan nation that inhabited the land from which they had been carried away captive. That the Pentateuch was known in the kingdom of the ten tribes, seems plain from the writings of such a prophet as Amos, whose prophecies had respect to Israel more than to Judah, and who, it is universally agreed, was

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This critical mutilation of the Pentateuch, moreover, destroys the self-evident character of some of its parts. It constitutes Deuteronomy a law-book complete in itself-designed to sum up and enforce new laws which had come into operation before it made its appearance. In accordance with this we find Professor Smith saving of it, "It is quite certain, from the expressions used in Deuteronomy itself, that it was not meant as a more supplement to a book already in people's hands, but as a self-contained system of divine instruction. . . . Accordingly its ordinances must have been meant to be intelligible and to be an adequate guide to the people without any other written law." There can be no question that Deuteronomy was designed to be a book for the people; many suppose it to have been by itself the book of the law which the priests were commanded to read annually to the people at the Feast of Tabernacles ; but that it is meant to be "a selfcontained system of divine instruction" a cursory examination will show to be utterly inconsistent with its plain character and purpose. There is a continuous reference in it to the previous history of Israel and the previous legislation God had given. The purpose which the speaker sets before himself in the various eloquent addresses recorded in it, is to enforce obedience to the laws which had been previously given, and especially to urge to the practice of that love to God and man which must ever lie at the foundation of true obedience. In matters of difficulty, the people are exhorted by the speaker to consult the priests and judges, who are regarded as the teachers and custodiers of the laws given by God, which they were to obey, and in obedience to which lay their national life and prosperity

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But let us now ask what it is that has led the critics to throw k the date of Deuteronomy so far behind the age of Moses. One the chief elements which determine this later authorship, is the islation it contains about the "one altar" for all Israel. The rislation of Exodus xx. 22-24, is viewed as permitting the Israelites erect an altar on every place which had been consecrated by the unifested presence of God. At such altars where His worship was carad on. God is viewed as promising to meet with His people. "In all aces where I record my name, there will I come unto you, and there ill I bless you." As an altar was not to be made of hewn but of ugh stones, so it was not to be erected anywhere, but only in those aces which the Lord might choose by recording His name there, i.e. y granting some manifestation of His gracious presence. This regulaion is so interpreted by the critics, as to warrant the Israelites rorshipping at several altars at the same time. As thus understood. t is believed to have regulated them in their worship for many generations after they were settled in the land of Canaan. It is sfirmed that there is no evidence of the sacrificial worship of the Imagines being confined exclusively to one altar until the reformation effected by Hezekiah, but it is asserted there is evidence to prove the opposite. In the days of Samuel, for example, we find sacrifices offered at many different places, and accepted by God. From this it is concluded that the law in Deuteronomy (chap. xii.) came into force about the age of Hezekiah, and superseded this Sinaitic law by which they had been guided. It is viewed as forbidding the practice, which is supposed to have formerly prevailed, of worshipping at many altars, and enjoining them to bring all their sacrifices unto a certain place which the Lord should choose "to put His name there." Because of this apparent discrepancy between these two pieces of legislation and the supposed obedience of the Israelites to the Sinaitic law until the reign of Hezekiah,-they fix the date of Deuteronomy at this latter period, and so deny its Mosaic authorship. But we ask, Was the law in Deuteronomy ever designed to supersede the one given in the earlier legislation recorded in Exodus ? May not the one be viewed simply as a modification of the other? A short sketch of the circumstances in which the laws were given, will, we think, show that this latter view-that the one was a modification of the other-is nearest the truth. The Israelites, when they were delivered from their bondage in Egypt, were informed that they were to go into the wilderness and

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ancestors, resolve "without respect of persons" to "endeavour the extirpation of popery, prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness, lest we be partakers of other men's sins, and thereby be in danger of receiving of their plagues, that the Lord may be one and his name one in the three kingdoms?"

Who is there, we ask, that is not utterly blind to and ignorant of . the state of matters in the Church and in the land that can say that we resemble them, and who can think so? We deny as a people the obligation of these Covenants. We have diverged to the widest extent from their covenanted uniformity. in doctrine, worship, and government, as the divided state of the Church mournfully attests; we are countenancing prelacy, and allowing ritualism to sweep as a wave over the Churches, familiarising the mind with its symbols, so that its corresponding errors will insidiously creep in. We are generally, guilelessly it may be, but guiltily nevertheless we believe, honouring the festivals of the Church of England, such as Christmas, and of Easter, or Good Friday. We are nourishing the man of sin in his old age, when his blasphemous decrees and pretensions have verified his true character, beyond all former claims and evidences, as he "who opposeth and exalteth himself above all that is called God. or that is worshipped; so that he as God sitteth in the temple of God. showing himself that he is God. We are overthrowing the work of Reformation, both in Church and State, and turning every man aside to his own way. We are with both hands wreathing an iron yoke about our necks, which some succeeding generation will suffer for, and which we feel sadly persuaded they will not break off, without suffering and bloodshed, as in the days that are past, when our godly ancestors were banished into distant lands, when they suffered the loss of their liberty, possessions, and of life for their adherence to the Covenants, the Word of God, and the testimony of Jesus Christ.

And should such a period arrive, as we fearfully believe it will, shall the generation to come have cause to rise up and call us blessed **t** Will they not rather have cause alternately, bitterly to lament, and to be dumb with wonder at our stupidity and blindness, in turning back again from God, and from the freedom of the service of His Son; in submitting again to the yoke and bondage from which He had delivered us with so many tokens of the power and presence of His own right hand and arm; in wilfully reviving the deadly viper which stung our fathers; and in fostering systems, and particularly the system of Popery, which has proved itself to be the enemy of civil and religious freedom, of religion, morality, intelligence, and national

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prosperity in every nation and kingdom under heaven, where it has been established for upwards of twelve past centuries ? And

## WE ARE CHILDREN THAT ARE CORRUPTERS.

Upon the empire of Britain it is truthfully but boastfully affirmed the sun never sets: To whom much is given much will be required. From the eminent station which Britain has among the nations of the earth, it has a superior influence for good or for evil. But we affirm that we have exercised our influence for evil in many respects fitted to excite deep concern and solicitude for ourselves. From the eminent station which we hold among the nations of the earth, we have by our departures from the truth, and from the ways of God, set an evil example of a powerful influence to all the world. We have encouraged Protestant nations in their lukewarmness in religion, and in their indifference to the truths of Christ, and we have encouraged Popish nations to invade our land, and encroach upon us, to deprive us of what we seemed, and must really have held, to be of small value. Even where the Church has put forth a feeble measure of strength (feeble in comparison of what it might have done, and ought to have done) to do good, and to send the Bible and the gospel to the lands that are in darkness and under the shadow of death, Britain to her shame has without restriction corrupted and counteracted by sending the rum barrel. We have corrupted one another by error in doctrine and worship, so that it is not an adherence to the word of God that constitutes the desirable and desired basis of union, but a licentious liberty of sentiment allowing every man to think as he pleases, until the leaven of error has almost leavened the whole lump, and the leprosy of sin has nearly covered the whole body, so that, as of the Jews, it may be said of us, "The whole head is sick and the whole heart faint, from the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores, they have not been closed nor bound up, neither mollified with ointment." We have corrupted the rising generation by establishing, not long ago, a system of national education which teaches the young to regard religion and the Bible of little or no importance. The very Churches of the land are corrupters, a wave of ritualism and of rationalism and of worldly policy, is sweeping over them and leaving a mass of impurity behind, which dims their fair lustre and scriptural order and beauty. Even now many of the professorial chairs and pulpits in the land are spreading very loose sentiments in regard to the genuineness of the books of Scripture, and so necessarily of the inspiration and authority of the Word of God. Just a few weeks ago, we deeply regret to say, the

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committee for the sanctification of the Sabbath (how strange!) appointed by the Presbytery of Glasgow, ventured to go the length, the daring length, of proposing to solicit the Tramway Company to run cars upon the Lord's day under the 'flimsy ostensible project of carrying people to and from church, which they know or ought to know will be the least end for which these cars are used. This also they have done in direct opposition to the divine commandment, "Remember the Sabbath day to keep it holy. In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." Professors of religion are also corrupters in many ways. Many of them set a most inconsistent example in respect of their walk and conversation, they do not keep the Sabbath and reverence the sanctuary as they ought, by conscientiously and regularly attending the house of God, but absent themselves whole days or half days for the most trivial reasons, and so corrupt others by their example. Many frequent the ball-room and threatre, and engage in card-playing and other games of chance, and so corrupt others as to any sound belief and realisation of the immediate direction and providence of God. And many parents allow their children to grow up without giving them any religious instruction, and, especially in the country, without almost ever bringing them to the house of God. Thus we are children that are corrupters.

In our sin in all these things we resemble the Jews, for like them

### WE HAVE FORSAKEN THE LORD.

He is greatly forsaken in our national councils. In them His name, His word, His authority, and His providence are very little regarded, and His honour and glory are not sought; and how can it be otherwise when those who are the electors do not account it a matter of any importance to obtain representatives who are fearers of the Lord, but think it sufficient to choose those who have the wisdom of this world, though they may be even the enemies of God ?

He is greatly forsaken in His house, for multitudes, as we had occasion already to observe, never go to a place of worship, but spend the day in idleness, amusement, and dissipation. He is forsaken by many professors individually, who never pray to God in secret, and relatively and socially in respect of not worshipping Him in their families, nor attending to the religious instruction of their children. And the indifference, formality and nominal religion of vast multi-

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tudes testifies that the generality of all ranks and classes have forsaken him in heart. The world, in its riches, honours, and pleasures, is the idol which is generally set up in the room of the living and true God and which is almost everywhere worshipped. And even among those who are the people of God there is great spiritual deadness and restraint of prayer.

## LIKE ISRAEL WE HAVE ALSO PROVOKED THE LORD TO ANGER.

Some of our sins, as we have shown, are very heinous in their own nature, such as our unbelief, rejection of Christ, misimprovement of His word, and undervaluing of the gospel ; all our sins are peculiarly agravated, for to what nation or people has the Lord shown such favour, and what nation has so solemnly lifted up its hand to the Lord and said, "I will not transgress :" the number involved in trespassing against the Lord is very great, and involves all ranks and classes in the land. As our sins are in their own nature heaven-daring and presumptuous, God is justly provoked to anger against us, and He has been and is presently testifying His displeasure against us. His Spirit is greatly restrained and withdrawn from His house and from the hearts of His people. Satan has been permitted to enter the Church, and having rent it in pieces by error and strife, he is now farther employed in perverting the truth and taking away and corrupting the ordinances of divine institution, so that they are in many instances no longer observed generally as God has appointed in His. Word. He has shaken His hand against us in judgment from time to time, in threatenings of famine, war, and pestilence; and at this present time he has dried up the sources of our wealth, causing such a stagnation of trade and commerce as has never been known in the land. The number of the unemployed, for whom provision must be made that they perish not of starvation, is actually appalling. The past year is one which will be ever memorable on account of the failure of the City of Glasgow Bank, and the fraud and misery which it revealed and produced. But we cannot but remark that the year in which this great commercial disaster took place, which will be remembered while the nation has a history-the year in which so many families were utterly ruined, and in which thousands of the labouring classes cried for bread-was the dark and ominously foreboding year, that will yet be found to be the womb of further evils, in which the Romish Hierarchy was restored in Scotland, and declared to be re-established in opposition to existing national laws and all our engagements to the Most High God.

Thus, like Israel, we have forsaken the Lord, we have provoked the Holy One of Israel to anger, and are gone away backward. Our

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departures from the Lord are not newly begun, but have been long continued in, and we are now very far removed from Him in a course of apostasy. If ever any nation had a mission and a special work to accomplish, surely we had, who were like Israel placed on high amongst the nations of the world, and bound by the most solemn covenant engagements to testify against infidelity, and above all, against the idolatry of Rome. But in that great mission we have failed as a nation, and have been unthankful to God, ungrateful for our privileges, and sadly careless of the interests of the generations to come. And hence we have just reason to fear, that as we bear such a general resemblance to Israel in their character, and in their sins, that so also we shall be made to resemble them in punishment, if we do not take warning by their example and repent. The Lord has cause to say respecting us, as He said of them, "Shall I not visit for these things, shall not my soul be avenged on such a nation as this ! A wonderful and a horrible thing is committed in the land. The. prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof."

If we closely resemble Israel in their privileges, and also in their sins, may we not expect that the Lord will say of us, "You only have I known of all the families of the earth, and therefore will I punish you for your iniquities." The event showed, in their case, that He was true to His word, "for under the whole heaven hath not been done as was in Judah and Jerusalem." The Lord is sovereign in the time, manner, nature, and degree of punishment, and how He will proceed no one has a right to attempt to indicate. Were the resemblance in character and sin, absolutely exact, the procedure might, and might not, be the same, but when we have reason to judge that our trespass is even greater than that of Israel in the prophet's day, how can we expect an immunity which they did not obtain ? Have we not reason to fear that as they were made to know that it is an evil thing to depart from the living God, so also shall we. There is an enemy to the Lord amongst us, and with which we are associated, and whom we have taken by the hand, contrary to vows and solemn covenants, as directly as ever Israel were chargeable with, but which was not known to them; an enemy which God has devoted to utter destruction, and which, He has said, He will "destroy with the breath of His mouth and with the brightness of His coming ;" and an enemy whose destruction is at hand. This enemy is the Church of Rome, and we have, contrary to all knowledge, experience, and warnings, become partakers of her sins which have reached up to heaven, and may we not therefore expect also to receive of her plagues, which

shall come in one day? We do not know any greater cause of alarm, and of apprehension than our alliance with the Man of Sin, but this added to all our other sin, vastly increases our national guilt and danger.

Nothing, we believe, but a general repentance, reformation, and returning to the Lord and to our covenant allegiance, will prevent the infliction of His threatened judgments. And so far as we can see, in the present frame and disposition of. our minds, such a return to the Lord is far from us. And what, then, have we to expect, and to look for, but that His judgments will fall upon us suddenly, that they will come upon us from various quarters, and that they will be dreadful in their character and unspeakably great? Still, those who search and try their own hearts and ways, who turn to the Lord from their iniquities, and walk closely with Him, who mourn over the sins of the Church and of the land, and who plead for the revival of per-. sonal, family, and national religion, shall preserve their own souls, and shall be hid in the day of the Lord's anger; for before Jerusalem was smitten, the Lord provided for the safety of those who mourned for the sins of the Church and of the land, saying to His angel, "Go through the midst of the city, through the midst of Jerusalem, and set a mark on the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of the land."

# DEUTERONOMY-ITS AUTHORSHIP.

## П. -

In our attempt to establish the Mosaic authorship of Deuteronomy we have considered the principal objections connected with the book itself, and found them insufficient to warrant a departure from the opinion which has ever prevailed both among Jewish and Christian Biblical scholars. As far as the testimony of the book itself goes, and a comparison of it with the earlier books of the Pentateuch leads us, the Mosaic authorship is, to say the least, a more assured and stable position than any into which the critics have placed themselves. We might also add that various things about the book tend greatly to strengthen this position, such as, "the freshness and richness of the Egyptian reminiscences, the freedom with which the speaker reproduces historical incidents, laws, and above all the decalogue—a freedom which is scarcely conceivable except on the supposition that the speaker was the lawgiver himself."\*

We now come to view the book in the light of the history of the

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Israelites subsequent to the age of Moses, and to inquire what traces, if any, of its existence and influence can be found. It may conduce to clearness of argument, to deal first with some points connected with this history advanced by the oritics to prove its post-Mosaic authorship, and then to look at the history and literature of the Israelites for direct proof of the position we defend. The subject is a very wide and difficult though an interesting one, and our treatment of it within the limits of the present papers must be superficial.

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This critical mutilation of the Pentateuch, moreover, destroys the self-evident character of some of its parts. It constitutes Deuteronomy a law-book complete in itself-designed to sum up and enforce new laws which had come into operation before it made its appearance. In accordance with this we find Professor Smith saying of it, " It is quite certain, from the expressions used in Deuteronomy itself, that it was not meant as a mere supplement to a book already in people's hands, but as a self-contained system of divine instruction. . . . Accordingly its ordinances must have been meant to be intelligible and to be an adequate guide to the people without any other written law." There can be no question that Deuteronomy was designed to be a book for the people; many suppose it to have been by itself the book of the law which the priests were commanded to read annually to the people at the Feast of Tabernacles; but that it is meant to be "a selfcontained system of divine instruction" a cursory examination will show to be utterly inconsistent with its plain character and purpose. There is a continuous reference in it to the previous history of Israel and the previous legislation God had given. The purpose which the speaker sets before himself in the various eloquent addresses recorded in it, is to enforce obedience to the laws which had been previously given, and especially to urge to the practice of that love to God and man which must ever lie at the foundation of true obedience. In matters of difficulty, the people are exhorted by the speaker to consult the priests and judges, who are regarded as the teachers and custodiers of the laws given by God, which they were to obey, and in obedience to which lay their national life and prosperity

(Dent. xxiv. 8). There is an ignoring of all such statements as that contained in the passage to which we have here referred, in the confident assertion that the book was meant to be "an adequate guide to the people without any other written law."

But let us now ask what it is that has led the critics to throw back the date of Deuteronomy so far behind the age of Moses. One of the chief elements which determine this later authorship, is the legislation it contains about the "one altar" for all Israel. The legislation of Exodus xx. 22-24, is viewed as permitting the Israelites to erect an altar on every place which had been consecrated by the manifested presence of God. At such altars where His worship was carried on, God is viewed as promising to meet with His people. "In all places where I record my name, there will I come unto you, and there will I bless you." As an altar was not to be made of hewn but of rough stones, so it was not to be erected anywhere, but only in those places which the Lord might choose by recording His name there, i.e. by granting some manifestation of His gracious presence. This regulation is so interpreted by the critics, as to warrant the Israelites worshipping at several altars at the same time. As thus understood, it is believed to have regulated them in their worship for many generations after they were settled in the land of Canaan. It is affirmed that there is no evidence of the sacrificial worship of the Imachites being confined exclusively to one altar until the reformation effected by Hezekiah, but it is asserted there is evidence to prove the opposite. In the days of Samuel, for example, we find sacrifices offered at many different places, and accepted by God. From this it is concluded that the law in Deuteronomy (chap. xii.) came into force about the age of Hezekiah, and superseded this Sinaitic law by which they had been guided. It is viewed as forbidding the practice, which is supposed to have formerly prevailed, of worshipping at many altars, and enjoining them to bring all their sacrifices unto a certain place which the Lord should choose "to put His name there." Because of this apparent discrepancy between these two pieces of legislation and the supposed obedience of the Israelites to the Sinaitic law until the reign of Hezekiah,---they fix the date of Deuteronomy at this latter period, and so deny its Mosaic authorship. But we ask, Was the law in Deuteronomy ever designed to supersede the one given in the earlier legislation recorded in Exodus ? May not the one be viewed simply as a modification of the other ? A short sketch of the circumstances in which the laws were given, will, we think, show that this latter view-that the one was a modification of the other-is nearest the truth. The Israelites, when they were delivered from their bondage in Egypt, were informed that they were to go into the wilderness and

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sacrifice to Jehovah. They were given to understand that thi among the first things that would be done after they had es from bondage. It was to be a sacrifice different from any the witnessed in Egypt; for when the king gave them permission to this sacred service in his territory, he was told this could not With the prospect, then, of this great sacrifice before them, it hardly fail to be the subject of much conversation in the Many conjectures would be made, as to the kind of that would be erected, and the character of the sacrifice that be offered upon it. In Egypt they had been accustomed t magnificent masonry with which the temples of the gods had adorned, and they might be expecting something even grander altar to be raised to Jehovah. While thus dealing in conjec Moses is commissioned to instruct them that God would n pleased with any outward adornment. and would be worshipped and with what was wholly His own." Any altar raised fo worship would be polluted by a tool being lifted up upon it. the place on which it was to be raised was to be consecrated b manifestation of God Himself. They were not, like the heath erect an altar wherever their fancy might direct them, but or those places where God recorded His name in granting granting grant and the second sec manifestations of Himself. "In all places where I record my there will I come unto you, and there will I bless you." This i Sinaitic law, and it can hardly mean that every place where Gc recorded His name would thenceforward be a sacred place, an apart to the worship of God, so that there might be many alt use at the same time. If this was the law, then it never was c out in the wilderness sojourn, nor at any future time in the hist Israel. It seems to us to mean that wherever God recorded name there His worship was to be carried on, and intercourse with enjoyed, until another place might be chosen by Him in the manner as before. Its adaptation on this view to the wilde sojourn will be apparent at a glance. The tabernacle was the which God chose to put His name there, and the spot where i pitched in their sojourning was indicated by the resting of the c pillar above it-the symbol of God's presence. But it was ever moved about from place to place, so that there was propriety in the wording of the law: In all places where I 1 my name. That there was in view, however, a place where would continuously and permanently record His name, is clear the fact that the command was now given about attendance a three yearly feasts (Exodus xxiii. 14-19). The promise was att to the command that their houses and possessions would be di-

protected when they went up from all parts of the land to the place God had chosen, with their sacrifices and gifts. "Neither shall any man desire thy land when thou shalt go up to appear before the Lord thrice in the year."

This then was the Sinaitic law, but there was special need for enforcing it, and modifying some of its details before the Israelites obtained a settlement in the promised land. When they emerged from their wilderness life, they were brought into contact with the beathen nations on the east side of the Jordan, and within view of the land they were to possess—then inhabited by many heathen tribes. It is this nearness to heathen lands where many abominations were wought at their altars on high places, that explains the strong condemnation of many altars found in the addresses recorded in Deuteronomy.

"With a consistency that is natural, on the view of its Mosaic suthorship, the book bursts into a fuller condemnation of them than does any other of the five books, because the Hebrew host had then sen the hills of Moab, and had conquered the kingdoms of Sihon and Og, in which the rites of heathenism were first witnessed by the rising generation of Israel. That both young and middle-aged among them would be shocked by the horrors and profauities of the novel worship they then saw, will not be gainsaid by the critic or historian, to whatever party he belong. They stepped almost at once from the purity of their own wilderness worship into the cruelties of Chemosh and Milcom. The bullocks, the sheep, the goats, that smoked on their own altars in atonement for human sin, were replaced by helpless babes, roasted to death on the outstretched arms of Moloch, or by quivering men ruthlessly butchered on heathen altars, or in hideous groves. The consistency of representation in the book of Deuteronomy is thus a witness to the reality of history." \*

It is the many altars, such as those which the heathen had in their high places, that are forbidden after their settlement in Canaan, just as any altar but that at the tabernacle was forbidden during their camp-life in the wilderness. It is essentially the same law adapted to new circumstances, and also modified in some of its details. The People were no longer required, as they had been in the wilderness, to bring all the animals slain for food to the tabernacle where God's altar was; though their sacrifices and offerings of every kind were to be brought there at the appointed seasons. There is no true ground whatever, then, for the statement so dogmatically made by the critics, that there is contradiction between the Sinaitic and Deuteronomic legislation on this point. It only requires a glance at the circum-

\* Deuteronomy the People's Book, p. 102.

stances in which the Israelites were placed, when God entered into covenant with them at Mount Sinai, and again when they were about to take possession of the land of Canaan, to see their essential harmony. Nor does their subsequent history after their entrance to Canaan, present any insurmountable obstacle to this view. The information given to us about the ecclesiastical arrangements which were actually adopted by them is very scanty and is given incidentally. The historical books, with the exception of the Chronicles, deal primarily with the civil and not the ecclesiastical aspect of the times of which they treat. But that a central place of worship for all Israel was chosen shortly after their settlement in Canaan is plain from the memorable incident connected with the altar Ed (Joshua xxii.). The Tabernacle had been pitched in Shiloh, and the design of the tribes on the eastern side of Jordan in building the huge altar which received the above name, was not to set up a rival to the central sanctuary. They had no intention of dividing the kingdom, but rather of binding it together more surely and firmly. They were afraid that since the Jordan flowed between them and their brethren, their children might forget the close bond of union which subsisted between them, and they imagined that such a memorial might serve to remind them of it. It is not essential to our argument, to settle the much contested point on which side of the Jordan the memorial was erected, though we should say, keeping its purpose in view, that the western side was the more fitting. But while the motives of those who built it were good, their brethren thought it a rival altar to that which had been set up at Shiloh, and the building of it an act of rebellion against God. They remonstrated strongly with them about what they considered their guilty conduct, and were not satisfied until they learned the true design of the supposed altar. When they were told it was simply a memorial cairn, to teach coming generations the identity of the two parts of Israel divided by the Jordan, instead of finding fault, they gave thanks. But does not their jealousy for the sanctuary at Shiloh, show most conclusively the existence at that early period of one altar for all Israel?

Nothing can be fairly argued from the conduct of Samuel and Elijah, and others in their days. The times in which they lived were times of great confusion and disorder. The disaster which fell upon Shiloh in the early years of Samuel, because of the sins of Eli's house, brought the nation into a state of disorder, from which it did not recover until the days of David and Solomon, and not fully even then. It is also plain from scripture narrative, that in the time of Elijah, the kingdom of Israel was in a state of the greatest disorder. It is as unjust to found any argument about the divinely framed

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ecclesiastical organisation of the country, on the facts of such a period, as it would be to determine what had been the organisation of the English Church under Elizabeth or Charles I. from the state of the country in the time of the Commonwealth under Cromwell. One thing is plain, that the more settled the country became, the nearer was the approach to the scheme of worship laid down in the law of Moses. Besides Samuel and Elijah occupy in the progress of divine revelation a place that is altogether unique, and their work was extraordinary and special. They are associated with Moses in passages and scenes of the Word of God. "Moses and Aaron among his priests, and Samuel among them that call upon His name" (Psalm xcix. 6). "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward that people" (Jer. xv. 1). And describing the scene on the mount of Transfiguration, the evangelist says, "And, behold, there appeared unto him Moses and Elias talking with Him" (Matt. xvii. 3). If Moses was the Lawgiver, Samuel and Elijah were the bold witnesses and restorers of the Law. Their work was special, and, for aught we know, they both had special communications from God to direct them.

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# (Concluded from page 38.)

II. The Original Secession Church has uniformly maintained a judicial testimony in defence of Christ's sole hardship over the Church, and consistently therewith has in this form condemned Lay Patronage as anti-Scriptural and subversive of the rights of the Christian people, in connection with the choice of a Pastor. The Free Church has never at any time taken a decided stand against Patronage, nor ever earnestly sought its total abolition. In 1712 what has been well named the infamous Patronage Act of Queen Anne was passed, whereby Lay Patrons were invested with the right of presentation of benefices, and even of forcing their presentees upon reclaiming congregations. This question was left untouched till 1733, when Ebenezer Erskine sounded the note of alarm (we might call it the clarion of war) in his famous Synod Sermon on Psalm cxviii. 22, which was the first step toward the formation of the Original Secession Church. For upwards of a century after this, the obnoxious law continued in full force without one single sound of opposition to it, at least, in the way of seeking its abrogation, being heard, not even from the so-called

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Evangelical party in the Established Church, and even when the famous ten years' conflict began, it did not turn upon their opposition to the law of Patronage, and the end aimed at was not its abolition. This was not even hinted. . What they fought for, was not the abolition of the law of Patronage but its resistance. Quite willing were they to have it retained in the Statute Book, if they had only been permitted to resist its operation in certain circumstances. without having to state any reason for so doing. Hence, as is well known, the contending party were throughout the conflict known by the name of the Non-intrusionists, not Patronage Abolitionists, and the conflict itself was called not the Patronage Abolition but the Nonintrusion Controversy. It was not till close upon the Disruption and when they saw there was no other course open to them, that the Free Church party declared in favour of the removal of Patronage. It is quite evident from these things, that had they succeeded in having the veto law enacted and so put in force, the Disruption of 1843 would have been averted, and not a whisper would have been heard about Patronage and its abolition. While thus practically approving of the continuance of the law itself, on what ground could they consistently plead for spiritual independence ? Does it not become a meaningless plea? The inconsistency of the Free Church is accordingly most glaringly manifest in their present attitude toward the Established Church. They would have remained in the Church had the veto been legalised, but now, when the very law which they were so anxious to have vetoed, has been abolished, they join with the motley band of Liberationists in seeking her overthrow. For the less advantage they would have abode by the Established Church, and would no doubt have strenuously advocated her claims for support and defence; but wonderful to relate, the government's conferring the much greater privilege has goaded them on to seek her downfall. This, then, is another important point of difference between the Original Secession and the Free Church, viz., the one has always judicially testified against Lay Patronage, judicially sought its abolition, and consequently expresses her gratitude to the Head of the Church, that this has now been effected; the other has never expressed her disapproval of the Patronage Law, hence has never sought its abolition, and now that it has become an accomplished fact, it is regarded by her not as a blessing but as an additional grievance.

III, The Original Secession Church has uniformly received the whole of the Westminster Standards as Standards of Covenanted Uniformity as all of equal authority, and as terms of Christian as well as of oficial Communion.—The Free Church has done none of these things. The

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whole of them are bound up in what are called the Authorised Standards of the Free Church, but when we appeal to the Formula for the ordination of officebearers, we find, that while not one of them is recognised as a part of the Covenanted uniformity in the Churches of the three kingdoms, only one is regarded as a test of Doctrine, viz., the Confession of Faith, whereas in the Original Secession Formula, while all the Westminster Standards are recognised as parts of Covenanted Uniformity, there are three, viz., Confession of Faith, and Larger and Shorter Catechisms, which are imposed as tests of Doctrine. Further, the Free Church does not require of private members adherence to any one of her Standards, either in one form or another, whereas the Original Secession Church requires of all who apply for admission to Church Fellowship, an accession to the whole of the Westminster Standards, as Standards of Covenanted Uniformity, i.e., to declare their obligation to adhere to them, on the authority of the law of God and of our own oath as a Church, in our National Covenant and Solemn League. And is it not most reasonable that private members as well as office-bearers should be so bound ? Forming as they are designed to be, part of the corporate body, is it not necessary that they should be one in sentiment with the principles of the body? And if they are not required to come under obligation to believe and practise, in accordance with the acknowledged Standards of the Body, how can they be reasonably expected so to believe and so to act? how can they be consistently dealt with judicially, should any of them maintain and openly profess heretical opinions? and how can they be regarded as eligible to hold office in the Church ? To look upon it as a matter of no moment, whether private members formally declare their adherence to the principles of the Church, or not, and yet from time to time, to call upon them to look out from among themselves a certain number to hold office as elder or deacon, is nothing short of flagrant inconsistency. If they had never been required to declare their adherence to the Standards of the Church, what reason is there for believing that they have such an adherence ? And what other is an election in these circumstances than an election in the dark ? Note. then, this important point of difference as an additional ground for our remaining separate from the Free Church,-that while she receives none of the Westminster Standards as Standards of Covenanted Uniformity, the Original Secession Church receives them all in this form, and while the former, in the form she does receive said Standards, views them only as terms of official, the latter imposes them as terms of Christian as well as official Communion.

IV. The Original Secession Church has uniformly distinguished between Ecclesiastical Fellowship and Free Communion.—The Fr-

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Church has as uniformly confounded these, and hence the prevaili practice of the latter throughout her congregations. Origi Seceders have always viewed, and still view Free Communion as consistent with the maintenance of a separate branch of the Church They have always held to the sentiment contained in the memoral language of the Historian of Knox,--"Where communion is lawf it will not be easy to vindicate separation from the charge of schian That the Church is divided is a mournful fact; that this is not I normal state; and that such should be her present condition is a her misfortune but her sin, no one can deny. Accordingly, the fi vigorous efforts should be directed towards the removing of the cau of division, and the reuniting of Zion's scattered branches on a sou Scriptural basis. In the order of nature, union must precede co munion. Hence to practise the latter before the attainment of t former, is to manifest a spirit of indifference, in regard to the sinful cau of these divisions, and its whole tendency is to countenance them if they and their primary causes were right, and so encourage th perpetuation instead of effecting their removal. Further, if t Communion Table be thus thrown open, and a general invitation given to all who profess to hold Christ as the Head, we cannot possil conceive on what principle any can be excluded, save perhaps, Papis Unitarians, and sects of a kindred character; and let the principle Free Communion be carried out, and be universally adopted, and t inevitable result would be the degradation of the Church to a state elementary chaos. Hence the Original Secession Church, truly or sistent with her public position and profession, has always resist every approach to this obnoxious practice, and has always maintaine that separation, in order to be productive of the good intended, mu be a complete, and not a partial separation in every part of Ecclesia tical administration.

V. The Original Secession Church has uniformly made exclusive 1 of the Psalms of David in the Worship of God, and her Testimony a demns the use of uninspired Paraphrases and Hymns.—The Fi Church has as uniformly sanctioned a partial departure from t Inspired Psalter in having allowed the introduction of paraphras and hymns of human composition into public worship. TI innovation did not spring up in the Primitive Church so long as retained its primitive purity in continuing to be guided by Chri and Apostolic authority and example. Indeed, a departure from t Psalter was not known till the fifth or sixth century (Neande History, vol. iii. p. 451). Further, in rejecting all human co position as matter of praise in the sanctuary we are treading in t "iotsteps of the Westminister Assembly, who held and acted on t

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principle of an inspired Psalmody. Upon this principle Original Seceders have acted from the very beginning; and we feel convinced that in the case of all the ministers who have remained steadfast to their publicly avowed profession, no difficulty has ever been experienced in finding a Psalm to suit their subject of discourse, or whatever circumstances in which they themselves, the congregation, the community, or the nation might be placed. This, supposing we had no higher warrant, would be sufficient for the exclusive use of the Inspired Psalter. And did we feel it necessary to make a change, common sense would dictate, that it be not to anything of an inferior quality, as is invariably done when the Paraphrases and hymns of men are substituted for the hymns of the Holy Ghost. But we stand on higher ground, viz., we have God's authority, command and example for the exclusive use of an inspired Psalmody in public worship. These the advocates of human hymns cannot plead, and this should settle the question, for if we depart from this position it is . impossible to determine our final landing-place. Abiding by this position, we can always tell where we are, and rest assured that we are on safe ground. It is admitted throughout the Presbyterian Churches, that God has given and authorised the Psalms of David to be used in sanctuary worship. They were accordingly used under the Old Testament Dispensation, and have been used under the present Dispensation from the time of the Apostles till the present time; and not until the hymn mania began to rage was their suitablenew Testament Dispensation ever called in question. We can thus regard the strenuous advocacy of hymns in no other light than a daring attempt to supplement the provision God has made for the praise of His house, as if God had not provided an adequate supply, and hence the need of man's efforts to make up the deficiency. The words of the heavenly-minded Romaine are here forcibly suggested.—" I want a name for the man who would presume to make a hymnal equal to that of the Holy Ghost." Further, we regard the hymn movement as the most sectarian that has ever been agitated in the Christian Church, and hence an effectual barrier in the way of her union and uniformity. The late Dr. Blakely says, and with this . We conclude this part of the subject :--- "With the advocates of human hymns it is even now as with the Corinthians, reproved by the Apostle to whom he said, "How is it then, brethren When ye come together every one of you hath a Psalm, hath a doctrine, hath a revelation, hath an interpretation." Hymn singing has ever been an effective means of giving currency to false doctrine; while false doctrines and unscriptural practices have been the fruitful source of divisions in the Church. The authorised use of hymns raises an

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effectual barrier in the way of union. "The number and variety of human hymns new in use is almost incredible." There are Congregational, Baptist, Unitarian, English Presbyterian, United Presbyterian, Methodist, and New-Connection Methodist hymn-books. What is this but that Babel confusion condemned by the Apostle! There must be a return to the Inspired Psalmody ere the unity and uniformity of the Church can be realised. The Book of Psalms presents a permanent basis for the union and uniformity of the Church in the matter of praise. Depart from this, and there is no limit to disunion —no end to confusion."

VI. The Original Secession Church has uniformly testified judicially against Private Baptism, whereas in the Free Church it has been extensively practised. This may seem a trivial point of difference. but its unimportance is more seeming than real. There is all the difference between public and private baptism that there is between what is and what is not Scriptural, and surely this cannot be called small and unworthy of special notice. This is the ground on the question occupied by Original Secedera. They testify against private and enjoin public baptism, and to be administered in connection with the preaching of Christ, not merely according to the custom of our fathers of the Reformation and early Secession, "but according to the commandment." What lies at the foundation of all loose and latitudinarian practice, is the fact of those entrusted with the dispensing of Word and Sacraments, setting aside the revealed will of God as their rule, and setting up their own in its stead, in other words, of those who are no more than custodiers of divine truth, and mere administrators of sacred ordinances acting as if they were absolute proprietors. The private administration of the ordinance of Baptism is an example in point, of this species of clerical presumption. It is quite opposed to the manifest design of the ordinance as thus expressed by John the forerunner of Christ, viz., "that He (Christ) might be made manifest to Israel, therefore am I come baptising with water," i.e., the public exhibition and manifestation of Christ to the visible Church. How then can this great end of the ordinance be met and maintained, if, in addition to it being administered in a private house, no intimation of it has been made to the Church, and no exhibition of Christ in the gospel is made even to the select few who may be present at the administration 1 It is nothing short of putting under a bushel the light that should be set upon a candlestick. That Baptism should always be dispensed in connection with the preaching of the Word is evident. both from Scripture precept and Scripture example. John came preaching the baptism of repentance; and the Lord enjoins His servants to go and teach all nations, baptising them. All who were

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bablised on the day of Pentecost had the doctrine of Christ and Him crucified preached to them beforehand. "Then they that gladly received his word were baptised. And the same day there were added to the Church about three thousand souls." Cornelius and his friends in presence of the congregation assembled to hear Peter. "Then answered Peter, Can any man forbid water, that these should not be baptised who have received the Holy Ghost as well as we ? And he commanded them to be baptised in the name of the Lord Jesua" Instances of a similar kind might be multiplied, but sufficient have been given, to show that Baptism equally with the Lord's Supper is a public ordinance, and thus cannot be validly dispensed in a secret, hidden manner, and without the exhibition of Christ accompanying it. Nay more, we feel warranted to affirm, that for a minister of the Gospel to go to a private house, and dispense this solemn ordinance without teaching, and without invitation given to all who will to come and hear the testament of Christ read and expounded, and to witness its being sealed, amounts to a desecration of it. Bat not only is such a practice opposed to the whole tenor of Scripture teaching on the subject, but also to the uniform example given by the Reformed Churches in our own and other lands, e.g., The Reformed Church in France enacted :--- "That no baptism shall be administered but in Church assemblies, or where there is a formal public Church." The Church of Geneva enacted :--- "That no baptism shall be celebrated but in the ecclesiastical assemblies, immediately after sermon." In Holland it was ordained, "That private baptism should not be used, except in cases of persecution." Calvin declares that, "This Sacrament which introduces us to the Church, and is a sign of our adoption, cannot be validly dispensed except in the public assembly of believers;" and that private baptism " agrees neither with the ordinance of God, nor the practice of the Apostles." In adhering then to the doctrine and practice of Public Baptism, the Original Secession Church thereby homologates the practice of the Apostles and of the Reformed Churches; in departing from it, as the Free Church has done, and still does, is to homologate what the Apostles and Reformers strenuously opposed.

VII. The Original Secession Church has a judicial Testimony in defence of injured truth, and against prevailing error in doctrine and practice, and this Testimony is held as a term of Christian as well as of ministerial communion; whereas the Free Church has no Testimony nor any definite terms of communion. This may also be regarded as a small and unimportant point of difference, and hence forming in no respect a warrantable ground for maintaining a division in the Church. By many the same remark is made in regard to the necessity of hav-

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ing creeds or confessions of any kind. "We need no cree fession in addition to the Bible." is an expression with which have long been familiar. But such as use or homologate t ment seem to forget, that the Bible is not our creed or con all, but God's revealed will to us and shall continue to be s thing else, independently of man's faith or unbelief. A def fession or creed must necessarily be distinct from the Bible, as it is man's confession of the sense in which he accept prepared to defend the truth contained in the Bible, and is  $\varepsilon$ essential as a test of orthodoxy, and to promote the unity mony of the Church. To meet those then who profess to a Westminster Standards, and affirm that no other testimony it is sufficient to reply, that this would have been sufficient, Churches who first accepted these Standards as Standards anted uniformity continued to maintain them in their entire But the very fact of one separation after anot this form. the Church of Scotland having taken place is proof positive some respects at least, there had been a departure from the of these Standards on one side or another. In order then evident the consistency of separation, to vindicate from the schism, and to have to show to the world a plain and tangib union and uniformity, a distinct testimony against error, havi reference to the form or forms of it that may have been mor introduced and promulgated, and in defence of "the preser is an absolute necessity. Accordingly the first Seceders requirement when they lifted up a testimony in 1736, and th lineal descendants, the present body of Original Seceders co do so, as appears from their present testimony which just reupon the former. The Free Church did no such thing in 1 far as appears to the world, they have no other Standards t which the Established and United Presbyterian Churches have. Had she lifted up a distinct Judicial Testimony in c the whole doctrines and attainments of the Reformed and Co Church of Scotland, on the occasion of the Disruption, negot union with the voluntaries might never have been commen they had, their continuance would have been but short, a heartburning, and unseemly contention, and the present party spirit would have been prevented. Why the Free C mains separate from the other two Presbyterian bodies, see have all the same Standards and so far as appears, accept th same sense, does indeed become a difficult question to solve difficulty is felt by many, especially the younger ministers in pale. They cannot see the reasonableness or propriety of kee

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total ecclesiastical separation. Hence without any feeling of reluctance, they practise ministerial, and countenance free Christian communion with other Presbyterians, Independents, Methodists and Baptists Why Episcopalians are excluded from the sphere of their charitable dealing, we are unable to divine. But the reason of this sinful laxity is not far to seek. We have already indicated as much. Having no. definite terms of communion to bind, and keep them by themselves, how is it possible that they can be so bound ? Further, having no Testimony, they have no distinct bond of union and communion among themselves, that those from whom they have separated have not. Unity of doctrine, discipline, and worship is thus hardly to be looked for. How different in a church such as the Original Secession, which has a distinct Testimony in vindication of the whole of the Westminster Standards, as Standards of Covenanted Uniformity, and as based upon the Word of God ! Throughout there is complete unity in all these respects. To be present during public worship in one congregation, is to witness the mode of worship as conducted in all the congregations. For any single congregation to follow a divisive course would be next to an impossibility. We may also add, that to hear one minister give a statement of his distinctive principles, is sufficient to warrant any one to form an idea of the distinctive principles maintained by all the ministers. This cannot be said of any Church without a specified bond of union and uniformity such as Testimony. If sound doctrine be taught in one pulpit, error of the nost damaging kind may be promulgated in another. In one congregation, it may so happen, that the Inspired Psalter is exclusively used in praise; in another Paraphrases are used in addition; and in a third which represents the majority, still more supplementary hymns of human composition find a place. In one the Scriptural posture of standing during prayer is adhered to; in another the unscriptural and unseemly posture of sitting has been adopted, and so on in other respects diversity in Church administration is manifest. Indeed, to such an extent is this diversity carried, that it would be impossible to determine from the appearance of things, the identity of one congregation with another in the same denomination. This then is another point of difference between the Original Secession and the Free Church,---in the one there is a distinct Testimony, whereby <sup>a</sup> consistent separation from other Churches is proved and maintained, and a bond of union, and unity in doctrine, worship, discipline and government is secured; in the other, there is no such Testimony, hence these desirable ends have not been, and will not be attained so long as she occupies her present ground.

Such is a summary of the points of difference between the Original

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Secession, and the Free Church in her best days, on the ground o which we could not concur with our former brethren in dropping ( Testimony for truth in order to union with her in 1852. And i Original Seceeders could not unite with her then in what may b called her palmy days, the barrier to union is very much greate now. The ground, as we have shown, was low in 1843, and it wa predicted by one of the veterans who remained faithful to the pos of duty and of honour while so many deserted it, that the Fre Church could not remain on the ground she took up-and that sh would either be induced to take higher ground, or she would sin gradually lower. Did not this faithful soldier of the cross see as will prophetic eye? When we contrast the Free Church of 1843 with th Free Church of 1879, we cannot refrain from exclaiming, "Oh, what a fal is there !" How emphatic the testimonies against voluntaryism the from the Moderator's chair in the Assembly and in platform speeches Now her constitution is thoroughly impregnated with voluntarvism, sh having a standing act judicially declaring That there is no bar to unio with the Voluntary Church. She remains separate nevertheless ! I not this the nearest approach to schism ? Then, exchange of pulpit with ministers of other denominations was comparatively rare Now, nothing is more common than the freest pulpit interchange, no only among Established and United Presbyterians, but amon Independents, Methodists, and Baptists. Then, the discipline of th Church was faithfully exercised in the case of open propagators c heresy. Now, open error may be propounded from the Professor's chai and from the pulpit, whereby the foundations of our faith are i danger of being destroyed almost with impunity, and the hereti is screened by some ingenious and plausible explanation of the heresy. Verily, if such teaching as has emanated from the Hebrev chair in Aberdeen Free College of late, from Dr. Marcus Dodds o Glasgow, and from Dr. Candlish in a recent number of the British and Foreign Evangelical Review, in which he speaks as if the inward consciousness of the believer were of equal authority with the Work of God, we say, if such teaching is allowed to leaven the Churd unchecked, we tremble in view of the result. What other result ca we predict, than the reduction of the Church to the position of t powerful rationalistic and rationalising sect? And do not presen appearances point to this issue ? May the Lord arise, turn the battle to the gate, and effectually plead His own cause.

What then is the present duty of Original Seceders ? Surely it i theirs to seek to have a due appreciation of their high position—t have a still clearer view and still deeper conviction of its thorough Scripturalness, and hence, that they may be unflinchingly steadfast i

their adherence to it. No toleration of a half-hearted profession ! They must be out and out adherents of the Covenanted cause or not No half-hearted professor ever became or ever will become at all. a martyr for truth. Original Seceders for some mere worldly conaderation may desert their profession as others before them have done. but let it be remembered, that their obligations will continue to bind them, and God will frown upon them for their feeble and vain attempt to be freed from them. Let then no stress of weather be allowed to make any one flinch. No change of outward circumstances can possibly alter the cause of Christ, or their obligations to defend, support, and closely cling to it. Our merely temporal interests, yea, even our personal edification must hold a place subordinate to the Redeemer's cause, just as what belongs more immediately to God must be infinitely superior to whatever more immediately concerns Be induced then, by the infinitely superior claims of the ourselves. cause of truth, by the consideration of the abounding indifference in regard to it, and that of your own ultimate advancement, to abide steadfastly by your profession, in foul as well as in fair weather, mid the clouds of gloom as well as in the radiance of sunshine, cheered on by the Saviour's animating, soul-stirring words-"Be thou faithful unto death, and I will give thee a crown of life."

## LIBERALITY TO THE CAUSE OF GOD.

#### BY AN ELDER.

"Bring an offering and come into His courts."—PSALM XCVI. 8. "Let him that is taught in the word, communicate unto him that teacheth in all good things."—GAL. vi. 6.

No true Christian can doubt, that to give freely to the cause of God is a plain duty, and a very practical way of showing that we prize our religious privileges. We read of the patriarchs in the earliest ages of the Church giving tithes, or a tenth part of their possessions to religious purposes—thus it is said of Jacob, that when he went out from his father's house, "he vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on; of all that thou shalt give me I will surely give a tenth unto thee." We read also that God commanded the Jews to give a tithe of their substance for His service, besides other offerings; and it is worthy of notice, that every third year, they were to give tithes specially for the Levites, the poor and the stranger. We have it on the best authority, that it was the practice among some of the ancient heathen nations to give tithes for the offering of sacrifices to the gods. To come down to New Testament times, the question arises, whether we ought to give as large a proportion of

our income for the service of God as did the Jews. I have never yet seen any good attempt to prove that we should come behind the Jews in this matter; if any think they can do so, I profess myself willing to be taught; my present belief, however, is, that taking duly into consideration our high privileges, coupled with the teaching of the New Testament, we ought not to give less. Assuming then that the Word of God points in the direction of our giving a tenth part of our substance, it is instructive to consider how much the individual members of our Church, judged by that standard, would require to contribute -- and first, let me take the case of domestic servants, many of our members being engaged in that useful employment. 'Average the wages of each at £15 a year, to which add for their board, the moderate sum of £10, in all £25 a year. Their yearly contribution should be £2, 10s. or about 1s. a week. Taking next the case of a man who makes 25s. a week-on the first day of the week he ought to lay by, for religious purposes, 2s, 6d, or £6, 10a. In the same way, a man with an income of annually.

£100 a year should give £10, or 4s. a-week; or

£300 a year should give £30, or 12s. a week; or

£1000 a year should give £100, or 40s. a week.

Now I appeal to those who have given any attention to the subject in hand, whether in their opinion, the above figures represent what people generally give to the cause of God ; is it not to be feared that the standard of many is very much lower? Do not many in our congregations who ought to give 1s. a week, content themselves with giving 2d. or 3d. a week, or even less; do not many men spend weekly on beer and tobacco, or on other things equally unnecessary, if not absolutely hurtful, more than they give to the treasury of the Lord ? Is it not to be feared that there are some, making £300 s year or thereby, and who give annually £10, or it may be less. I ask all who are conscious that they have come behind in this matter, to read and meditate on 1st Cor. xvi. 2, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Let them seriously consider, whether they are giving in proportion to the prosperity which by the blessing of God they enjoy, or whether there is not something like a parallel, between their conduct and that of backsliding Israel of old, of whom God says (Malachi iii. 8, 9), "Will a man rob God ? yet ye have robbed me. But ye say, Wherein have we robbed thee! In tithes and offerings, ye have robbed me, even this whole nation." If any are conscious that this description might, even in any small measure, represent their own past failure in duty, let them no longer stay nor linger, but prepare themselves hastily to keep the commandments of their God. Speaking generally, it seems to me, that if

ndividual members or congregations are growing and thriving in the livine life, they will feel an ever increasing desire to give liberally to the cause of God. 'Give me the hearts of the people, said an old minister, and I will soon be in their pockets.

I have heard of Churches in our communion, with a pretty large membership, whose weekly Sabbath day offerings average only 25s or thereby. Now, assuming that there are in some of these congregations fifty members each in receipt of not less than £50 a year, which is probably under the mark, I contend that the sum stated, is less than half what it ought to be, leaving an ample margin for extraordinary collections and charitable donations.

As I have already said, God requires a due proportion of our income, persistent systematic liberality, no gathering up to-day of what should have been given yesterday. Members who, from sickhere or other causes, are absent from the house of God on one Sabbath. sught not to forget to treasure up their offerings, and bring them on The poor must not say that God has no need of their the next. contributions; let them remember that, in the eye of the just Judge, the widow's mite was more than all that the rich had cast into His treasury. If all our members would come into the house of God, and regularly bring the offerings due to Him, I am persuaded that the coffers of the Lord's treasury would overflow, and promised and much needed blessings would descend in rich abundance. It would be a happy contrast to the present cumbrous and sometimes questionable methods resorted to for collecting these offerings. Seat rents, for example, might be dispensed with; lest in some cases they might furnish the very poor with a pretext for absenting themselves from the house of God.

Let it not be forgotten that a man may readily deceive himself by inventing some plausible excuse for his want of liberality. He may say that living is now so very expensive; that he has a family to educate, or provide for; that his position in society demands considerable outlay; or that he must save up for a rainy day. To such I say, in your anxiety to provide for sickness or old age, forget not to honour, with a due proportion of your substance, that God who has said (Isaiah xlvi. 4), "Even to hoar hairs will I carry you." By all means, make if you can a provision for your children; but forget not that, without the blessing of God, the wealth you leave may prove a snare to them; and lay fast hold on the gracious promise (Jeremiah xlix. 11), "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." Do not, by unwisely keeping back what is due to God, deprive your children of the rich blessings which He has promised to the liberal and cheerful giver.

It is said that Dean Swift once preached a charity sermon from the

text (Prov. xix. 17), "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." The sermon was shorter than the text. "Now, gentlemen," said the Dean, "if you are pleased with the security, down with the dust." It is even so, if people would only believe, that in giving to religious or charitable purposes, they were lending to God, what He has bound Himself to repay, they would lend more freely. Here they have what is so difficult to get in these days, a safe investment and a rich return.

What is wanted is more of that faith without which it is impossible to please God; faith that will pierce the unseen and grasp the very substance of things hoped for. Does any man, in parting with his money for the cause of God, feel as if he were losing what might afterwards be useful to him? I say that a lively faith will subdue the natural covetousness of his heart, enabling him to wait confidently for the blessing of God. It is commonly said that "what a friend gets is not lost." Believer, who is your best and greatest friend? Who has laid up for you a rich inheritance? It ill becomes the heir to a crown of glory to give away in a grudging spirit part of what he will need for such a brief space. Did not our fathers "take joyfully the spoiling of their goods, knowing that in heaven they had a better and an enduring substance ?" Did they not suffer the loss of life itself in the service of God? Degenerate indeed will be their sons, if they refuse to give Him a fair proportion of their substance.

It is meet that we should practically show our gratitude to God for unspeakable mercies; and when on our bended knees, or standing in the courts of God's house, we cry in faith, "Father, Thy kingdom come;" let us have a care, lest by our unwise parsimony we should after all be hindering its advancement.

My contention is, that there is room and urgent need for increased liberality on the part of our membership. I desire much that the office-bearers in each of our congregations should, by precept and example, provoke the members to go on increasing in this Christian grace. Does any one ask, Where is the need for more money ? I say, first and chiefly, it is needed to give better support to the ministry. If they have sown unto us spiritual things; it is indeed no great thing if they shall reap our carnal things. I want to see, what ought to have been seen long ago, a comfortable manse, free of debt, for our ministers in town and country. Is it not the fact, that from a steadfast adherence to our Scriptural principles, our ministers in towns are losing from £300 to £400 a year; and those in the country, £100 to £200 a year? being the difference between their stipends and those of ministers in the larger Presbyterian denominations; besides the greater sense of

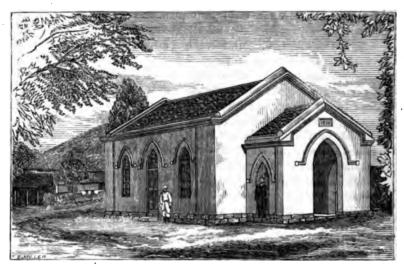
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security for payment, possessed by those who have public endowments, or large congregations. It is neither right nor fair that the ministry should bear all this loss; part of it should be assumed by the membership. Matthew Henry somewhere says, "A scandalous maintenance will make a scandalous ministry." I am not disposed to believe this assertion. Ministers, like members, may be, and often have been, poor yet rich in faith. It is, however, obvious that a scandalous maintenance will cause a scarcity of ministers; it will deter young men from coming forward to labour in the Lord's vineyard. In our Church at present we are confronted with a scarcity of ministers, and with a falling away of some who have been educated in our Divinity Hall. Under God, I say we should bestir ourselves to remedy these evils. I desire for each of our ministers a better maintenance and a comfortable home.

There is also urgent need for a good Widows' Fund. I trust our members generally will not stand by, and leave only our ministers themselves to subscribe for this fund. The Synod, at its next meeting, ought to appoint a yearly collection for this purpose in all our congregations, and invite donations and bequests. If it is deemed unadvisable to multiply our collections, the one for the "Aged and Infirm Ministers' Fund" which, if I mistake not, has a considerable sum at its credit, might be dropped for a few years. I trust, at least, that the Synod will be led to adopt measures, which will prove effectual in stimulating our members everywhere to increased liberality.

The people of God should not forget that a great reward is provided for those who keep this commandment. Let all who have ears listen attentively to the voice of God in His Word saying (Prov. iii. 9), "Honour the Lord with thy substance; and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine ;" and again (Malachi iii. 10), "Bring all the tithes into the storehouse, that there may be meat in mine house ; and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour yon out a blessing, that there shall not be room enough to receive it." Many men in our day who esteemed themselves wise have been allured to invest their money by promises of high interest, and we have seen them soon after awaking to find that they had lost their all. Verily it shall not be so with the believer ; his reward is as sure as the word of God can make it, and what He hath promised He is able also to perform. Our prayer is that our Church may excel in liberality to the cause of God and in all other Christian graces; then, indeed, though small in numbers she would be a light shining in the world; a fair flower on the stem of the Plant of Renown.

# OUR FOREIGN MISSION.



THE accompanying woodcut represents our Mission Church at SEONI. All interested in the progress of our work will, we doubt not, be pleased to obtain this view of the building which, under the prospering hand of our God upon us, has been erected as a place of Christian worship in the midst of heathendom. The church was opened for public worship on Sabbath the 15th September, and seems well fitted to answer the end designed. It is built in the mission compound, quite close to the main road leading to the town of Seoni, and is capable of accommodating a hundred persons. It is reported to be much more airy and spacious than the former place of meeting, and will thus add to the comfort alike of preacher and hearers. Regarding the cost of the building, Mr. Anderson reports that the expenditure has exceeded his calculations, owing to various circumstances over which he had no control. During his illness, and notwithstanding all Mr. Bose's care to curtail the expenditure and at the same time secure good and durable workmanship, operations had been carried on in a more expensive way than was designed. The great difficulty of obtaining building material, the increased wages that had to be paid to the workmen, and the rainy season coming on before the house was roofed in, raised the cost of erection considerably above what was anticipated. But withal, the deficiency is only about £25, which certainly is not a formidable sum, and may readily be met by the generous donations of a few friends at home,

#### OUB FOREIGN MISSION.

who feel called on, out of gratitude to the Lord for giving us the privilege of raising a house of prayer in such a place, to send an extra contribution for this special object. It would greatly cheer the heart of our excellent and laborious Missionary if the debt on this nest and comfortable meeting-place, which he has been instrumental in raising, was speedily wiped off, and that without drawing on the ordinary resources of the Mission. "The expenditure," mys Mr. Anderson, "has been greater than I anticipated; but the building looks better and is more substantial than I'expected. Moreover the Mission has the value of the money expended. Had it been done by contractors, it would either have been much inferior in quality or more costly. And after all it only costs £150, and a considerable part of this does not come from the mission funds. This is a small sum even for a small church in India, and I think that the church as it is, with its extra cost, is after all better than an inferior one for less money, and will be cheaper in the end."

The work of the MISSION SCHOOL is being vigorously carried on, although no successor has yet been got to Imdad Masih. It is very difficult to secure the services of a good teacher. Three of the boys went up to the High School scholarship examination recently, two of whom passed, while the third failed in mathematics. One of the boys has obtained a scholarship valued at fourteen shillings per month. Mr. Anderson has at last secured the three small huts adjoining the School, which greatly obstructed the light and a free current of air, and the removal of these will be most beneficial for the scholars.

The inmates of the OBPHANAGE enjoy good health. An orphan girl, about ten months old, was made over to the Missionary on the 9th September, and has been named Jessie Gouinlock. Other orphans are expected to be got soon, for it turns out that a wicked Mahometan police officer has been doing his utmost to prevent Mr. Anderson from obtaining children. This unprincipled man has been expelled from the police force, and will be no longer a source of annoyance.

COLFORTAGE work has been resumed by David Gajadhar, and he spends portions of his time in visiting the surrounding villages with his stock of books and tracts, speaking a word in season, as he goes on, to all who will listen. Mr. Anderson has been able to resume village work to some extent. At the date of his last letter (6th Dec.), the villagers were busy reaping the rainy season crops, and sowing those for the dry season. Large meetings had consequently not been got, but there was a prospect of getting better attended meetings soon thereafter. In reference to the harvest, Mr. Anderson writes, "The rainy season crops—rice, &c., have been good; but the wheat

#### LETTER ON THE YOUNG.

and some of the pulses will be very deficient, as many fields where seed was sown are quite waste, none of the seed having germinated. Other fields were not cultivated on account of the scarcity. I am happy to say that our Christian cultivators have, as yet, nothing to complain of in this respect. Their fields are looking nice. After the wheat harvest is reaped, I expect one of them to be taken in hand by a village owner who is friendly to him. This will relieve me of all difficulty in regard to his temporal affairs, as he will be provided with everything necessary to enable him to carry on cultivation." Mr. Anderson anticipates being able to remain in India till next spring. Should his hopes be realised, we will have him and his family among us by this time next year. Come when he may, we are sure the Church at home will give him a cordial welcome, and will, with fresh joy, hear from his lips the story of his labours in founding a Mission settlement among the Gonds, in the centre of our great Indian Empire.

# Letter to the Editor.

#### THE YOUTH OF THE CHURCH.

SIR.—In those days when the youth of our body are exposed to such varied and powerful temptation to desert our ranks, and especially when there is only too much reason to believe that numbers do leave us from year to year, surely duty and interest alike call upon us to lay the fact to heart, and consider seriously, whether any-or what means can be adopted, likely to arrest the further progress of such portentous decay. The importance of retaining the young, until they join the fellowship of the Church, it will be difficult to over-estimate. We are all more or less familiar with the aphorism that the young are the seed of the Church. But is there not some danger of formally assenting to this truth, and at the same time practically forgetting or ignoring its present urgent, vital importance. I fear that, as a Church, we have not given this matter the careful consideration and systematic attention to which it is entitled on account of its importance alike to the young, and to the interests of the Church. Those who can draw upon thirty or forty years' observation and experience will bear me out, when I say that only a small proportion of those who are admitted into the membership of the Church by baptism, are found in more mature years to endorse their parents' obligations, by joining the fellowship of the Church for themselves, and heartily and loyally seeking to promote its sacred interests, and beneficent objects. Now in view of such a condition of things, we are bound to face two questions, and not only to face them, but to answer them also, as in the sight of God, as well as in the sight of

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men. The first question is, What reason can be assigned for this depopulation, as we may term it? The second is, What means have been taken to prevent it, or are now being employed to arrest its further progress ?

I am quite aware that the first of these two questions may be only too truthfully answered by referring to the present unpopularity of our distinctive principles, and to the powerful temptations to which the young are exposed from the increasing worldliness of society, whereby their hearts are seduced from a Church such as ours, which aims at maintaining a strictly scriptural profession, along with a consistent life. But while this is true, I question very much whether it be the whole truth. And there is all the more necessity for us accepting such a reason with caution, inasmuch as it rather implies an indirect compliment to our own sagacity and faithfulness. And further such a reason may be stoically accepted without stimulating us to make any extra laborious effort. Why, humanly speaking, if the Church makes no energetic effort to make our principles popular with the young, there will only be too much ground to fear that they will not be popular with the old. Besides, how is it that so many of those mongrel sects are drawing the young to their unscriptural and often foolish faiths, and so swelling their ranks, as to make them a by no means contemptible power for evil in our land. It is just because they are alive to the paramount importance of securing the sympathy of the young, and therefore resort to such a variety of devices to inveigle them. And would the truth be so much less powerful for good, than error is for evil, if prayerfully and diligently employed? I cannot think so.

But in addition to, and in aggravation of other reasons I greatly fear that a considerable portion of the blame is directly chargeable against ourselves as a Church. Nor is the evil of recent origin in my opinion. It has been in operation before any of the present ministers, office-bearers, or members had anything to do with the management of the Church's affairs. I believe it has to a great extent resulted from the distortion and abuse of a great, as well as wise and beneficent scriptural principle, that namely, that it is the duty of parents, and they are under responsibility to God, and to the Church, to train up their children in the nurture and admonition of the Lord. That parents are under such obligation, and that no power on earth can relieve them of it, no intelligent Christian will deny. Nor will any Christian parent, worthy of the name, desire to be relieved of such a duty-far less will he voluntarily abdicate his position in this matter to any one-whatever assistance in the discharge of his duty he may be willing to accept. But what, let me ask, is the duty of the Church with regard to these children ? Has she nothing to do with, or for them? Is she practically to take no concern, or next to none, with them, until they have reached that period of life when they are expected to join the fellowship of the Church ? While they are young, and their little heads are just noticeable above the church pews, with tolerable regularity on Sabbath, it is, constructively at least, taker for granted that all is well. But by-and-by, when they are of

sionally absent, then occasionally present, and at last absent altogether, we begin to look at each other seriously, and significantly shake our heads as we discover, only when it is too late, that while we were flattering ourselves that all was well, in reality all was very far from being well; that, in fact, they had been receiving no religious or ecclesiastical instruction, or training worthy of the name. Now what I plead for is that the Church realise and implement her own obligations to look after the lambs of the flock, as well as after the sheep. It will not do to say that she discharges her obligations, when she inculcates upon her members the imperative duty of attending to the spiritual interests of their children. These children are her members, as well as their parents' off-spring, and she is responsible to God for the manner in which she discharges her duty to her members, as well as parents are responsible for the manner in which they perform their part to their children. Is not this one of the privileges conferred upon children by baptism? Assuredly it is. And it will be at her peril, if the Church neglects to ensure them the benefit of it. When the Saviour gave the Church her commission, through the medium of the Apostle Peter, His injunction to feed the lambs was quite as explicit, as it was to feed the sheep. The meaning of which I take to be that they were to be specially tended, and supplied with food adapted to their capacities. And this duty was directly imposed upon the Church, and she lies under the most solemn responsibilities to see that it is efficiently discharged. Now, let me ask in what manner this important duty has been performed in our body in the past. What means have been adopted to ensure that parents discharge their duty in this matter. My own experience supplies several cases, where there was a manifest and serious failure, on the part of parents in full communion in our body, in this matter; but I never knew of one case in which the office-bearers of the Church interfered either in the way of bringing the discipline of the Church to bear upon the parents, or the salutary influence of the Church to bear directly upon the children. I do not presume to aver that no such interference ever took place. But it is to be feared that is rare. I am quite aware of the delicacy and difficulty of such dealing with Indeed, the difficulty is almost insurmountable. How families. can the office-bearers of the Church know whether their young members are, or are not receiving religious instruction, unless by a system of family visitation, that would be in most cases, perhaps where it was most required, resented as impertinent espionage. And suppose that by some means or other the office-bearers of the Church should discover that certain parents were scandalously neglecting their duty to their children in this matter, how would the Church proceed? According to the traditional system they would endeavour to "stir up" the parents to a sense of their duty. Quite right. Stir them up vigorously, by all means. But while this "stirring up" process is under experiment, what becomes of their children ? Must they wait on till their parents are "scirred up"-perhaps qualified-to instruct them ? When the Poor Law

anthorities in our land discover parents culpably neglecting to provide for their children's sustenance, while they send the parents to prison, they at the same time mercifully send the children to the Are we prepared to imitate this wise and beneficent workhouse. policy with regard to the young of our body, by providing for their spiritual interests while their parents are being stirred up by discipline, or otherwise, to discharge their obligations! To this it may perhaps be replied that the occasional visits of the pastor of the congregation among the members, affords him an opportunity of knowing, to some extent, how the religious instruction of her young is being attended to. I admit that this is the case "to some extent," but what is the "extent?" Is it to the extent necessary? It cannot be. Suppose he should discover some deficiency, would not delicacy, and charity, &c., be ready to counsel forbearance, and tenderness, and last of all silence ? No, no. The Church is not warranted either by Scripture or wise policy to treat the young in such a hap-hazard fashion. We have referred to the maxim that the young are the seed of the Church. Now if this proposition be true, does it not follow that it is the highest wisdom on her partnay, is it not vital to her very existence, that she bestow the utmost care upon her seed, her very life. How does the farmer act with regard to the seed from which he expects to reap his future harvest? Does he only look after the more mature grain, and garner it carefully, while for his seed he trusts to those grains that may have fallen from the ears of the standing corn, and that may grow up in such a fashion as neither to facilitate nor reward the labours of the reaper? Certainly not. Such conduct would be justly regarded as. either the result of folly or sloth-or perhaps a mixture of both. And why should the Church be content to prosecute a similar haphazard course with regard to her vastly more important seed. greatly fear that, to her own hurt, as well as to the injury of higher interests, our Church has too long acted upon this unhappy principle -akin to-but worse than-what is known in the world as "locking the stable door after the steed has been stolen." I say worse, because, although we are aware that our stable is being unhappily emptied, we are, as a Church, making no effort even yet to lock the We are not wise even after the event. door.

Let me now refer to the second question proposed—namely, What means have been, or are now being employed to arrest the further progress of this evil. I have already referred to one of the most important, namely, parental instruction. I have also expressed the conviction that it is not sufficient of itself. Another means more or less employed—but not universally so—is the minister's class, meeting on some week-day evening. That I gladly allow to be a valuable auxiliary to family instruction. But this, too, must, in most cases, fall far short of what is necessary, in order to deal faithfully with the highest interests of the young. The pastor has two formidable obstacles to contend against in the management of such a class. In the first place, the time at his disposal is altogether inadequate to enable him to instruct and catechise individually all the

young in a congregation, and this is the only way in which young persons can be efficiently taught. Those who have experience in Sabbath School teaching, know that a class of seven or eight is quit enough for one teacher to overtake. And how is the pastor to over take in a similar length of time a class of a score or two ? In poin of fact he could not. The second obstacle is the difficulty of secur ing the regular attendance of the young on week-day evenings. mean the young between the ages of seven and twelve, or fourteen years. Day-school lessons, weather, locality, that is, distance fron place of meeting, &c., &c., will always interfere more or less with th regularity of attendance, and consequently with the good result that might accrue from such a class. Now, so far as I am aware these are the only means hitherto recognised by our Church in dealing with the young of our body. And it is only because I an deeply convinced that we fail in our duty to the young, by relying exclusively upon these, that I have ventured to trouble you with thi communication.

And having presumed thus far, let me conclude by throwing out a suggestion or two fitted, as I believe, to effect some reformation, and by God's blessing, advantage to the young. In the first place, i would be an important step towards improvement in this matter, i the Synod had a few statistics furnished by each congregation, and forwarded regularly to every meeting of the Supreme Court in our body. The advantage of this we presume to be so evident, that we refrain from adducing any argument in its support. Another sug gestion I would respectfully make is, that the session of each con gregation should organise classes, at some convenient hour on Sabbath, for the purpose of communicating religious instruction to the young of the congregation. Let them be thoroughly under the supervision of the session in every particular. And parents who are so disposed could take their children with them to such a class, and assist in the good work. Such a mixing of the young of a congrega tion would tend to weld them together, as Church members, in a way that nothing else, humanly speaking, will ever do. And the last suggestion I would offer for the present is that there might be say twice a year, a public examination of all the young in a congrega tion, upon some subject assigned previously, so as to allow time for preparation. Such an examination might be made both instructive and interesting, alike to old and young.

I have only to add that I have thrown together these sentences under a full sense of the responsibility which I incur thereby. But I prefer to lie under this responsibility, rather than under that of crushing my deep and solemn convictions, the result of many year experience and consideration. And I now leave it in God's hands.— I am, yours truly,

R. J. WOOD.

Glasgow, 2nd January, 1879.

# Titerature.

#### A Historical Sketch of the Life of our Lord, with an Introduction and Notes. By W. Ireland Gordon, M.A., B.D., Minister of Walkerburn, Peebleshire. William Blackwood and Sons, Edinburgh and London. 1878.

As Solomon said of the making of books in general, so may we say of the writing of " Lives of Christ "---of such book-making " there is no end." Nor is this surprising, when we think of the theme so exhaustlessly full of interest; nor is it to be deprecated but the opposite, when done in a right manner. As the writer of the "Life" before us remarks-"There are discoveries yet to be made in the Gospels by the very humblest mind that ever brought itself to bear upon them. These Gospels are a garden full of the richest and rarest flowers, which may be culled unceasingly, and the crop of which seems never to diminish." Mr. Gordon's special design in entering this "garden" is to furnish a text-book on the Gospels, for Sabbath-school teachers and Bible classes, "at once comprehensive, simple, and moderate in cost," In working out his laudable design he has evidently given himself to the task, con amore, and has expended upon it not a little thought and labour, and we have no doubt it will be found useful by those for whom it has been prepared. Those who make use of it, however, would do well to exercise caution, and not accept all that the writer says simply because he says it.

In a very full introduction, the author treats of the four Evangelists, the contents and characteristic features of the Gospels, the elements of our Lord's teaching, and other topics. Then follows the historical sketch, which is of the nature of a "paraphrase," divided into numbered paragraphs headed by passages from the Gospels, arranged in chronological order so as to form a "harmonised" continuous narrative. And after this come the "Notes," which are for the most part brief, but often pithy and suggestive. There are also useful Indices and a neat map of Palestine, ancient and modern.

In perusing the book, while admiring the ability and industry it displays, and relishing its freshness, we are sorry to say we have met with a good many things in it, particularly in the Introduction, to which, if our space had allowed, we should have been constrained to take serious exception. Only one or two of the more important points can be alluded to now. Like Dr. Dods and many others, Mr. Gordon discards the doctrine of "verbal inspiration" as "utterly untenable," and speaks of inspiration as "the intensely personal and eminently spiritual attitude of the sacred writers," as "differing only in degree from that of all good men," and as a thing which there is no evidence to show "stands by itself." Accordingly, in keeping with this low and erroneous view of Inspiration, our author finds many mistakes in the Gospels. He makes also, in one place, the extraordinary assertion that "in no sense are the Gospel records to be regarded as historical compositions," while elsewhere, he virtually contradicts this assertion

#### LITERATURE.

by saying, that "the author of the Fourth Gospel gives not a historical, but a philosophical view of the person of Christ." which surely implies that the authors of the other Gospels give a historical view. On the important subject of miracles, too, the writer is far from giving forth a certain and intelligible sound; indeed, in our opinion, he gives forth a most uncertain and dangerous sound, when he denies that miracles were a proof of our Lord's divinity, and affirms that Christ "did such deeds as any one who triumphs over the flesh as He did may do," and that "if His works are beyond our power, it is not because we are men, but because we are not perfect men." Our author also sadly misrepresents the nature and design of the Gospel in saying that it "professed only to embody the essence of the Law." For if the Gospel be nothing more than an embodiment and republication of the Law, it cannot be the "Gospel of our salvation." since by the deeds of the Law no flesh can be justified, for by the Law is the knowledge of sin.

This, we understand, is Mr. Gordon's first publication, and in many respects it is highly creditable to him. We trust, however, that he will reconsider such points as those we have referred to, and that he will be led to adopt views more in harmony with the teachings of that infallible Word, for which we believe he has the deepest reverence, and into a fuller knowledge of which he desires to be instrumental in leading those committed to his care.

This is the first number of a new monthly Shilling Magazine, to be issued simultaneously in this country and in America. It is one of the fruits of the Pan-Presbyterian Council, and is to be devoted specially to the furtherance of the objects which that Council had in view. We have perused the varied contents of the number with much interest, and on the whole with satisfaction; and though it is hardly possible to judge from a single issue, we anticipate that the Journal will be successfully carried on under the skilful editorship of Professor Blaikie, and we would cherish the hope that it may do good service in the interest of our world-wide Presbyterianism. Toward the close of his vigorously written opening paper, the Editor strikes, what we may take to be the "key-note," when he says, with reference to the Council and its aims, that "the whole movement is liberal, and must be liberalising." What this may mean, as regards this Journal, remains to be seen. If, in its "liberalising" efforts, it is carefully regulated by the principles of the Divine Word, all will be well; but if it set aside any of these principles and become an advocate of unscriptural latitudinarianism in religious doctrine, and ecclesiastical practice, Presbyterianism would be better without it. We regret we have not room to refer particularly to the several articles in this opening number, but this is of less consequence, as we hope to have other opportunities of noticing this interesting "International Journal."

The Catholic Presbyterian—An International Journal, Ecclesiastical and Religions. Edited by Professor W. G. Blaikie, D.D., LLD., F.R.S.E. January, 1879. London : James Nisbet and Co.

#### INSTRUMENTAL MUSIC IN THE IRISH GENERAL ASSEMBLY. 123

## INSTRUMENTAL MUSIC IN THE IRISH GENERAL ASSEMBLY.

For several years prior to 1873, there was much controversy and strife in the Irish General Assembly, regarding the permission of instrumental music in the public worship of God. Instruments had been surreptitiously introduced into some halfdozen congregations in the South. Many were for enjoining their removal, and prohibiting their introduction into any other congregation, taking their stand both on Scripture and the consuetudinary law of the Church. Others, including several ministers of great influence, pled for liberty being given to congregations in the matter. In the above year there was an unusually numerous attendanceespecially of the eldership-at the Assembly, in anticipation of the matter being decided. It was generally understood that the majority would have been with the anti-instrumentalists. But at the last moment, the Moderator-Rev. Mr. Johnston-proposed a most singular compromise, which was unanimously adopted, in the most solemn manner. It consisted of three resolutions, the first two of which always seemed to us mutually contradictory. The first was to the effect that the Assembly abstained from passing any law regarding instrumental music; the second was, that they agreed to give up instruments where they were, and not to introduce them into any other congregation; and the third was to cultivate vocal music in order to improve congregational singing. Up till last Assembly some of the six congregations had still, on one plea or another, retained their instrument, though required and entreated and coaxed by every Assembly since 1873, through Committees of its leading men, to do so. It was fondly hoped that by next Assembly, the Committee which has the matter in hand at present, would be able to report that all the six congregations had complied with the Assembly's agreement, and that this bone of contention would, for a while at least, be removed. This prospective harmony, however, is not now likely to be realised. The Rev. Mr. Workman of Newtonbreda, in the Presbytery of Belfast, has introduced a harmonium into his Church, which is likely to raise afresh the discord which Mr. Johnston thought he had allayed. He was taken to task for this, at a meeting of his Presbytery lately, which by a small majority appointed a Committee to deal with him on the matter. The attitude and language of Mr. Workman, however, indicated that he is not likely to give up his harmonium voluntarily. Though a party to the agreement in 1873, he contends that when the Assembly required its observance, and took steps to enforce it, the first resolution was violated, and the second resolution became no longer binding. He insists that when the Assembly refused to pass any law on instrumental music, he is hardly used in being dealt with as a transgressor. He pleads that even if the Assembly had passed a law forbidding instrumental music, he would have the harmonium all the same, for in the Psalms he is enjoined to praise God with the timbrel and harp and cymbals and psaltery, and he must obey God rather than man. "Woe is me," said Paul, "if I preach not the gospel." "Necessity is laid upon me, yea, woe is me if I have not a harmonium," in effect cries Mr. Workman. He further urges that his Sabbath evening congregation bad dwindled down to a very small audience, as his own people went where they were getting instrumental music, and that the harmonium was absolutely necessary to allure his strayed sheep back to the evening fold, and to keep others from wandering away. He informs the Presbytery that the harmonium has charmed the wanderers back, so that the evening attendance is twice or three times greater than before. And he recommends his brethren to try the same remedy for what he says is true of the Belfast Presbyterian Sabbath evening congregations on an average, that they "are reduced to a handful scattered through a wilderness of empty pews," whilst

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the Independents, Wesleyans, and Episcopalians have large congregations. Whilst giving Mr. Workman every credit for being well-meaning and sincere, his reasoning must appear transparently shallow and fallacious to all who have at all studied the subject. This was conclusively shown by the Rev. Mr. M'Credey, who dealt with the whole question in a most satisfactory, scriptural, and unanswerable manner. He insisted that Mr. Workman, being a consenting party to the agreement of 1873, was bound thereby until the Assembly repealed it. As to the harmonium bringing out the people to the sanctuary, on the same ground he might advertise an opera or something else likely to attract and please. And as to Mr. Workman's reference to the Psalms, that argument, if of any value now, would be equally good to show that they should offer up animal sacrifice and incense.

But although the Presbytery has condemned Mr. Workman's action as at present inexpedient and violating the agreement so often referred to, it is evident that many, indeed most, of those who voted against him, sympathise with him at heart, and will be likely to support liberty in the matter, when the question is brought up in a constitutional manner. Dr. Knox, who brought Mr. Workman's case before the Presbytery, said, "It had always been his opinion that this should be an open question ; . . . the time must come, sooner or later, when this question would be looked at candidly and manfully in the face, when they would ask the Church to decide it on its merits, and give them liberty to use their own taste and judgment in the matter of Church music. He did not believe that time had yet arrived, but he would wait on the Providence of God.". The Rev. George Shaw "fell in with the resolutions of 1873, but felt very uncomfortable under He wanted to do what was right, but he would not be bound by these them. resolutions much longer, for they were now brought up as being tantamount to a law, and he would not regret if the whole subject was brought up before the Church for discussion and settlement." And the Rev. Mr. Lynd, while advising Mr. Workman to sacrifice the harmonium for the sake of the Church at present, added that "the time was not far distant when they would be able legally, openly, and avowedly to use harmoniums in their public worship."

It is therefore very evident that the question will ere long come up for further decision in the Irish General Asembly. The Providence for which Dr. Knox and the instrumentalists are piously waiting, we suspect, is the time when they think they will have an assured majority on their side. Many of these, if they are keeping the agreement of 1873 in the letter, are surely violating it in the spirit and preparing the way for its repeal, as appears from an indignant remonstrance made by Mr. Workman against his accusers, "If the harmonium is no help, why is it that the majority of my brethren have brought it into the Sabbath School? Why is it that so many employ it in the prayer-meeting? What marvellous opinions some men entertain about the harmonium, and the way in which it changes its character and working according to place and time? If you will believe them, it is innocent in the Sabbath School, but an abomination in the Sanctuary. It is a help to the children in the morning, but it would be a hindrance an hour later when the same children and their parents join in praise. Such absurdities warn men that they have left the sober track of Scripture and reason." Such doings as these are accustoming the young to the use of instrumental music in worship. We have reason to fear that the feeling in its favour is steadily growing in the General Assembly. We rather suspect, that even now a majority, at least, amongst the ministers might be obtained for making it an open question. The instrumentalists, it seemed to us at the time, outwitted the purity of worship party in 1873, when likely to have been outvoted by them. Had the latter been as wise in their generation as the instrumentalists, they would not have accepted the compromise, in which, after all, the concession was altogether on their side, unless the second resolution was to have the force of a law, which the instrumentalists have all along since contended that it has not. Every year that the subject is postponed, we apprehend, the non-instrumentalists will find it more difficult to put out or keep out the instruments in question. The sooner they get the matter brought to a point the better for what they regard as the scriptural mode of worship—if they are not already too late to prevent this grave innovation. And should they be defeated, it will be a serious question how they shall sufficiently exonerate themselves from complicity in the formal toleration of what they esteem as sinful.

We deeply regret the probable course of action in this matter in the Assembly. We regard it as wrong in itself, and we deplore it as raising another barrier between the General Assembly and the smaller sections of the Presbyterian Church in Ireland, which she is professedly desirous should unite with her. She has been greatly blessed, and has made great progress without instrumental music ; we fear that she will not remain so pure or be so prosperous with it. Instead of it preventing her people joining the Episcopal Church, it will more likely prepare them for doing so, as giving them a taste for what they will get in greater perfection in that Church than in their own. If harmoniums and such like instruments are necessary to attract Presbyterians to the sanctuary now, the ministers or people are surely different from their forefathers, whose faith and contendings have, through the divine blessing, made the Presbyterian Church what she is. The contention of Mr. Workman and others, about the drawing power of the harmonium says little for the preacher, or for the hearer, or little for both. How much more of the true Presbyterian ring is there in these words of C. H. Spurgeon, which, if he had Mr. Workman's silly plea in view, could not have been more appropriate : "I know the talk is, that we ought to vie with the false Churches in the beauty of our services, but this is a temptation of the devil. If the simple preaching of the cross will not attract people, let them stay away. Let the Lord's servants abjure the sword and shield of Saul, and go forth with the gospel sling and stone. Our weapons are the words of Jesus—these are spirit, and these are life. Architecture, apparel, music, liturgies, these are neither spirit nor life; let those rest on them who will; we can do without them by God's help. Our sizes in the puritanic age fought and won the battles of Christ without these things. . . . Set your backs against the tendency of the times to depart from the simplicity of Jesus Christ. If men will not come t

# Ecclesiastical Intelligence.

#### **REPORT OF LAURIESTON MISSION CHURCH.**

#### PRESENTED TO GLASGOW PRESBYTERY, 24th DECEMBER, 1878.

THE former Report was presented to the Synod at its meeting in May last. In the present report we shall endeavour to give the Presbytery some idea of the position and prospects of the congregation, and if some of the things that it will be necessary for us to state be not as encouraging as could be desired, we hope that by another time we will be able to report more favourably.

Mission work in its various branches is being carried on, and not without some measure of success. In addition to regular pastoral work I spend in ordinary circumstances, about 13 hours per week in visitation and classes. In visiting we meet with interesting cases, and also with many heart-rending ones. If there is one thing more than another with which we have been saddened of late it is the fearful prevalence of intemperance. Great complaints are made about the depression of trade; but those who give themselves up to drink generally manage to procure it. We believe that those who are not accustomed to visit in the streets and lanes of the city, can have little idea of the scenes of dissipation, and wretchedness and misery which are daily to be witnessed. Would that the Christian Church were more thoroughly aroused to a sense of its duty in regard to this dreadful vice. Scenes of great poverty are also often beheld, and we are greatly indebted to the Glasgow Benevolent Society for its kindness in again supplying us with bread tickets, by means of which many a poor one is relieved. Any word of exhortation that may be tendered is likely to have far more effect when it is accompanied with substantial aid of this kind.

The classes, junior and senior, are regularly held, and the attendance at them is very encouraging. The prayer-meeting is held every Thursday evening, and is attended by between 30 and 40. A meeting is also held in the Hall every Sabbath evening, and has had a fair attendance. The Sabbath School has been doubled since last report was submitted, and has now an attendance of 80 scholars, and 9 teachers.

A Total Abstinence Society has recently been organised, and has a membership of about 45. It is of the lighest moment to get the young interested in the temperance movement, as they may thereby be drawn from intemperate habits which lead so many to destruction. Slips specifying the number of meetings and classes, and when and where held, have been kindly furnished by the Home Mission Committee, and along with tracts are distributed both by myself and others.

The sacrament of the Lord's Supper was dispensed in the congregation on the 4th Sabbath of October last. Previously the Communion roll was purged, when it was found that no fewer than 20 names had to be dropped. This was certainly very discouraging, but as there were 7 accessions the membership is still about 80, and for this we would desire to be thankful. We shall seek conscientiously, and in dependence on Divine grace and strength, to do our duty, and leave results with God. Some of those whose names have been dropped were removed by death, some went to other congregations, and some left the city. Such is a brief sketch of our labours, which we now beg respectfully to submit to the Presbytery.

A. J. YUILL

#### **REPORT OF BRIDGETON TERRITORIAL MISSION CHURCH.**

#### PRESENTED TO GLASGOW PRESBYTERY, 28th JANUARY.

THIS Report accounts for the four months, closing with December last. The average number of those attending morning worship has been 58; and attending afternoon worship, 94. Comparing these figures with those previously recorded, I find that there has been a decrease of 2 during the morning hour; and an increase of 4, during the afternoon diet. Thus there is still, as before, a slow gradual increase. Since the severity of the frost set in attendance during the morning services especially has been considerably diminished. I have often wondered at the great difference between the numbers that attend the morning and afternoon diets of worship respectively. But I have been frequently told that this is an evil that is very prevalent throughout the city.

Since last Report was given in, the communion roll has been purged, as usual, preparatory to the celebration of the Sacrament. At the April Communion of last year, the enrolled membership amounted to 90. The names of five of these had to be dropped from the roll. After having been frequently visited, 2 remained very irregular in their attendance; 2 went to distant places; and I was a fugitive from discipline. The names of these persons having been consequently dropped, the number on the roll became reduced to 85. At the October Sacrament, there were 16 accessions, whereby the number of members in full communion was raised to 101. There are also 23 adherents over 14 years of age; and 71 adherents of a more tender age, connected with the congregation. So that in all we now number 195 persons.

I have recently opened four classes, for the instruction of the young in Bible knowledge. In the senior classes which meet on Sabbath and Tuesday evenings respectively, we study chiefly Fisher's Catechism. In the younger classes which meet on Monday night, instructions are communicated directly from the Word. They are well attended, and in a flourishing condition. I have also a monthly meeting with the juvenile members of the Temperance Association. There are now upwards of 50 enrolled as its membership.

#### SOCIAL MEETINGS.

As I pursue my missionary labours, I experience much sameness and yet continued variety. There is much to encourage, and a good deal to discourage one. Some people are easily brought to the church; they seem to be penitent and tender of conscience and to be under the gracious dealings of the Holy Spirit. They promise to be consistent adherents now, and after a time to become confirmed members in full communion. But before long their attendance on the means of grace ceases; and one is filled with regret at being so completely disappointed, where promises were so fair, and seemed so likely to be realised. Still there are others who remain faithful, and one has the satisfaction of seeing that labours are not altogether in vain.

In going from house to house I see many proofs of the hardening effects of sin. I called at one house, and was told that in the adjoining dwelling a young man lay dying with consumption. I expressed my willingness to go and see him. But I was informed that I would not be allowed. His mother is a Papist, and though the priest does not visit him, she will not allow any missionary or minister to speak to him. She is often intoxicated, and then she cries aloud in the hearing of her dying son, "I wish you were dead." How sad I the poor youth could not get peace to die.

How pleasing, on the other hand, to visit one who has been the subject of saving grace. Mrs. — said, "For years 1 have been in trouble, because I could see nothing that I could look on as a fruit of grace. But I have now come to rest by looking simply and only to Christ." This was the testimony of a longafflicted woman. To me, these words had the ring of proceeding from one who had been taught by the Holy Spirit.—Respectfully submitted by

#### JOHN M'KAY.

INDUCTION AT DUNDEE.—The Perth and Aberdeen Presbytery met in the Original Secession Church, Dundee, on Wednesday, 12th February, for the induction of the Rev. Peter M'Vicar, to the pastoral charge of the congregation there. The public services of the day, were commenced by the Rev. John Sturrock, Edinburgh, with the usual devotional exercises ; the Rev. William Spiers, Kirriemuir, preached an appropriate sermon from Matt. xxviii. 18-20; the Rev. Alexander Stirling, Arbroath, narrated the steps of procedure, put the questions of the Formula, and offered up the induction prayer; the Rev. Ebenezer Ritchie, Aberdeen, delivered effective addresses to pastor and people ; and the proceedings were brought to a close with praise and prayer, by the Rev. William B. Gardiner, Pollokshaws. On retiring, the congregation and other friends gave the newly inducted minister a cordial welcome. The Presbytery and friends were afterwards kindly entertained to dinner, by the congregation.

On the Sabbath following, Mr. M'Vicar was introduced to his new charge, by the Rev. John Ritchie, Shottsburn, who preached forenoon and evening; and in the afternoon Mr. M'Vicar commenced his public work, by preaching from 2 Cor. ii. 15, 16, "For we are unto God, a sweet savour of Christ," etc. At all the diets of worship there was a large attendance. A most encouraging reception has been given to Mr. M'Vicar on entering his new and important sphere of labour, and it is our earnest desire and prayer, that he may have much comfort and success in his ministry in Dundee, and that under his ministrations the congregation may be greatly prospered.

# Social Meetings.

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CARNOUSTIE.—The second Annual Social Meeting of the Sabbath School and Bible Classes in connection with this Congregation was held in the Church on toth January. The Rev. A. Dunlop King, pastor, occupied the chair. Interesting and instructive addresses were delivered by the Chairman, the Rev. Alexander-String of Arbroath, Mr. John Smith and Mr. James J. Anderson, to a large and appreciative audience. There were over 40 prizes distributed amongst the childrun of the Sabbath School for general proficiency, regular attendance, and repeating from memory certain portions of Scripture and of the Shorter Catechise A considerable increase upon the numbers was reported to have been made simlast year. The half-yearly Sermon to the young was delivered by Mr. King c the forenoon of the following Sabbath.

PERTH.—The Annual Social Meeting of the Sabbath School and Congregatic was held in their Church on the evening of Wednesday, February 5. The Re R. Morton, pastor of the congregation, presided, and there was a large attendanc Very interesting and instructive addresses were delivered by the Rev. W. 1 Gardiner, Pollokshaws, Mr. G. Jack, Dundee, and Messrs. J. Anderson, and Martin, Perth.

KIRKINTILLOCH.—The Annual Social Meeting of the Original Secession Cor gregation, Kirkintilloch, was held on Tuesday the 11th February. The Re-Andrew Miller in the chair. The meeting was addressed by the Rev. Thom: Hobart, M.A., Carluke; Rev. John M'Kay, Glasgow; and the Rev. Willia B. Gardiner, Pollokshaws. At the close of the proceedings a beautiful tim piece, bearing a suitable inscription, was presented to Mr. Andrew Thom, as small recognition of his valuable services as a ruling-elder, for upwards of for years.

DUNDEE.—On the evening of 12th February, a Social Meeting, in connectic with the induction of the Rev. P. M'Vicar, was held in the Hall of the Your Men's Christian Association Rooms, when a large company assembled—the Rev. A Stirling presiding. The meeting was opened with praise and prayer. by the Re T. Hobart. Addresses suitable to the occasion, were delivered by the chairmau and the newly-inducted pastor, who received a cordial welcome, and by the Re Messrs. Hobart, Gardiner, Sturrock, Morton, King, and others. In the coursethe evening, Mr. James Fraser, in name of the congregation, presented M Stirling with a purse of sovereigns, as a mark of their appreciation of his servic as Moderator of Session during the vacancy. After the customary votes of thank the meeting, which was much enjoyed by all, was brought to a close with praise ar the benediction.

# Obituarp.

AT Edinburgh, on 5th February, died the Rev. Archibald Brown, in the 75t year of his age, and the fiftieth of his ministry. We feel that we cannot allo this sorrowful event to pass without taking notice of it. After a long consister life and faithful ministry, this esteemed servant of Christ has been called to hi rest and his reward. Spared to witness the removal by death of almost all thos brethren in the ministry with whom he was wont to be associated, but from whos fellowship he was latterly so unhappily separated, he has at length followed the to where earth's mistakes, and frailties, and strifes, and bitternesses, and aliena tions are unknown. Gladly drawing the veil of Christian charity over all tha was painful and to be regretted in his history, we would think of our departe father in the ministry as one who was, in his day, an able minister of the Ner Testament, a valiant, public-spirited defender of what he regarded as the caus of truth, and a life-long, stedfast witness for the cause of Britain's Covenante Reformation, in Church and State. When that tendency to make light of an forsake the principles of our Testimony, which ultimately led to the disruption in ou body in 1852, began to show itself in certain influential qualities, Mr. Brown, w have been assured, was among the first to detect it and set himself to expose an check it; and when the disastrous break-up took place he was found amon those who stood true to their principles and vows, while those who had bee trained in the knowledge of Secession views and principles from their ver childhood, as he and some others equally faithful had not been, proved faithles and cast their judicial, public Testimony to the winds. And as he lived, so Mi Brown died, as successful to the winds of the Grane and Principles from their section. Brown died-a sworn friend to the principles of the Covenanted Reformationprinciples which both in the pulpit and through the press he had done not a littl to vindicate and promote. And now his work and his warfare are over, and, a there is every reason to believe, in the world of unbroken unity and peace h enjoys his reward. "Help, Lord; for the godly man ceaseth; for the faithfu fail from among the children of men."

#### THE

# ORIGINAL SECESSION MAGAZINE.

# MAY, 1879.

# THE RENOVATION OF OUR NATIONAL COVENANTS A PRESENT DUTY.

As is well known, it has long been the all but universal fashion, when the subject of our National Covenants has been broached, to turn away from it with expressions of impatience or of ridicule, as a subject on which a few antiquated crotchet-mongers may still delight to harp, but one that is of no real present-day practical importance, and therefore quite unworthy of anything like serious attention. The covenants ! what have we now-a-days---in these enlightened times-to do with the covenants, save occasionally to laud the moral heroism of those who framed and swore and died for them ! They are things that have been far too long in being consigned to the limbo of "venerable relics of the past," but now that this has been done, you may as well think to revive the ashes of the covenanters themselves, as to revive a general interest in these deeds of a bygone intolerant age ; while as for their national renovation, of this there is as little likelihood as of the restoration of the Stuarts to the British throne. Thus many would be ready to express themselves over the title under which we now write, were it brought before them ; while others, perhaps, who have more of a lingering reverence for the covenants, and of a spirit of gratitude for what, under God, they were the means of doing for our country, might only go the length of remarking that, not at least until the millennium is a great deal nearer than it seems to be, need a return to the cause of the covenants be expected, if even then-overlooking the significant fact that it is for a state of things widely different from that which shall exist NEW SERIES. NO. IIL VOL XIV T

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during the millennial era that the covenants are designed and adapted, and that one of the best means of hastening the arrival of that longed for period, would just be to return without delay to the covenants, and zealously prosecute their important ends.

Such being the well-known prevailing sentiments in regard to our National Covenants, it was with something like a feeling of grateful surprise that we observed the report of a lecture delivered very recently in Glasgow by Mr. Taylor Innes, of Edinburgh, in which he discussed the question, "Have the covenants a future in Scotland ?" Whatever the mass of men may think, the question is a most interesting and important one, well worthy of the most serious consideration that can be given it; and whatever were Mr. Innes' reasons for taking it up as he did, it could not have been brought forward more opportunely than at the present time. Indeed it appears to us that the events that are transpiring, and the deplorable state into which our country is sinking, socially and religiously, must soon make it evident to all who are concerned for their country's welfare, that this question of the covenants must speedily come to the front as the question of the day, for undoubtedly it is in a return to these covenants that our hope for the future lies. We must confess that from what we knew of Mr. Innes's ecclesiastical connection and proclivities, we were hardly prepared to find him taking up the position he seems to have done in his lecture, and so it was with a puzzled feeling of astonishment that we asked ourselves the question, when we had scanned his utterances, "Is Mr. Taylor Innes among the owners of our covenants ?" It has been said that it is the unexpected that happens, and this may be another striking illustration of the truth of the saying ; but before setting Mr. Innes down, as we would rejoice to do, as unquestionably occupying this honourable position, we should like to have some light on a few points suggested by his lecture, and upon this one in particular, viz., How his holding such a position, if he does really hold it, can be reconciled with his undeniable Free Church voluntaryism as shown, amongst other ways, in his eager advocacy of disestablishment, and of a union among the Churches very different from that contemplated in the Solemn League and Covenant. Any doubts, however, that may exist in our minds as to the precise attitude in which Mr. Innes stands to the covenants, the objects of which he admires and approves, do not prevent us expressing our gratitude to him for directing public attention to the subject in the way he has done, whatever may have been his motives and design. And while there are some sentiments expressed in his lecture, as reported, to which we would take exception, were it our object to examine and criticise it as a whole, there are others

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of which every covenanter must heartily approve, and in the public utterance of which by a person of Mr. Innes's standing and influence, social and ecclesiastical, we most sincerely rejoice.

Referring, in the opening of his Lecture, to the dying utterance of James Guthrie, in the Grassmarket-" The covenants, the covenants, shall yet be Scotland's reviving," Mr. Innes is reported to have said that "these words had received no fulfilment as yet, and that the enlightened public had made up its mind they were to have no fulfilment in the future, but it was just possible the enlightened public might be mistaken." Very obvious is it to all, and a matter for deep lamentation, that the dying martyr's words have, as yet, remained unfulfilled, and present appearances are far, indeed, from encouraging the hope of their speedy fulfilment; but they have ever been regarded as prophetic words, and it is matter for rejoicing that it is not in the power of a so-called "enlightened public" to prevent their fulfilment, however firmly they may have made up their minds on the point, and however strenuously they may labour to give effect to their resolution. It was God who made the covenants an eminent means of spiritual blessing to Scotland in bygone times of Reformation, and He is quite able, when He pleases, to make them the means of "reviving" Scotland, and more than Scotland, let the enlightened public in their wisdom or folly take what counsel they please against them; and when this reviving takes place, as take place it shall, all opposers will be made to see how wofully "mistaken" they have been, and that so far from being enlightened, they were walking in grossest darkness, and knowing not what they were doing.

The covenants were described by Mr. Innes as "national protests and bonds on behalf of the Reformed faith against Popery and latterly They were not mere negative things. They rested Episcopacy. upon a strong and passionate affirmation of a positive faith, and they were protests against aggressions upon that faith. The Covenanters denied that they were bound to prove their case against English aggressions. They stood on the old faith, drawn from the old sources; and they stood on the defensive against aggressions direct and indirect. Was there anything unreasonable or temporary or transient in that ?" The covenants were all this, and they were more; for in addition to the preservation of the Reformed faith in opposition to everything hostile to it, they sought the further reformation of religion where this was called for, and aimed at bringing all the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion. In respect of their design the Covenants-especially the Solemn League-were deeds of the most catholic and enlightened character, embodying those grand comprehensive scriptural principles

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through the carrying out of which alone true abiding national greatness and prosperity can be attained. "The object of the covenants," Mr. Innes appears to have no hesitation in affirming, "was an object which we were bound to seek—first, because it was a noble object in itself, and secondly, because we bound ourselves to this noble object long ago." Though no longer a separate kingdom, "Scotland still remained a unity"; for a nation, Mr. Innes rightly maintains, "does not lose its identity though there may be changes in the form of its constitution : and he for one believed that our country was in covenant with God." He held therefore, that "the covenants, in their whole substance, and in the objects they propose, ought to have a future in Scotland, and he believed they would have one. It did not follow, however, he added, that they should be taken up in the same form. They might be Scotland's reviving without that."

Passing over, in the meantime, this last remark as to the form in which the covenants may be taken up in the future, we cannot refrain from expressing the pleasure it has given us to meet with such sentiments as those we have quoted. Whatever may be his views on such points as the mode of covenant renovation and the present seasonableness of this duty, it is most gratifying and refreshing to find such a man as Mr. Taylor Innes not afraid or ashamed openly to avow his belief that this nation is still in covenant with God-that the noble, because Scriptural, objects of our national covenants ought still to be sought by us because we are under express covenant obligtion to seek them-and that these covenants ought to have and would yet have a future in our country. If this be Mr. Innes's attitude in relation to the covenants-and we presume the report of his Lecture from which we have quoted is a fairly accurate one-then we may surely claim him as on the side of the cause of the covenants, in opposition at least to the unhallowed, unpatriotic voluntaryism that pours contempt upon that cause and all who adhere to it. And may we not cherish the hope, that he will ere long come to see that if the covenants, in any form, are to have a future in Scotland, they must have a present in order to their having a future, and that if these covenants are to be Scotland's reviving, it must be Scotland's duty, and the duty of all who love and wish well to Scotland, to seek that they may be so without delay, and to seek this in the way of humiliation for the sin of covenant-violation, and in the way of our nationally owning and renewing our solemn covenant engagements. For if, as Mr. Innes has affirmed, and as, with him, we rejoice to believe, the covenants ought to have and are destined to have a future in Scotland -greater and more glorious we trust than their past-it is evident that this can be brought about only by those who believe as Mr.

Innes aces, setting themselves to do their utmost, in dependence upon God's prospering blessing, to have the beliefs and hopes they cherish converted into actual facts. It is manifest that the reviving of Scotland in the future, whether near or more remote, by means of the covenants, will never be effected by a persistent practical ignoring of the obligation of the covenants at the present time. So far as human instrumentality is concerned, this much needed reviving may be expected to be brought about only through the facts of covenant obligation and covenant violation, and the duty of covenant renovation being earnestly and perseveringly pressed upon all parties interested, the various sections of the Christian Church, and society at large. And most certainly the duty of humbly returning to, and renewing our long forgotten and much despised covenants, never can be more urgently called for at any period in the future than it is at the present moment. And had Mr. Taylor Innes taken up the question, "Ought Scotland to return at once to the covenants?" and answered it with a clear and emphatic affirmative, he would, we think, have done a still more important service to the cause he professed to advocate than by simply dealing with any possible or probable future of the covenants.

In now endeavouring to show that a general return to and renovation of our national covenants is by no means a matter to be lightly relegated to an indefinite future, but is a duty imperatively called for at the present moment, we assume, as established, the doctrines of the permanent moral identity of nations, and of the continued obligation of lawful covenants about permanent objects entered into by societies possessing such identity. And we proceed first to glance briefly at the grand design or objects of our Covenants, and then to show that the present state of things, both within the Churches and throughout the land, most urgently demands that these objects be still sought, and that the best and most successful way of seeking them can only be by our renewing our long cast off engagements to do so.

The National Covenant of Scotland was framed and entered into in the year 1581, the immediate occasion of it being, "the strenuous efforts made by the Papists to regain their lost ascendancy, and the impression made on the national mind by the discovery of a dispensation authorising them to yield a feigned submission to Protestant Principles, for the purpose of undermining them in the end." In its original form this Deed consisted mainly of a full, minute abjuration of the various unscriptural and blasphemous articles of the Romish Church—its doctrines, rites, and government; its bastard sacraments; its diabolical mass; its invocation and worship of angels and saints;

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the dedication of kirks, days, and altars ; its holy waters, and prayer for the dead; its general and doubtsome faith; its justification b works; its blasphemous litany, worldly monarchy, wicked hierarchy and impious priesthood, and other evils; and along with this solem abjuration of the Papal system the National Covenant embraced a explicit engagement to adhere to and maintain the doctrine and di cipline of the Reformed Kirk of Scotland, and to defend the king person and authority with their goods, bodies, and lives in the defence of Christ his evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within the realm or without."

At the beginning of the Second Reformation period, in 1638, thi covenant against Popery and in defence of the Reformed faith we renewed in a form adapted to the circumstances in which the Churc and kingdom of Scotland were then placed, as having had "blac Prelacy " thrust upon them by royal authority, through base intrigu violence, and bribery. The deed was prepared for the occasion b Alexander Henderson and Lord Warriston, and this is the form i which it now appears as bound up with the Westminister Standard and other documents. It may be said to consist of three parts the first being the original covenant of 1581; the second part, at enumeration of Acts of Parliament against Popery and in favour of the Reformed religion, which is not to be regarded as forming part of the matter sworn to by the covenanters-its special object being t make it clear to all that in renewing the National Covenant the met of 1638 had a full legal warrant to act as they were doing, and that they stood on unassailable, constitutional ground; and the thire part is an additional bond adapting the old covenant to the new cir cumstances, and setting forth that the Prelatic innovations specially opposed, as "sensibly tending to the re-establishing of the Popisl religion and tyranny, and to the subversion and ruin of the true re formed religion, and of our liberties, laws and estates," were virtually renounced by the abjuration of Popery contained in the Covenant a at first sworn.

The grand design then of the National Covenant of Scotland, wa to abjure and resist the antichristian Papal system in every shap and form, and to maintain the reformed religion by every legitimat means; and that this design was indeed a noble one, and that th matter of the covenant was, and is still, agreeable to the Word c God, and therefore of the utmost importance, will not be questioned b any Presbyterian Protestants who know and are true to the principle they profess. And in the completest sense of the word, the deed ws a national one. "It was the deed," we are assured, "of all th

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national authorities, and in the history of our legislature there are few acts in which the great body of the people so cordially concurred." And what followed the renovation of the National Covenant in 1638, and its ratification by Parliament in 1640, is well known, the glorious Second Reformation.

The Solemn League and Covenant, for "reformation and defence of religion, the honour and happiness of the king, and the peace and alety of the three kingdoms of Scotland, England, and Ireland," was framed in 1643, Alexander Henderson again having the chief hand in drawing it up. After being approved by the Assembly of the Church of Scotland, the Convention of Estates and the Parliament of England, it was sworn and subscribed by the Westminster Assembly and by both Houses of Parliament, and subsequently by all ranks and classes in both Scotland and England, as well as by many in Ireland, with the utmost unanimity and enthusiasm. And it is matter of history "that none were so forward in promoting the swearing and subscribing of it as the representatives of some bodies which have since been famous for overthrowing the covenanted work and speaking contemptuously of the covenant." This deed was renewed by all ranks in Scotland with an acknowledgment of sins and engagement to duties, in 1648, and by the Parliament in 1649; and it was taken and subscribed twice by King Charles II. in 1650 and 1651. Like the National Covenant of Scotland, the Solemn League was truly a national deed, and one greater or more sublime it would be difficult to conceive. It was thus that Henderson, in his speech in the Westminister Assembly, expressed himself regarding the swearing of it by that Assembly and the Houses of Parliament:---"Had the Pope at Rome the knowledge of what is doing this day in England, and were this Covenant written on the plaster of the wall over against him, where he sitteth Belshazzar-like in his sacrilegious pomp, it would make his heart to tremble, his countenance to change, his head and mitre to shake, his joints to loose, and all his Cardinals and Prelates to be astonished."

In this grand deed, we have the Scriptural principles previously embodied in the National Covenant re-exhibited and applied on a wider scale. The parties entering into it bound themselves by solemn oath to one another and to God, that they would endeavour, through divine grace, to preserve the reformed religion in the Church of Scotland, against their common enemies; to promote a similar reformation in England and Ireland according to the word of God, and the example of the best reformed Churches; and to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church structed in such a way that, though in themselves unsystematic, their constituent elements and materials are capable of being arranged in an orderly manner, and reduced to a systematic form. This, as will be apparent from the most cursory observation of its contents, is true of the book of nature. The various objects of nature, minerals, plants, animals, are not arranged in systematic order, nor are they placed together on the earth's surface in conformity with any approved system of scientific classification according to orders and genera and species, but in a varied and most miscellaneous collection. When we look abroad over the face of nature, we at once perceive that the arrangement of the various objects on the surface of the earth is very different from that which we meet with in a museum, or in a systematic treatise on any of the natural sciences, such as mineralogy, or botany, or zoology. In the latter, we find minerals, and plants, and animals, occupying distinct and separate departments, while in each separate department the various objects are arranged in systematic order, put together in accordance with some clear and well-defined principle of classification. In the cases of the museum, we find the various individuals belonging to the same species, the various species belonging to the same genus, the various genera belonging to the same family, the various families belonging to the same order grouped together, and grouped together systematically, beginning with the lower and gradually ascending to the higher forms. In like manner on the pages of the scientific treatise we meet with the same orderly and systematic arrangement, the various species that constitute a genus, the various genera that constitute a family, the various families that constitute an order being catalogued or discussed together, and discussed too, in accordance with the same principle of beginning with the lower and gradually systematically ascending to the higher forms. Very different, however, from this is the arrangement of objects and materials that we meet with in nature. There minerals, plants and animals, instead of being relegated to distinct departments and made to occupy separate localities, as in a museum or manual of science, are to be found intermingled with each other in the very same places, occurring beside each other in the very same localities, and having their habitat in the very same countries and climes. And when we turn our attention to any one of these departments, or "kingdoms" as they are sometimes called, of the natural world, we see the very reverse of scientific order or systematic arrangement everywhere prevailing. In nature the plants and animals belonging to any one species are not all to be found growing or living together in the same place, but in many different places, it may be far distant

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from each other. All the species that belong to the same genus of animals or plants are not arranged side by side on the same part of the earth's surface. but are found living and growing in many different regions, in far separate climes. The objects of nature are not arranged on its surface according to genera and species, nor are they arranged in accordance with any systematic principle of scientific classification proceeding from the lower and smaller by a gradual ascent and progress to the higher and larger forms. Everywhere throughout the earth we see the large and the small, the high and the low, the simpler and the more complex vegetable and animal forms without any apparent order or system intermingled with each other, growing and living together in the same spots, the little flower blooming close beside the towering tree, and the tiny insect living out its little day in close proximity to the huge reptile or the gigantic quadruped.

But while one of the most striking characteristics of nature-a characteristic to which it owes much of its varied beauty and marvellous power to charm the soul of the observer-is the entire absence of anything like scientific order or systematic arrangement, it has been found, at the same time, when its contents have been carefully examined and observed, that this mystic volume, though itself quite unsystematic, has been so constructed that the various elements which enter into its composition are quite capable of being arranged in regular scientific order, and of being made to assume an orderly and systematic form. To accomplish this, to arrange, to systematise and classify the multitudinous objects and myriad forms of the natural world so as to constitute a connected system, is one of the leading tasks which natural science assigns herself, a task which, especially in these later times, has been very successfully performed. It is in this department that some of the most illustrious names connected with the history of scientific inquiry on record have gained their brightest laurels; to the fulfilment of this important task they have willingly devoted all their energies of body and of mind, in the accomplishment of this self-imposed work they have cheerfully spent their lives. And as the results of their labours-as the result of the labours, for example, of such men as Linnæus, and Lindley, and Hooker in connection with one department, and of such men as Cuvier, and Agassiz, and Professor Owen in connection with another department of natural science, it has come to pass that, although vegetables and animals are not arranged in systematic or scientific order on the earth's surface, we have now a regular scientific system of Botany, and a regular scientific system of Zoology, and so with the other natural sciences. These great lights of

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science have carefully observed the myriad objects and phenomena of nature, noticed the resemblances and the differences of the various vegetable and animal forms alike in respect of internal structure and external form, and have arranged and classified them accordingly into different orders and genera and species. In this way they have most conclusively proved that though the book of nature is altogether unsystematic in its arrangement, its manifold contents are quite capable of being reduced to a regular and orderly scientific system.

Now when we turn from a contemplation of the book of nature, to peruse and ponder the record of revelation, we find precisely the same phenomenon confronting us in the latter that we discovered in the former volume. We find, on examining the contents of the Bible that this book which claims to be the record of a divine revelation is just as unsystematic in its arrangement as the volume of nature itself. We have noticed the very great difference that there is between the arrangement of objects in nature, and the arrangement of these same objects in a museum or manual of science. Now just as great is the difference between the arrangement of the various doctrines and precepts of the Christian religion on the page of Scripture and the arrangement of these same doctrines and precepts to be met with in a treatise on systematic theology. Let any one attentively and intelligently peruse the Bible and thereafter read with the same intelligence and care, and compare with it some one of the great systems of theology-the Summa of Thomas Aquinas. The Institutes of Francis Turretine, or the Systematic Theology of Dr. Charles Hodge, and the wide difference between them will be at once apparent. In the system of theology the various departments of theological inquiry are kept quite distinct, and discussed in separate portions of the work, the doctrines in one place, the duties in another ; the types are considered in one division, while the prophecies have assigned to them another and quite distinct division Then, under each separate department the various of the treatise. topics are arranged in systematic order and discussed in accordance with the recognised principles of logical connection and sequence. Each doctrine is discussed separately and by itself, discussed in all its aspects and bearings in the particular portion of the work allotted for its consideration, and each in its proper logical order and connec-Thus the doctrine of the Divine attributes is treated in one tion. place, the doctrine of sin in another, the doctrine in regard to the person and work of Christ in another, the doctrine of justification in another, and each of these and of the other doctrines of the Christian faith is considered according to its natural order and correct logical sequence. Entirely different from this, however,

is the method of arrangement, adopted in the Sacred Scriptures. The facts, and doctrines, and precepts of the Christian revelation are not arranged on the page of Scripture as they are in a manual of theological science, in systematic order, nor are they discussed in accordance with any definite principle of logical connection or scientific classification, but in a way which must be characterised as the very reverse of scientific or systematic. In Scripture, the doctrines are not kept rigidly separate from the precepts, and uniformly treated apart; the types are not always exhibited apart from the histories. nor these, in every case, apart from the prophecies; but in this wonderful book duty is frequently discussed in close connection with doctrine, history and type, parable and proverb and prophecy, doctrinal statements and ethical maxims are oftentimes combined. and, so to speak, intertwined together, the one, as it were, embedded in the very heart of the other. And when we come to consider any one department, that of doctrine, for example, we do not find, as in a theological treatise, a distinct portion of the sacred volume set apart for the discussion of each separate topic, nor do we find any one doctrine systematically or exhaustively treated in any one place. When we wish to discover the teaching of a systematic treatise or body of divinity, in regard to any of the doctrines of the faith, such as the divinity of Christ, or the work of the Holy Spirit, all we have to do is to turn up the table of contents, and find out in it the particular portions of the work in which these subjects are discussed. When, however, we wish to discover what is the teaching of the Bible in regard to these same great truths, we have to proceed in an entirely different fashion. We cannot go to any one chapter, or to any one book of Holy Scripture in which these doctrines are separately and systematically considered, but must proceed to search the Scriptures, and combine together many separate statements bearing on the subject which are to be found, it may be, in many different portions of the sacred volume. We may have to examine every book of the Old Testament and every chapter of the New; and it is only when we have brought together and duly combined and weighed the meaning of all the separate statements, bearing on the subjects in question, that are to be found scattered over the various books of Scripture, from the beginning of Genesis to the close of Revelation, now in one form and now in another, that we will be able to discover what is the teaching of the Bible in regard to them. The Bible does not proceed to consider and discuss the various doctrines of the Christian faith, or the various duties devolving on the Christian disciple, in regular succession or logical order, from its first page to its last; as is done, for example, in the Westminster Con-

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fession or the Heidelberg Catechism. So far from this being the case, the Bible is to all outward appearance the most unsystematic of books; a book in which there might seem at first sight to be no order or system, or arrangement of any kind. Still, though in itself quite unsystematic, this book, like that of nature, has been so constructed that the varied materials of which it is composed are capable of being reduced to a system, admit of being arranged in the most orderly and systematic form, and in accordance with the strictest principles of scientific classification. To accomplish this, to arrange and systemstise, and classify the various facts and teachings of the Bible, so as to constitute a regular, logically constructed system of truth, is the task assigned to systematic theology; a task which it may be said, on the whole, to have very successfully performed. It is a work this to which many of the greatest minds and mightiest intellects that the Church has ever produced, from Origen down to the present day-including such great names as those of Augustine and Aquinas, John Calvin and John Owen, Francis Turretine, William Cunningham, Charles Hodge, and many others-have girded themselves, a work to which they have energetically and loyally devoted all their energies and powers, as the great work and business of their lives. And the result of their labours has been that, although the facts and doctrines of the Christian faith are not arranged in scientific order or systematic form on the page of Scripture, we have now a regular logical scientific system of theology, just as we have a regular scientific system of astronomy, or botany, or geology. It is true, we have not as yet obtained, even by the labours of such men, an altogether perfect system of theology any more than we have obtained an altogether perfect system of astronomy and geology. The best system of theology that we have, the best system of theology that has hitherto been produced by the mind of man, is only an approximation to the perfect, absolute truth. This is all that we have at present, this is all perhaps that we can hope to attain in the present imperfect state of things. Only, seeing that theology, just like astronomy, or geology, or physiology, is a progressive science, we may reasonably expect that in the future the Church, through the teaching of the Spirit and the blessing of God on the efforts of her gifted sons, will attain to a closer approximation to a perfect system of theology, than she has ever as yet reached, an approximation which will become ever closer and closer as the ages roll on. Just as we may confidently expect that the future will produce systems of natural science, which will approach nearer to completeness and perfection than any now in existence, so we may, with the same confidence, believe that the future will produce a system of theology which will come

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o perfection than any that the present possesses or the past But be this as it may, enough has already been done in artment of systematic theology, to prove beyond all possidoubt that although the Bible is itself wholly unsystematic rrangement, its facts and doctrines are capable of being 1 in regular logical order, and of being all reduced to a tic form. Here, then, is another point of resemblance between volumes of nature and revelation which points in the diof a common authorship. In this respect the two volumes structed on the same principle and written in the same style. re both unsystematic in their arrangement, and yet both admit contents being reduced to a system. As this has been well put ecent writer on the subject, "The two books of nature and ion are not merely written by the same hand, they are to a extent written in the same style; both are marked by a ous variety, yet with a certain unity pervading it; in both we he frequent repetition of typical ideas, in both we note the bsence of scientific arrangement. In God's word we have here ise, there a tender exhortation ; a doctrine lies embedded in a ve or an argument,-a precept is conveyed in a burst of or a group of proverbs. But in vain do we search in the for any body of divinity, for any theological system. The als indeed are all there from which the student may frame his lassification and draw his own lines of definition. The conof each volume, when presented to the human mind acting neously according to its own natural laws, admit of being reto a systematic form; and science bears the same relation to e which theology bears to the other. Science is the methorrangement of natural objects and events, which are placed us without any apparent order or connection. Theology is thodical arrangement of Scripture facts and lessons which are before us in every variety of form-in history, in biography, able, in prophecy, in the maxims of proverbial wisdom, or in the of poetry and song."

ematic theology, it is thus evident, occupies precisely the position in relation to the Bible that science occupies in relation > book of nature. And in this one fact will be found a ent refutation of the objections that are so commonly urged t systematic theology in all its forms, and especially when it the form of definite creeds and confessions of faith. It is ntly urged as an objection to systematic theology, that as we perfect revelation of divine truth in the Bible, any systemrangement of its facts and doctrines in the form of a creed or

confession of faith or body of divinity is wholly unnecessary and useless; yea, worse than useless, positively injurious, inasmuch as it tends to cast discredit on the Bible, as though it were not sufficient in itself for all the purposes of the spiritual life, and puts an imperfect human system on a level with, or even causes it to supplant and supersede a perfect divine revelation. God's order, it is said, must surely be the best, and consequently for any, even the wisest of men, to think that he can discover a better arrangement for the truths and doctrines of the Christian faith, than that which God has adopted in His Word, must surely be the very height of presumption and spiritual pride. Moreover it is objected that creeds and confessions and systems of theology have a cramping and narrowing influence on the mind, that they are an obstruction in the way of all freedom of thought and inquiry in connection with the great truths and facts of religion, and render all progress and advance in theology impossible. Now in regard to all these objections we would simply remark that if they are valid against systems of theology they must be equally valid against all systems of natural science, if they have any force when urged in opposition to the systematic arrangement of Scripture facts and doctrine in the form of definite creeds or confessions of faith, they may be urged with precisely the same force against all the attempts that have ever been made to arrange the objects and forms of nature in scientific order or systematic form. The book of nature, just as really and truly as the volume of Revelation, is a book of God, and consequently is just as perfect in its own sphere as the Bible is in its sphere. If therefore the perfection of the Bible render all systematic arrangement of its facts and doctrines superfluous and unnecessary, on the same principle the perfection of nature must render all systematic arrangement of its objects and forms equally superfluous. If the natural and necessary tendency of systems of theology be to discredit the book of God, as though it were insufficient for the great purposes its divine Author meant it to serve, then, systems of natural science must have the same tendency to bring into discredit the book of nature as being insufficient for its divinely appointed purposes and ends. God's order, it is said, must necessarily be the very best possible, and therefore incapable of improvement by the highest human wisdom or skill. But this is just as true of God's order in nature as of God's order in the Bible, and consequently if the attempt to arrange the doctrines of the Christian faith in a more orderly and systematic form than that in which they occur on the page of Scripture can be justly charged with impiety or presumption, precisely the same charge can be justly and warrantably urged against every

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attempt to arrange the objects and forms of the material world more systematically and scientifically than they have been arranged on the pages of nature's mystic volume.

Now it is universally acknowledged that the objections to which we have just referred, are not applicable to, or valid against systems of natural science, indeed, that urged against them they would be altogether unmeaning and absurd. It is admitted by all who are in any measure acquainted with the subject, that while many, and these highly important, ends are served by the unsystematic arrangement of objects which is to be met with in nature, and that God's order is the very best possible for securing these ends, there are at the same time other, and these, too, highly important, ends that may be served by the arrangement of these objects in systematic order and scientific To do so can neither be ridiculed as superfluous nor conform. demned as impious. It cannot be said of any properly constructed system of science that it has any necessary tendency to cast discredit on the book of nature, to discourage its study, or to supplant and supersede it in the affection of its admirers. If, however, these objections are wholly inapplicable and invalid when urged against systems of natural science, they must be equally invalid and destitute of force when urged against systems of theology. While we admit that the unsystematic arrangement of facts and doctrines and precepts. which we find in the Bible, serves many and very important purposes, and that God's order is the very best possible for securing the accomplishment of these purposes, we cannot fail to recognise, at the same time, that many useful and important purposes may also be served by arranging these facts and doctrines in scientific order, and reducing them to a systematic form. The attempt to arrange and systematise its varied contents does not necessarily argue any want of due respect for the Bible as a God-given revelation, any more than the attempt to amage and systematise the varied and most miscellaneous collection of objects and forms that we meet with in the material world, necessarily argues any want of respect for nature as a manifestation of the wisdom, and power, and goodness of God. If systems of natural science have no natural or necessary tendency to discredit nature, it cannot, with any appearance of justice or fairness, be argued, that systems of theology, if rightly constructed and kept in their proper place, have any necessary tendency to discredit the Holy Scriptures, as though they were not amply sufficient and adequate for all the purposes they were meant to serve, or that they must inevitably have the effect of discouraging the study of these holy writings, and ultimately, it may be, of supplanting and superseding them as the supreme authoritative standard of the faith of the Church. There

confession of faith or body of divinity is wholly unnecessary and useless; yea, worse than useless, positively injurious, inasmuch as it tends to cast discredit on the Bible, as though it were not sufficient in itself for all the purposes of the spiritual life, and puts an imperfect human system on a level with, or even causes it to supplant and supersede a perfect divine revelation. God's order, it is said. must surely be the best, and consequently for any, even the wisest of men, to think that he can discover a better arrangement for the truths and doctrines of the Christian faith, than that which God has adopted in His Word, must surely be the very height of presumption and spiritual pride. Moreover it is objected that creeds and confessions and systems of theology have a cramping and narrowing influence on the mind, that they are an obstruction in the way of all freedom of thought and inquiry in connection with the great truths and facts of religion, and render all progress and advance in theology impossible. Now in regard to all these objections we would simply remark that if they are valid against systems of theology they must be equally valid against all systems of natural science, if they have any force when urged in opposition to the systematic arrangement of Scripture facts and doctrine in the form of definite creeds or confessions of faith, they may be urged with precisely the same force against all the attempts that have ever been made to arrange the objects and forms of nature in scientific order or systematic form. The book of nature, just as really and truly as the volume of Revelation, is a book of God, and consequently is just as perfect in its own sphere as the Bible is in its sphere. If therefore the perfection of the Bible render all systematic arrangement of its facts and doctrines superfluous and unnecessary, on the same principle the perfection of nature must render all systematic arrangement of its objects and forms equally superfluous. If the natural and necessary tendency of systems of theology be to discredit the book of God, as though it were insufficient for the great purposes its divine Author meant it to serve, then, systems of natural science must have the same tendency to bring into discredit the book of nature as being insufficient for its divinely appointed purposes and ends. God's order, it is said, must necessarily be the very best possible, and therefore incapable of improvement by the highest human wisdom or skill. But this is just as true of God's order in nature as of God's order in the Bible, and consequently if the attempt to arrange the doctrines of the Christian faith in a more orderly and systematic form than that in which they occur on the page of Scripture can be justly charged with impiety or presumption, precisely the same charge can be justly and warrantably urged against every

attempt to arrange the objects and forms of the material world more systematically and scientifically than they have been arranged on the pages of nature's mystic volume.

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is no real danger of this happening so long as it is distinctly recognised that the Bible has a place and function of its own, and systematic theology a place and function of its own quite distinct and separate from the other. The Bible, as the inspired, infallible word of God must ever occupy the first and highest place, must be allowed to take the position of supreme and paramount authority over the faith and practice of men; systems of theology, creeds and confessions of faith, as the productions of finite, fallible, erring men must be content to occupy a secondary and subordinate place, and to be regarded not as authoritative statements, but as simple expositions of the truth helping men to a more accurate knowledge and more thorough understanding of the doctrines of the faith. It is only when systematic theology leaves its proper sphere and attempts to usurp the position that belongs to inspired Scripture by being wise above what is written, or by exhibiting its statements and definitions of doctrine as of themselves authoritative and binding on the conscience, that it is really open to the objections we have been considering (and we do not deny that there have been systems of theology that have really laid themselves open to objection on this account), but when with the humility of true science it is willing to recognise the necessary limitation of the human faculties, and is content to occupy its proper place of simply arranging and systematising the truths and facts already contained in the Scripture record, acknowledging its supreme authority and paramount claims, the objections now referred to lose all their validity, and are seen to have no force or value whatever.

In the same way we may answer the objection that systems of theology are obstacles to freedom of thought and inquiry in regard to religious matters, and retard or render impossible all progress in theology. Now, if this objection be valid against systems of theology, it must be equally valid against systems of natural science. But is it really the case that the labours of scientific men, in arranging and classifying the objects of nature resulting in the formations of regular systems of science, have in any way checked freedom of inquiry and research, or proved in any way a hindrance to the ouward march and progress of science ? So far from checking, they have given a new impulse and stimulus to scientific inquiry and research, instead of retarding, they have tended greatly to promote and accelerate the progress of every department of natural science. And, as it is in the region of science, so will it also be in the higher region of theological inquiry. The systematic arrangement of Scripture facts and doctrines, the formation of regular theological systems, if the task is judiciously and properly gone about, instead of checking, will rather tend to stimulate research and inquiry

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mection with theological subjects; instead of a hindrance they rove an incentive and a help to every form of safe and satisy progress in theology. To quote the language of the late Dr. ish in a very judicious note appended to his work on the rhood of God: "One chief value of such documents (that is, of s and Confessions of Faith), as it has always seemed to me is -that they mark off, as ascertained and finally settled, doctrines which, after thorough investigation, the Evangelical Church may ald to have made up her mind. On that very account they r the work of the further search after truth both easier and than it otherwise might be. They define by well-placed lands the territory which has been fully won and accurately yed, thereby at once facilitating on the one hand, and guiding guarding on the other hand, the traveller who with due caution, d venture to explore what may be beyond. I am anxious to ; it plain that the creeds and confessions, the systems and lards, which record the views of the orthodox Fathers and the es of the Reformation,-even when accepted with that full, cit, articulate acknowledgment of the whole doctrine contained iem, about which some are so sensitive,-far from being mere ructives, as many think they are, standing in the way of fresh ight and free inquiry,-are really the best helps to both."

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we must now take up a second point urged against the Mosaic orship of Deuteronomy. The critics can find in it no sharp distion between the priests-the sons of Aaron, and the Levites-the r members of the tribe of Levi, and therefore they maintain that distinction did not hold good before the exile. Their opinion is the priestly hierarchy was not established until the time of iel. "The sharp division of priests from the Levites," writes Laidlaw in his account of Professor Smith's case in the first ber of The Catholic Presbyterian, " and the realisation of the exrely Aaronic Priesthood is the last thing in the development of ierarchy, and not, as the ordinary reader is apt to suppose, a y contemporaneous with Moses and the wilderness life." And s after the rise of this hierarchy, it is contended, that the middle 1 of the Pentateuch which contain legislation about it, were proi to impart to it the manction of Divine appointment. As the of Deuteronomy was designed to put the divine imprimatur, as

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it were, upon the reformation accomplished by Hezekiah, in which one central altar for the worship of God superseded the many altars previously existing, so these middle portions of the Pentateuch were designed to fix the divine sanction upon the distinetion between priests and Levites, which had sprung up before their appearance. They did not pave the way for the introduction of this change, but were intended to sanction it after it had been effected. Perhaps we ought to say that Professor Smith, under pressure, has made the admission that the legislation of the middle books in its germs may have been Mosaic, but was allowed for centuries to fall into desuetude. It is firmly maintained however that this distinction was unknown to the author of Deuteronomy, who viewed every member of the tribe of Levi as eligible to the priesthood. The arguments upon which this wondrous critical opinion is built, may be divided into three—1, the systematic overlocking of this distinction between priests and Levites in the Book of Deuteronomy-2, the fact that in it all the sacred functions elsewhere ascribed to the priests, are viewed as belonging to all the Levites, and again, 3, that in this book different provision is made for the tribe of Levi than that contained in the legislation of Leviticus and Numbers. In the legislation of Leviticus and Numbers, it is contended, the priests and Levites officiating at God's sanctuary are well provided for by the altar dues, while these not engaged in official duties have cities assigned them, and over and above the kingdom is tithed for their support. But it is altogether different in the so-called legislation of Deuteronomy.

"The Levites are a tribe set apart by God to the priestly office, and on this account receive ne landed property. Those who are at the sanctuary in the discharge of their office, are nourished by the altar dues. But in these revenues no Levite remote from the sanctuary can share. He who is not doing priest's work, has no official income. He belongs to the landless classes, and in an agricultural country is presumably poor. He has, therefore, a special claim on the kindness of the people in whose midst he sojourns, and has the first place among those whom the lawgiver makes the object of a systematic and divinely appointed charity. The observance of this charity is especially laid on the consciences of the people, but they are nowhere taught to pay to the Levites, by way of tribute, the liberal allowance prescribed in Numbers, which would have raised them above the need of charity." \*

But here again, as in the case of the central altar, we deny that there is contradiction between the statements in the middle books of the Pentateuch and those in Deuteronomy, about the position and

\* "Additional Answer to the Libel," p. 39.

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duties of the priests and Levites and the provision made for them. 1. In regard to the distinction between priests and Levites, it may be said, that even granting that it is not distinctly mentioned-it is an unwarranted inference from this to conclude that it did not exist at علل It might be taken for granted, as a matter well known to those whom Moses was addressing. He speaks of the tribe of Levi, as a whole, as consecrated to God, without waiting to remind his hearers of the divinely appointed distinction within it. The divine character of this distinction must have been deeply impressed upon them by the terrible judgments which befell Korah and his company who sought to overturn it-and we need not be surprised to find historial writers following the example of Moses, and giving no prominence to the sharp distinction between priests and Levites. To argue from this, that it did not exist, is surely strange criticism. "Indeed," as one has said, "the custom of arguing that a thing does not exist, because at the time of a certain writer it is not referred to by him, is a curse to all true criticism, and cannot be too severely condemned." Yet it is not difficult to understand from the Book of Joshua that Eleazar and Phinehas, in succession, occupied the position of high priest and performed the duties which are assigned to this high official in the priestly legislation. And coming farther down the stream of history, we meet with the names of Ri, Ahimelech, Abiathar and Zadok, and though the title, high priest, is not formally assigned to them, yet it is plain to an unbiassed mind, that they held this office. We are not left without distinct traces of the priestly hierarchy, long before the time of Ezekiel or the exile. 2. In answer to the argument that in Deuteronomy all the Levites are admitted to the sacred functions from which in the other legislation all but the priests-the descendants of Aaron-are excluded, it is mough to say, that Moses takes a broad view of the tribe and its privileges, and does not enter into details. What was the special privilege of a certain portion of the tribe was-on the principle that the whole includes the part-a privilege of the whole tribe. This mode of speaking of the special privileges of the Levitical tribe, insluding the lesser in the greater, the priestly in those belonging to all Levites, is found in writings subsequent to the exile, when the critics are agreed that the priestly hierarchy was established. "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts." "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name." (Malachi ii. 4, 5.)

In the Epistle to the Hebrews, the matter is presented in the same

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general indefinite way (Heb. vii. 5). "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham."

3. And in regard to the provision made for the priests, though there are difficulties in the way of reconciling different laws, we cannot agree with the statement that they are incapable of harmony. At the outset, we must say, that it ooks a very improbable thing that God should ever have left the Levites, who were chosen by Him that they might devote themselves wholly to His service, with such a scanty subsistence as that which Professor Smith thinks is assigned them in the Deuteronomic legislation. It was starvation for all who were not engaged in priestly or sanctuary duties. They were not allowed to possess any inheritance of their own, and all the regular provision that was appointed them was "a share in the festivity of the annual feasts." For their better maintenance, it is thought, the people were enjoined to bring up to these feasts "the firstlings of the flock and herd and the tithe of corn, wine and oil" (Deut. xiv. 20; xv. 20). But this provision could not meet their wants throughout the whole year, consequently they are represented as poor, and the objects of "systematic and divinely-appointed charity." It is difficult to believe that God-who has ever been jealous of the honour, and careful about the welfare of His servants-should have left the Levites in such a position as this. It is more likely that the provision mentioned in Deuteronomy was meant to supplement what had been already ordained should be given them. In the language used, there is a clear reference to some previous legislation about their main-"The Lord is his inheritance, according as the Lord thy tenance. God promised him" (Deut. x. 9). In this previous legislation which can only be found in Numbers xviii. 20-24, it was enjoined that a tithe should be levied on all the produce of the land for the support of this landless tribe. This tithe, as Principal Douglas in his able pamphlet has shown, did not resemble that given by the patriarchs, but was "a commutation of the rights which Levi had to the land as much as the other tribes." No part of the land was given to the tribe of Levi, because it had been set apart to God, but in lieu of this was given a tithe of all its produce. This is not explicitly referred to in Deuteronomy, but it is clearly taken for granted, as the Levites are spoken of as landless. There is allusion in this same book to the cities which had in the legislation of the middle books been assigned as a residence to the Levites, not serving at the sanctuary. In chapter xviii. 8, whatever rendering may be given, there is clear evi-

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dence that they were then regarded as holders of property, "besides that which cometh of the sale of his patrimony." This is unintelligible, unless we view it as looking back to the law in Leviticus xxv. 32-34, in accordance with which a Levite might redeem his possessions in these cities given to them; which, of course, plainly implies, that it might be sold by him. In Deuteronomy, then, the tribe of Levi is viewed as having the right to the enjoyment of this tithe which was an equivalent for their having no share in the land, and also to a dwelling in the cities which had een previously assigned to them. And it is with a second tithe, concerning which some difficulties exist. that regulations are given. It would appear that it was usually to be brought by the Israelites to the place which the Lord should choose, with their sacrifices and other offerings, and there was to be partaken . of by themselves and households, the Levites obtaining their share (chap. xii.), but on every third year it was to be eaten within their own gates, and the Levite, the stranger, and the widow, invited to the festival. The existence of this second tithe is implied in the language of Amos iv. 4, and is proved from the practice of the Jews who returned from the Babylonish exile, and of those who remained in Egypt and the East. If they had not viewed it as a divine institution, and an institution as old as Moses, they would not have been so careful about the observance of it. And besides these sources of income, the priests enjoyed other perquisites, which show that they were in a very different position from the one into which Professor Smith's critical imagination has put them. From Deut. xviii. 3, we learn that of every animal slaughtered for food, the Levites should receive the shoulder, the two cheeks, and the maw. Some have thought that this provision refers only to animals slaughtered in sacrifice, but the language does not admit of this interpretation. And Mr. Curtiss adduces the testimony both of Josephus and Philo, the historians of the Jewish nation, and also the Mishna, to the existence of this custom of giving these parts of slaughtered animals to the priests and Levites.\* So long as the people observed these laws they were thus raised far above a position of penury, and could not be classed among the poor of the land. And as far as the testimony of subsequent history goes, it is as favourable to our view, which is old, as to the one which the critics have set before us, which has the charm of novelty. Guarding against the canon, which is the curse of all true criticism, of interpreting the silence of a sacred writer concerning anything as implying its non-existence, there is no difficulty in reconciling the facts narrated with the existence of all the laws contained in the Pentateuch. It is a weak foundation on which to rest the

\* "The Levitical Priests," by G. I. Curtiss, p. 44.

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statement that the cities assigned to the priests were never so used; because in a season of great confusion and disturbance, we find a "vagabond, ill-doing Levite" a sojourner in Bethlehem (Judges xvii.); or another, not by any means a favourable specimen of the class, a sojourner in the remoter parts of Mount Ephraim (Judges xix.). In this argument, we may say, we have a fair sample of all the historical ones employed by the critics. We maintain, then, that the establishment of the Aaronic Priesthood, of the priestly hierarchy was contemporaneous with Moses.

We have left little space to speak of the marks which Deuteronomy has left upon the history and literature of Israel, subsequent to the age of Moses. The agreement between this much questioned book and the Book of Joshua is so great, that the critics, to maintain their consistency, boldly assert-at least many of them-that large parts of this latter book were written by the unknown author of Deuteronomy, and incorporated with an earlier work. This is the manner in which they deal with all passages that stand in the way of their accepted theory. They try to give a reading to them in harmony with it, and if this cannot be managed they affirm it to be an interpolation by a later hand. According to this mode of treating the Bible, it is nothing more "than a tissue of literary lies." There must be an end to all investigation, as there can be no possibility of reaching historical truth. The Book of Judges again covers a period of great unsettledness, when the law, if it existed, was in general neglect, but still there are statements and facts which imply the prior existence of the Pentateuch. In Gideon's noble answer to the request to become king (Judges viii. 23), "The Lord shall rule over you," there is evidently manifested an acquaintance with the Mosaic law, and deep sympathy with the "theocratic feelings" of Moses, as expressed in Deuteronomy. Samson is placed before us as a Nazarite according to the law of Numbers vi. Jephthah's daughter cherishes the Messianic hopes which Deuteronomy, with its promise of a prophet like unto Moses, did so much to foster among the Israelites. And we read, in the first chapter, of the children of Israel "asking the Lord." From the words employed there can be no doubt that the allusion is to the use of Urim and the Thummim by the high priest, which is referred to in Numbers xxvii. 21, and in Deuteronomy xxxiii. 8. And coming to the historical books which follow, there are not awanting allusions of a similar character. For an example, take theprayer of Solomon at the dedication of the temple. An examination of it will show that it abounds in expressions and thoughts, that bear the closest resemblance to those we find in the Book of Deuteronomy. And in the prophetical writings from the earliest, such as those of

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Hoses and Amos, to the very latest, the influence of the Pentateuch, and more especially of Deuteronomy, may be traced. As the work of the prophets was to bring the people back to the observance of the divine law, so their language is very much borrowed from the Pentateuch. We may say with Delitsch, the weight of whose name Professor Smith has unjustly used as supporting his own opinion, that the law of Moses is as certainly pre-supposed by the whole of the post-Mosaic history and literature as the root is by the tree.

And while the history and literature of Israel, subsequent to the time of Moses, bears traces of the existence and influence of Deuteronomy, Deuteronomy cannot be shown to bear any traces of post-Mosaic times and circumstances. On the understanding of its later date, we may ask, why have the events of the history of Israel been so systematically ignored i This line of argument has been well put by Principal Douglas. Supposing its date to have been in the age of Hezekiah or Josiah, he asks :---

"1. How this system of laws uniformly takes for granted that Israel is one Church and one people, without any trace of the fearful schism, political and religious, which took place on the death of Solomon, and without any provision for the new circumstances of the Church and nation which then emerged ?

"2. How is there so much in it about the Canaanites, most keenly urging their extermination, the utter destruction of all traces of their worship, and the avoidance of all marriage connections with them ? Surely this was inapplicable to the feeble remnant left in the age of the kings, who had moreover apparently been received into the Church of Israel as converts. And what was the meaning of saying at that late date, 'Thou shalt not be afraid of them.... The Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once lest the beasts of the field increase upon thee' (Deut. vii. 18, 22)?

"3. How do other laws fit into such a time? Such are the laws of the kingdom (chap. xvii. 14-20), so unlike anything that would be given for the first time in an age subsequent to Solomon, in spite of what Professor Smith says, in explanation of it as if it were any difficulty to suppose that Samuel was acquainted with it; and the laws providing for the case of the land becoming too large for the carrying out old arrangements (chaps. xii. 20; xiv. 24; xix. 8) at the very time when the ten tribes had been carried captive.

"4. How is there an entire absence in Deuteronomy, as in the other books of the Pentateuch, of any reference to temple or equivalent buildings, such as are most frequently mentioned in the later history ? "High places' are named only twice in Deuteronomy, neither time

in the sense of places of worship; thrice in Numbers, two of the cases being in the history of Baalim; and again only once in Leviticus. And in none of these cases is there any evidence of a temple: there was a place of worship, but scarcely anything that could be called a building.

"5. How is there no mention of the great and more distant heathen powers that exercised so commanding an influence over Israel and Judah as their history advanced ? Except Egypt, the land of bondage, from which Moses had brought them out, Deuteronomy speaks only of lands like Edom, and Moab, and Ammon, the petty countries immediately bordering on Caanan."

But we must bring our remarks on this subject to a close. We have seen in our investigations no reason to change our opinion about the authorship of Deuteronomy, but much to confirm it. The work of the critic may have done much to set some things before us in a clearer light. But still there is one grave danger attaching to all such critical investigations as those with which we have been dealing. They take to do only with the human side of the books of the Bible, and subject them to the same criticism as any ordinary book. There is no fault to be found with this in itself, but we must find fault with the tendency to become so absorbed in this as to overlook the higher and diviner side. In the dissecting room we may gain an accurate and extensive knowledge of the human frame; but this can give us no true idea of the living man. He who depends upon the results of the anatomist for his knowledge of human nature, will never gain any true conception of it, and it is possible so to confine the attention to the shell of Scripture-a shell wondrously and divinely wrought-that the kernel is lost sight of and its sweetness never tasted. It will be a sad day for our land when these critical investigations take in our pulpits the place of the exhibition of that glorious Gospel which the Law, the Prophets, and Psalms foreshadowed, and of that living Saviour concerning whom every part of Scripture testifies. Everv part of "Scripture is given by inspiration of God, and isprofitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto every good work."

# THE CLOSING OF THE RECORD. By the Author of "Readings in Daniel," etc.

NEHEMIAH XI.-XIII.

A MULTITUDE of houses and streets, handsome public halls and markets, a temple in the midst and fortifications girdling the whole-

without a family within its walls would be a desolation ; and a great gathering of buildings, without the hum of inhabitants hasting to and fro after their business, would be more dreary than the desert of Arabia itself It is the people that make the city, and give it all its power for good or evil. Life is more intense where a large population is accumulated within a limited circle. Iron sharpens iron, and so does the countenance of a man his friend. The rubbing of mind on mind, whether in the pursuit of wealth, or science, or social improvement, quickens wit, and bestirs intellect. More calmly and slowly does the pulse of existence beat in rural districts, and there, time for quiet contemplation may more easily be found ; but in haunts crowded by merchants and mechanics, excitement and emulation prevail. Whether right or wrong, opinions are generally formed there with rapidity, and maintained with zeal; and the influence of a large and fully peopled city becomes thus peculiarly great over the whole district of which it is the heart and centre.

The House of God was now in good repair, large numbers of private dwellings had been erected, and the walls had been completed; yet Jerusalem was still far from being what a patriotic nature could desire. Its inhabitants were but a handful compared with the extensive space embraced within the fortifications. The chief persons of the nation, indeed, resided within the holy city; but if prosperity were to be again within its palaces, if it were to become an influence for good on the Jews in Palestine, and on the tribes scattered abroad, an effort must be made to increase its population. As a place peculiarly hateful to God's enemies, fear of attack, perhaps, induced many to prefer residence in the country, or in the smaller towns and villages. There was, nevertheless, among the people a general concurrence in the propriety of a selection by lot, of one out of every ten of their number, and those thus chosen were to remove with their families to the Capital. Feelings of devotion to the cause of God led some cthers to take up their abode there of their own free will; and these volunteers were highly commended, and warmly blessed by all their countrymen.

The effort to make Jerusalem more populous was not unsuccessful. Its inhabitants increased steadily, and it became at length crowded with people, continuing so for fully 500 years, till its destruction by the Romans. Since that period, the City of God has been, not the earthly Jerusalem, but the Church of Jesus Christ. To the company of believers in the Lamb that was slain, there is no difficulty in transferring all the prayers found in the Psalms for the prosperity of Zion and Jerusalem. The prophecies of the Old Testament regarding the glory of the Holy City can be quite as readily applied to the uni-

versal Church; and just as the Jew rejoiced in the increase of the people of Jerusalem in ancient times, so will the lover of Jesus rejoice now in the ingathering of sinners to his Master's feet. It is thus that the Christian can employ such jubilant stanzas as these from the 72nd Psalm :---

"The city shall be flourishing, her citizens abound In number shall, like to the grass that grows upon the ground. His name for ever shall endure, last like the sun it shall; Men shall be bless'd in Him, and bless'd all nations shall Him call."

A lady, who had loved and served the Good Shepherd for many years, was hastening to the verge of her earthly life. Already it was believed that she was unable to speak, if not also absolutely insensible to all external sights and sounds. A clergyman, who was watching with others in the chamber of the dying, uttered a few sentences to those with whom he sat, regarding the happy tidings that had very recently come to hand of the conversion of many idolaters in the South Sea Islands. The news were not unheard by the departing saint. They filled her with delight, and all unexpectedly she gave utterance to her feelings in the closing words of the Psalm from which we have just been quoting :---

> "Now blessed be the Lord our God, the God of Israel, For He alone doth wondrous works, in glory that excel: And blessed be His glorious name to all eternity: The whole earth let His glory fill. Amen, so let it be."

It was the last effort of expiring nature to express thus the gladness of her heart, because of the extension of the kingdom of Christ. But a few moments more, and the voice which had ceased on earth, took up the Hallelujah, with which the courts of Heaven for ever resound.

On the catalogue of chief men, and genealogies of priests, in the 11th and 12th chapters, it is not necessary to dwell. We therefore, proceed at once to notice the account of the dedication of the wall. To this interesting ceremony, Levites, specially set apart to conduct the service of song in the sanctuary, assembled in large numbers fromthe country around. No doubt, also, many of the people flocked tothe Capital on the occasion. The officiating priests and Levites, with the princes of Judah, seem to have gathered on the western side of Jerusalem. Having been divided into two companies, they availed themselves of the stairs on the inside of the wall to mount to the top-Its breadth was sufficient to allow several persons to walk along side by side, and the two companies were ranged so that all in the one looked to the north, while the faces of all in the other were towards the south. In the front of one of these parties marched Ezra the priest and scribe, while the rear of the other was brought up by

Nehemiah. At a given signal, each company started, marching in opposite directions. As they walked slowly on, the singers, accompanied by the musicians, sang with loud voice the praises of Jehovah. Very likely the opening of the 107th Psalm formed part of their joyful utterance of heart-felt gratitude to the Protector of Israel :--

"Praise God, for He is good : for still His mercies lasting be. Let God's redeemed say so, whom He from the en'my's hand did free; And gathered them out of the lands, from north, south, east and west. They strayed in desert's pathless way, no city found to rest . . . . Them also in a way to walk that right is, He did guide, That they might to a city go, wherein they might abide."

And more probably still were the sweet lines of the 122d Psalm employed in their gladsome song :---

"Pray that Jerusalem may have peace and felicity : Let them that love thee and thy peace have still prosperity. Therefore I wish that peace may still within thy walls remain, And ever may thy palaces prosperity retain. Now, for my friends' and brethren's sakes, Peace be in thee, I'll say. And for the house of God our Lord, I'll seek thy good alway."

Round the walls marched the companies, making thus a joyful noise to the Rock of their Salvation, until they met face to face at the entrance to the Temple. Into its sacred courts they defiled, and on the brazen altar many sacrifices were then presented to Jehovah. As the smoke went up towards heaven, the melodious voices of priests and Levites, and of the great multitude of princes and people, that crowded every corner of the squares allotted to them, made the welkin ring with thanksgivings to the King of kings. Every heart was jubilant, and the voice of holy mirth, which resounded in Jerusalem, was wafted on the breeze to those who dwelt many miles away.

The 12th chapter is closed by a reference to the perfected arrangements of sundry matters connected with the Temple worship. The reception and distribution of the tithes and free-will offerings of the People were duly provided for. The service of praise, and the watching of the Holy House, by regular relays of priests and Levites, were also carefully settled; and during the time of Nehemiah's residence in Jerusalem, as in the days of Zerubbabel, the servants of God were not neglected in regard to the supply of their temporal accessities.

By the dedication of the wall of the Capital of Judah, the city and all within it were actually placed under the care of the Almighty. It may never be permitted to us to take part in thus consecrating a city; but we have daily the opportunity of dedicating to God, by family prayer, the house in which we dwell. Wisely has it been said that a family without prayer is like Jerusalem without walls—unprotected—exposed to every foe. On the other hand, numberless are the advantages which flow from family worship, conducted at stated hours, every morning and evening. Order and peace are thus promoted, heart-burnings and bitter feelings removed; and there God commands the blessing that maketh truly rich for both time and eternity.

Twelve years had passed since Nehemiah left Shushan. Whether he had remained so long continuously absent from the Court of Artaxerxes, we do not absolutely know. At the end of twelve years, however, as we learn from the 13th chapter, he did return to Persia, to give an account to his master of all his operations, and of the condition of Jerusalem and Judea. He was ultimately sent back to Canaan with a renewal of his commission as Governor. Probably the interval during which he was absent extended to several years. At any rate it was sufficiently lengthy to permit the development in the case of not a few formalists of serious public evils; and these were all in the line of open breaches of the covenant entered into some years before, as detailed in the 10th chapter.\*

At the period of the covenanting, the priests, the nobles, and the people who engaged in it, had separated themselves from the heathen, and vowed to walk in all the statutes and ordinances of the Lord. During Nehemiah's absence, the high priest was the first to prove unfaithful. Related by marriage to Tobiah the Ammonite, he actually prepared, for this heathen, apartments in the very Temple of Jehovah. To make room for him, those places had to be emptied which were set apart for storing the holy vessels and the offerings of the Jews. To admit an Ammonite into the congregation of Israel was strictly forbidden by the law of Moses; and to permit such an one to reside in the sacred building was a high insult to Heaven. The rulers and the people ought to have constrained Eliashib to abandon his foolish and sinful procedure. Nobody, however, had the courage to do it, perhaps because of the wealth and influence of the party in the city who loved the things of the world. On Nehemiah's return, the evil was speedily rectified. He had Tobiah driven, with all his family and furniture, out of the Holy House, and the chambers, which had been desecrated by his residence, purified and restored to their original purpose.

The Jews had bound themselves, by their covenant, to contribute of their means and labour all that was needful for the proper maintenance of the priests and Levites, and for the due celebration of the

<sup>\*</sup> The public reading of the law of Moses, referred to in the opening of the 13th chapter, appears to have occurred after Nehemiah's return from Persia to "rusalem.

worship of God. They had besides engaged to wait regularly on the services within the Temple. With such an ungodly high-priest, these matters were almost utterly neglected. Nobody, indeed, could have had much heart to visit the House of God, or to send thither tithes and free will offerings, when a blinded idolater such as Tobiah was, had permission to reside within the walls of the dishonoured shrine. The service of God was thus little attended to; and the starved Levites, who should have assisted in the worship, fied to the country to till their fields for bread. These disorders were at once corrected by the Governor. The Levites were brought back to their duties. Sacrifice, and prayer, and praise were resumed according to the proper order; and the corn, and the wine, and the oil, sent in by the people, speedily replenished the empty treasuries of the Temple.

Besides honouring the house of God, the Jews had vowed to sanctify the Sabbath. The day of holy rest had, however, by not a few, been turned into a day for money-making. Farmers and wine growers pursued their labours just as usual. Into Jerusalem many of them hasted on the Sabbath with all kinds of fruits of the earth to sell in the public market, alongside of the fish and other wares brought in at the same time by idol-worshippers from Tyre. Nehemiah remonstrated against this heaven-provoking iniquity; but he did more. When the gates of the city were closed at sundown on the sixth day of the week, he commanded that they should not be opened again till the Sabbath was past, and he placed some of his own trusty servants at the gates to see that his orders were obeyed. This prompt action of the Governor took the ungodly farmers and dealers by surprise. They came up at break of day on Sabbath, expetting admission as usual, but were disappointed. They lodged for hours outside the walls, hoping that permission to enter might be given, but it was not granted. On the following Sabbath morning, many came again, but only to meet the same resolute refusal to allow God's day to be turned into one for ordinary labour and traffic. As they continued hanging on outside of the city, and perhaps clamouring in the hope that their demands might be conceded, Nehemiah caused them to be informed that if they came again on the holy day, he would make them prisoners and punish them. The threat produced the desired effect, and the traffickers returned no more

This determined action of the Governor of Jerusalem to put down Sabbath desecration was assuredly righteous and wise. It is greatly to be desired that the magistrates of every town and city, in this self-styled Christian country, would adopt as rigorous measure against unnecessary dealing on the Lord's day. In the princip

thoroughfares of most towns, little of it is visible; but in bye and lanes, there may be found large numbers of fruit and con shops, and small groceries, with open doors, and wares expose ciently to tempt buyers to enter. It is distressing to every soul and every patriotic heart, to behold such sin on the part c keepers—such temptation put in the way of others to tran and it is earnestly to be hoped that none who read these lin give any countenance in any shape to this God-dishonouring in Verily there is a God that judgeth in the earth. That few money by Sabbath trafficking is very certain; but though could thus be won, what benefit would it confer? "What profit a man if he gain the whole world and lose his own soul?

Intermarriages with the heathen were becoming more co again, and this also in contravention of the solemn oath of the a few years before. On his return from Shushan, Nehemiah children born of such unholy unions, and already beginning to a kind of mongrel dialect, half Jewish and half Pagan. He well the terrible desolation which such marriages were sure troduce. Even Solomon had been led by "outlandish wome down the broad way; and therefore the Governor, besides rel them sharply, compelled the transgressors to abandon their sin justice was even-handed, permitting no favouritism. Finding son of the high priest had married a daughter of Sanballs Moabite of Horonaim and the open enemy of God, he dro delinquent out of Jerusalem and Judea. This scandalous cov breaker, whom Josephus calls Manasseh, was, from his prou position, a most dangerous person. If he had been spared, hu individuals would have been encouraged in evil-doing. As a and the son of the acting high priest, his conduct was pec heinous. Refusing to put away his idolatrous wife, there v resource but to chase him from the kingdom.

The expelled priest repaired to his father-in-law at Samarie Sanballat, it is believed, erected for him the temple on Gerizim, in opposition to the house of God at Jerusalem. Th distinctly a breach of the law of Moses. It recognised only th temple and one altar at Jerusalem. The step taken by Ma and his supporters was in open defiance of the will of heaven from that period the bitterness of feeling, between the inhabite the central and southern districts of Canaan, became exceeding tense. The Jews would have no dealings with the Samaritan the latter were not deficient in their hatred of the Jews. explains how it was that the woman of Samaria wondered mu being accosted by Jesus the Jew, as He sat, wearied, on the w

ell. It also explains her other remark about the old dispute ther men should worship God in the temple at Jerusalem, t built on Mount Gerizim. And the refusal of Samaritan to receive Christ and His disciples, because they were maning up to worship at Jerusalem, proves how feelings of envy usy continued to burn fiercely after the lapse of nearly five years.

having been once more restored both in the temple and the emiah closed the record with the prayer, "Remember me, d, for good." Twice before, in his concluding chapter, the ition had been in substance presented. The form of his ion, however, in verse 22, lets us understand clearly how and contrite was his heart :--- "Remember me, O my God, e me according to the greatness of Thy mercy." Though he e so much for the cause and the people of Jehovah, and e asked the Lord not to forget his endeavours to serve Him. realized that he had fallen short, and needed sparing mercy. vys thus when the Holy Spirit dwells within. Christ's blood teousness are felt to be the only covering that can avail come before Him, whose eyes are as a flame of fire. So the believer's feelings towards God; and yet we are assured a cup of cold water, supplied to a needy follower of the all be without a gracious recompense. What God's children im as the fruit of their union to Christ shall be gloriously God is not unrighteousness to forget their work and ' love, which they have showed towards His name, in ministhe saints. The more we thus glorify Him, into whom we o have been engrafted, the happier shall we be on earth, and blessed our repose at last when we enter the palace of the

as the Old Testament history of the Jews is concerned, it is by the Book of Nehemiah. Between the conclusion of his and the birth of Christ there is a period of 430 years, unfilled istorical narrative from an inspired pen.

ong Nehemiah lived after he completed the account of his we have no information; but when he was gathered to his he would assuredly be very greatly missed. Such a selfg, zealous, and devoted servant of the Great Master must r long and sincerely mourned by those he left behind. And the practical lesson for us ?

> "Life is real ! Life is earnest ! And the grave is not its goal ; Dust thou art, to dust returnest," Was not spoken of the soul L

"Let us then be up and doing, With a heart for any fate, Still achieving, still pursuing, Learn to labour and to wait."

So has the poet wisely sung; but that we may not labour in valet us make a right beginning. "What shall we do, that we min work the works of God?" asked the Jews of Him who is the lin and life of men. "Jesus answered and said unto them, This is a work of God, that ye believe on Him whom He hath sent." Till have laid hold of Christ as our wisdom, and righteousness, and sand fication, and redemption, we are not at peace with God, and cam look up with confidence for His blessing, or obtain strength to sen him. Receiving the reconciliation offered, nay, pressed upon us by a Father in Jesus, we become dear children, and fellow-workers wi God. Our fruit will then be unto holiness, and the end everlasti life.

# THE CIVIL MAGISTRATE: HIS OBLIGATIONS TO INTEREST HIMSELF ABOUT THE MATTERS OF RELIGION.

THERE are certain truths whose practical recognition have a me salutary effect upon society. Destitute of all correct knowledge God, and ignorant of the debasing nature of sin, and the exalting tendency of virtue, the heathen have not the same motives prompt them to the performance of duty as those who are favour with the light of supernatural revelation. Forgetful of the oblis tions under which they lie to Him who has been constituted Head Nations, or blind to the benefits that result to the community from public recognition of the truth, those blessed with the Gospel m refuse in their national capacity to acknowledge its claims, and fail regulate their conduct by its teachings. Those nations that act this way dishonour God, repudiate the sure basis of morality, a take a most effectual means of destroying their own peace and pr perit**v**. Those, on the other hand, that recognise the supreme L giver and acknowledge the Word of God as the basis of th legislation, manifest true wisdom, and pursue a course which calculated to advance not only their spiritual, but also their tempe welfare. Though an object of common interest to all the memt of the State, religion has special claims upon civil rulers, who one in their official as well as in their individual capacity, to inter themselves about the dissemination of religious principles among different classes of the community. Without acting in this way t

cannot faithfully discharge the duties which they owe to God, or worthily fill the office with which they have been invested. They are, however, only to interest themselves about the matters of religion, for our Confession of Faith most explicitly affirms that they must not interfere with the internal government of the Church, or assume to themselves the administration of any of her ordinances of They are, as theologians express it, invested with a power worship. stord, but have no power in things sacred. The truth of this statement was not, until a comparatively recent time, called in question. It was admitted by the Church at the time of the Reformation ; it was clearly asserted by the compilers of our Westminster Standards although they comprised divines belonging to different sections of the Christian Church : it was earnestly contended for by the Fathers of the Secession when they left the bosom of the Establishment; and it was almost universally admitted by Presbyterians in Scotland till near the close of the last century. A large party in both branches of the Secession began soon after the French Revolution to call in question the lawfulness of the connection existing between the Church and State, and the movement then inaugurated has continued till the present day, when all the Dissenting Churches in our native land, with two exceptions, are raising aloud the cry of Disestablishment. Forming one of these exceptions as the United Original Secession Church does, it may be interesting to her members to have set before them a few simple arguments in favour of the principle of National Religion for which she contends. This might be done at great length, but at present we shall rest contented with making a bief defence of this fundamental, but in our day unpopular principle.

I. That it is the duty of the civil magistrate to interest himself about the matters of religion is evident from the light of nature. This argument, the force of which has been admitted by all sound divines, cannot be objected to on the part of those who affirm that the magistracy is founded on natural principles. Do these principles when appealed to countenance or condemn the connection between Church and State on behalf of which we plead? That they favour such a connection is evident, we think, from the spiritual character of those on whose behalf the civil magistrate is called to legislate, the order in society which he is bound to maintain, and the happiness of his subjects which it should be one of his chief aims to promote.

The fact that civil rulers have to legislate on behalf of men who are spiritual beings is sufficient to demonstrate that their attention should not, in their official capacity, be exclusively confined to secular affairs. By the light of nature men may ascertain the existence of God, the immortality of the soul, and the certainty of rewards

and punishments in a future state of being. And is it reasonable to suppose that those who have realized in any measure their relation to God and to eternity, can rest entirely satisfied with the gratification of the wants of their physical being? The satisfaction of these wants may be sufficient for the lower animals, but it is not sufficient for men who are endowed with reason, and in whose minds religious principles have been implanted. It was this fact that led the ancient heathen nations of Greece and Rome to make religion an object of primary importance. They felt, what some professing Christians in modern times do not seem to feel, that before men can be worthy citizens they must be under the influence of religious principles. And are those who are the public guardians of morality under no obligations to disseminate a knowledge of those principles which promote virtue among men and open up a door of hope to those who are by nature the heirs of hell? So far from this they should enact laws consistent with the religious character of those on whose behalf they are called to legislate. These laws must, if based upon the measure of supernatural light which they enjoy and in harmony with the nature of spiritual beings, partake of the religious element. For those persons, then, who are entrusted with the power of enacting or administrating civil law, to overlook the religious element in man's nature, is to degrade him in the scale of being by failing to recognise the leading characteristic that distinguishes him from the lower animals.

The same thing is further evident from the order in society which it is the duty of the civil magistrate to maintain. He cannot, apart from the punishment of those who violate the enactments of the State, hope to repress crime and maintain order among those over whom he is placed. But punishments, however adequate to the crimes committed, will ever prove ineffectual for the repression of wickedness, until those on whom they are inflicted entertain some just conception of the character of God and regard with feelings of alarm the awful doom that awaits the finally impenitent. "It is," says the elder Dr. M'Crie, "the belief of a Supreme Being, a providence, with a future state of punishment, which renders capital executions so dreadful. Let legislators and magistrates once allow the impressions of these to wear off the minds of their subjects, and they will no longer stand in awe of the axe or the halter; let them listen to the delusive doctrine, that, in the government of men, they are to trust to the use of means merely civil, and that the preservation and support of religion form no part of their official duty, and they shall soon find that the swelling torrent of ignorance, irreligion, infidelity and contempt of divine ordinances, with that profligacy of manners which is their never

failing attendant, will overbear all the barriers of civil restraints, fenced with the highest penalties, render their execution fruitless, and at last dangerous and impracticable." The facts of history abundantly attest that persons from whose minds religious impressions have been wholly, or to a great extent effaced, manifest such callous indifference to the severest penalties which civil rulers can inflict, as almost, if not altogether, to defeat the end they were intended to serve. То accomplish, therefore, any good result by the punishment of criminals, magistrates must, in some way, keep up a due impression of the truths of religion on the minds of those over whom they rule. This has been acknowledged by many heathen writers whose language on this point is worthy of study on the part of some modern Christians. Cicero affirms that religion is "the foundation of human society"; Plato calls it "the bulwark of government, the bond of all society, the firmest support of legislation"; while Plutarch declares that it is "the first thing which claims attention in the framing of laws, for you may as easily build a city without ground, as preserve order among the citizens without a belief of the Deity."

The same thing is still further evident from the fact that it is the duty of civil rulers to promote the happiness of those over whom they are placed. They must employ all legitimate means for the attainment of this end. Crime must be suppressed, order maintained, and knowledge diffused. But, however desirable in itself, the maintenance of order ought not to satisfy patriotic legislators and Christian rulers. To rest contented with this would be to ignore the fact that they are placed over immortal beings, who are endowed with religious aspirations and intellectual powers. For the development of the latter, magistrates ought to enact laws for the encouragement of the arts and sciences, the study of which will promote the happiness of their Should they fail to do so, on the pretext that the matter abjects. belonged solely to artisans and philosophers, would they be considered as employing aright the power of their exalted station for the good of the community? This argument may, we think, be urged with even greater force as it respects religion. It has always exercised, and will ever continue to exercise, a beneficial effect upon those whose minds are imbued with its spirit; and magistrates who fail to recognise and encourage institutions that disseminate the doctrines of Christianity, which alone can promote the happiness and further the highest interests of men, take a most effectual means of lessening the felicity of those whose welfare, temporal and spiritual, they are bound, in every way consistent with their exalted station, to advance.

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II. That it is the duty of the civil magistrate to interest himself about the matters of religion, is further evident from approved Scripture ex-

amples. So far from contradicting, Scripture entirely harmonises with the light of nature, as to its teaching on this point. Proceeding from the same Author it would indeed have seemed strange had nature and revelation, even in the slightest particular, been at variance the one with the other. But though the two are in perfect harmony on this as well as on every other matter, the Scriptures enunciate with greater precision than the light of nature, the religious duties which devolve upon civil rulers in relation to their subjects. These duties are clearly defined in the Word of God, where are also to be found many approved examples of pious rulers interesting themselves about the religious welfare of those over whom they were placed. As the appointed guardians of the moral law, magistrates who are "the ministers of God" are bound to promote His honour, and see to the observance of His law. Hence the fourth commandment is particularly addressed to them along with parents and masters: "Thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Moses acted as a magistrate among the children of Israel. Though anxious to promote the order and happiness of his subjects, his attention was not confined exclusively to the advancement of their temporal interests. He co-operated with Aaron the priest, to establish religion among them, and this he regarded as a duty incumbent upon him in virtue of the office with which he had been invested. So far from being displeasing to God, his conduct in this respect met with the Divine approval. Though he had to wage many wars against his adversaries, and to interest himself in the politics of his time, David, the king of Israel, did not overlook the claims which religion had upon him in his official capacity. The same is true of other rulers in Old Testament times. Indeed it will be found, on an examination of Scripture, that the conduct of those magistrates, and those only who employed the influence of their exalted station for the promotion of religion among their subjects, is held up by God in His Word as worthy of imitation.

It will not avail an objector to urge that the peculiarities connected with the Mosaic dispensation render the actions of civil rulers among the Jews altogether inimitable on the part of Christian magistrates. There were, as we must all admit, certain peculiarities under that dispensation, but these were not of such a nature as to demand that the conduct of those who held rule under it should be set aside as wholly inapplicable to magistrates in New Testament times. If the office of magistracy among the Jews under the former dispensation were entirely typical, as some contend, how can the conduct of those who held this office be imitated in secular affairs, when it ought not to

imitated in things sacred. As if, however, to meet the very jection urged against this doctrine by its opponents, we have ought under our notice in Scripture the approved example of some athen kings, who, though not under the law of Moses, employed e power of their exalted station for the advancement of true religion. f these Darius is worthy of honourable mention. "I make a decree," ays he, "what ye shall do to the elders of these Jews for the buildng of this house of God; that of the king's goods, even of the tribute wyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of Heaven, wheat, salt, wine and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail ; that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons." Artaxerxes, the king, likewise not only gave the Jews permission to rebuild the temple and re-establish the worship of God in Jerusalem, but also favoured and supported those who were engaged in the glorious work. The conduct of these kings commended itself to God, in so far at least as these acts were concerned; and those indeed must be bold who assert that what was worthy of approbation on the part of heathen monarchs is deserving of censure on the part of Christian magistrates.

III. That it is the duty of the civil magistrate to interest himself about the matters of religion, is further evident from Scripture precepts. " He that ruleth over men must be just, ruling in the fear of the Lord." Personal piety on the part of a ruler is calculated greatly to influence his conduct toward those over whom he rules. It has a tendency to restrain him from acts of cruelty and injustice, and is fitted to incite within him the desire of improving his exalted station for the benefit of those over whom he is placed. It is not enough, however, that he be religious himself, he must seek by all legitimate means to foster piety among his subjects. He acts in a public capacity, and it is in this capacity that God enjoins "the kings and rulers of the earth" to do homage unto Christ. "Be wise now, therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and Je perish from the way." Rulers are here exhorted to lay aside the annity which they had manifested against the Lord's Anointed and do homage unto Him. To suppose as some have done that they are enjoined to serve Him merely as individuals is at variance with the whole tenor of the psalm. In their public character they had plotted sainst Him, and it is in the same character that they are now ex-

horted to do homage unto Him. Nor can the psalm in whi words occur be restricted to Old Testament times. "It is the mous opinion of divines," says Waleeus in his treatise Erastian tenets, "that the declaration of the royal prophet cable to kings under the New Testament: 'now therefore, I wise, &c'; that is, yield obedience, and that not merely as oth bers of the Church, but *chiefly* as kings and supreme judges."

IV. That it is the duty of the civil magistrate to interest him the matters of religion, is further evident from Scripture proz predictions. The nation which is but a more perfect develo the tribe is frequently addressed by God in its collective . Like the individual and family it is responsible to the gree Governor of the Universe, and is rewarded or punished acco the merit or demerit of its actions. Nations, as such, are fr enjoined to renounce their idolatry and worship the Lord, s predicted that they shall yet in this capacity do homage up As their representatives, kings, it is foretold, shall, in the m lic manner, acknowledge Christ. "The kings of Tarshish the isles shall bring presents; the kings of Sheba and Se offer gifts. Yea, all kings shall fall down before him ; all shall serve him." These words, alluding to the custom of cc princes paying tribute to those kings to whom they owed su form part of the seventy-second psalm which "refers in the fi to Solomon as the type, and ultimately to Christ as the a Another promise of a similar kind will be found in Isaiah where it is said : "And kings shall be thy nursing-fathers, a queens thy nursing-mothers; they shall bow down to thee w face toward the earth, and lick up the dust of thy feet, a shalt know that I am the Lord; for they shall not be ashau wait for me." These and kindred promises show that kings, and nations, as nations, shall yet do homage unto Him threatened utterly to waste the nation and kingdom that serve Him.

The objection so commonly urged against this doctrine New Testament gives no countenance to a system of religion is both irrelevant and ill-founded. It is irrelevant the duty of magistrates to interest themselves about the m religion, though inculcated in the Old Testament, has its founnatural religion, and is thus binding upon men in every age also ill-founded, because though the New Testament does not any express command to civil rulers, it is not altogether siler point. Christians are exhorted to make "supplications, intercessions . . . . for kings and for all that are in authorit

e may lead a quiet and peaceable life in all godliness and honesty." Vhat Christians here pray for, magistrates are bound to promote; nd that is not merely "a quiet and peaceable life," but one "in all godliness and honesty." Godliness as well as honesty is to be pronoted by civil rulers in their official capacity. The truth we are seeking to establish is rendered, if possible, more evident from the fact that the New Testament contains predictions similar to those which have been quoted from the Old Testament Scriptures. When the seventh angel sounded "there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ"—a passage which refers to the spread of the gospel after the ruin of Antichrist had commenced, and to the public manner in which the nations should acknowledge the Lord.

Many objections are urged against the doctrine of the magistrate's power about religion, but space forbids that we should enter on these at length. The one so often started that the power in question is liable to be abused, is at once frivolous and unreasonable. All the gifts of God's providence are in a greater or lesser degree abused, but does this form any argument why we thould abstain from their use? Certainly not. And if magistrates do not abuse their power but act in their own proper sphere, those under them shall have no reason to dread persecution, nor shall those who contend for the prerogatives of Christ as the sole Head and King of the Church have any ground for alarm. Though spiritual in her nature, the Church is not incapable of friendly intercourse with the kingdoms of the world, and those persons must have taken a very superficial view of the subject who contend, that this relation is forbidden by the words, "My kingdom is not of this world," uttered by Christ in reply to Pilate the governor. To urge, as has been done, that the Church did not enjoy the assistance of the State during the first three centuries is not to the point. The same argument would so to prove that human learning ought not to be employed in the explanation of the Scriptures, as the gospel was at first proclaimed by these who were for the most part illiterate. No portion of Scripture when rightly interpreted, can be shown to be at variance with the doctrine, and though treated with contempt by many in the Present day, it will be fully recognised and acted upon during the time of the latter glory, when the Church, enjoying the public countenance and support of the State, shall be "fair as the moon. clear as the sun, and terrible as an army with banners."

# LORD PRESIDENT INGLIS' EDITION OF SCOTTISH ECCLESIASTICAL HISTORY.

ON the occasion of delivering judgment in the recent law csbetween the Reformed Presbyterian Synod and the Ferguson Bequ Trustees, the Lord President delivered an address, setting forth t reasons or grounds of the decision to which he had come, and w about to recommend to the court. As was to be expected, his la ship found it necessary to fortify his judgment, by referring to t ecclesiastical history of Scotland, in so far as it was supposed to a light upon the position of the Reformed Presbyterian Church.

And it is the history thus adduced by his lordship, that we have ventured to denominate his edition of Scottish Ecclesiastical histor To those in any measure conversant with the ecclesiastical history Scotland, especially during the 17th century, some portions of t Lord President's address must appear anything but satisfactory. I has fallen into such historical inaccuracies, as must render a decision founded upon them much less valuable, either in a moral legal sense, than it might otherwise have been. We do not wond that the Reformed Presbyterian "Witness" for March, whi complimenting him upon his "acquaintance with the gener ecclesiastical history of Scotland, and the particular history of t Reformed Presbyterian Church of Scotland," yet considered necessary to take serious exception to some portions of his peculis history.

As for example, in the first "essential point," as his lordship cal it, which along with others led him to the decision which he w about to announce. His words are :--- "In the first place, it difficult, if not impossible, to affirm of the Reformed Presbyteri Church, that it is bound together by a contract, or bond of union, definite and ascertained that it is essential to the existence of the body of religionists that they should all remain permanently und the supervision and control of the same Synod, or other superior Chur judicature. Certainly, their history very clearly shows that t sect, popularly known as 'Cameronians,' have in former times, & for long periods, continued to exist, and to maintain and profess the peculiar principles, without being associated in, or subjected to eith Presbyteries or Synods." And it is upon this somewhat Independe and latitudinarian character which he ascribes to the Reform Presbyterian Church, that his lordship, chiefly, founds their title participate in the Ferguson Trust Fund. As the Reformed Pr byterians themselves repudiate such a character, far be it from us

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appear, even, to attach such a stigma to their testimony. But how. in the face of his lordship's acknowledged "acquaintance with the general ecclesiastical history of Scotland, and the particular history of the Reformed Presbyterian Church of Scotland," has he fallen into such a mistake, with reference to the character of the Reformed Presbyterian Church of Scotland? In reply to such a question, we would submit that his lordship, in the portion of his address quoted above, has assumed a good deal that ought to have been proved. Had he adduced historical proof that the Reformed Presbyterian Church of the eighteenth century, existed also in the seventeenth century, and that it " existed in former times and for long periods," without doctrinal tests or terms of communion, and without any recognised Church courts, then there would have been some apparent ground for ascribing such a character to it, and for the contention that what it had done at one period of its history, it might repeat at any subsequent time, if it thought fit, without violating its constitution, or destroying its ecclesiastical identity. Then he might have agued, that notwithstanding the breach in the Reformed Presbyterian Synod, both parties were entitled to be considered Reformed Presbyterians. It is not, however, with the use which the Lord President makes of his history that we concern ourselves, but with the history itself.

There can be no reasonable doubt that the parties referred to by his kordship in that portion of his address under review, as existing in former times, and for long periods, without contract or bond of union, and without Presbyteries and Synods, are those known in history as the "United Societies." That is, those who withdrew from the backsliding Church after the bright day of Second Reformation glory had closed, and the dark night of ecclesiastical defection and civil tyranny had begun to envelope the land, and who heroically resisted both forms of evil, even to bonds and martyrdom. But why did his lordship limit their deprivation to Presbyteries and Synods ? He might have said that they, perhaps, for the most part, "existed" without Sessions and Congregations likewise. Nay, more, he might have said that they "existed" not as a Church at all, but simply as Phying and corresponding societies, disclaiming any jurisdiction or authority, either civil or ecclesiastical, as the following quotation from the introduction to "Faithful Contendings" will abundantly Prove. "First, these meetings were, and are looked upon by the United Societies (though it cannot be denied but some persons, especially at the first frequenting of them, through rashness, inconsideration and ignorance, vented themselves in some things to the contrary, but the miscarriage of two or three persons cannot be

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justly charged upon the whole), neither as civil nor ecclesiastical judicatories; but of the same nature with particular Christian societies, gathered together in their general correspondencies, in the time of extreme persecution, by mutual advice, and common consent, endeavouring jointly to know the sins and duties of the day, that so they might be helpful and encouraging to one another, in concluding what was necessary for their preservation and the propagation of the testimony, according to the word of God, the law of nature, and the fundamental constitutions and laudable practices of this Ancient Covenanted Church and nation of Scotland, acting jointly and harmoniously by way of consultation, deliberation, and admonition." And these faithful and persecuted witnesses had no other ecclesiastical organisation, in virtue of which they could discharge the functions of a Church. His lordship's error evidently lies in confounding or identifying the United Societies of the latter portion of the seventeenth century, with the "Cameronians" or Reformed Presbyterians of the eighteenth century. If the Reformed Presbyterians have given any countenance to the Lord President in this assumption, they have no reason to complain of the conclusion which he logically draws from it. If, on the other hand, his lordship has, at his own hand, assumed that as these merely Voluntary Societies (we do not use this term in the modern ecclesiastical sense), existed without Church judicatures, and, as he alleges, bonds or contracts of union, the Reformed Prebyterian Church may warrantably do the same, it presents us with a unique specimen of non seq.; and the Reformed Presbyterian Church has good reason to repudiate such an assumption. However it may have occurred, it is certain that the Lord President, in this assumption, has fallen into an error, an error too, which might have been easily discovered by a little inquiry into the distinctive principle of the Reformed Presbyterian Church, and the principles of the Church of Scotland as developed between 1638 and 1649, on behalf of which the United Societies were associated.

But his lordship is still further mistaken, when he alleges that these societies had no "essential contract or bond of union" among them. Although they did not arrogate to themselves the functions of Church Courts, yet they admitted none to membership in the societies but such as gave in their adherence, and continued to best consistent practical testimony to the principles of the Reformed and Covenanted Church of Scotland. Indeed, their strictness in this particular was the occasion of much controversy, and sometime disaster among themselves, so that we are compelled to conclud that so far as this first "essential point" is concerned, his lordship' history rather tends to mislead and confuse, than direct and enlighter

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We would only remark further, in connection with this part of his lordship's address, that these societies did not profess or maintain any peculiar principles. As already hinted they appeared only on behalf of, and testified only for, the principles of the Second Reformation, and these principles were not peculiar in their days, whatever they may be in our day. It was neither the peculiarity of their religious principles, nor any incipient disloyalty or treason lurking in their political creed that exposed our forefathers to such a storm of persecution. It was their fidelity to truth, and their explicit protest against civil and religious tyranny and oppression, which brought down upon their devoted heads the unappeasable wrath of tyrant kings and their obsequious creatures.

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There is only one other portion of his lordship's address to which we wish to call attention before closing, and to which we beg to take special exception as reflecting very unwarrantably upon the character and conduct of our covenanting forefathers. He says :--- "The Cameronians represented and still represent, that which they call the Church of the Second Reformation ; that is to say, the Church of Scotland as it was between 1638 and 1649, that Covenanting Church which was not content with embracing, within the obligations of the old Covenant of 1580, the whole people of Scotland; but sought by the terms of the Solemn League and Covenant to impose the same obligations, and to enforce an absolute uniformity of Presbyterian Church government and discipline on the people of England also." From the dictum of Lord President Inglis we turn with pleasure to the more reliable "History of the Church of Scotland" by Hetherington, vol. i. pp. 355-356. Previous to quoting we may premise that during the somewhat protracted negotiations connected with the Treaty of Ripon, the Scottish Commissioners, who were sent to London to assist, had ample opportunity of knowing the deep and widespread discontent with prelacy which pervaded society in England, and the danger arising to both countries therefrom. And as it was part of their business, as Commissioners, to devise measures for the peace of both countries, they suggested a closer uniformity in religion and Church government, as one powerful means by which this might be attained. The position which they occupied in this matter will be readily understood by the following paper which they submitted to the Lords of the Treaty. It is as follows :--- "As we account it no less than usurpation and presumption for one Church or kingdom, were it never so mighty and glorious, to give laws and rules of reformation to another free and independent Church and kingdom, were it never so mean, civil liberty and conscience being so tender and delicate that they cannot endure to be touched but by

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such as they are wedded unto, and who have lawful authority over them; so we have not been so forgetful of ourselves, who are the lesser, and of England, which is the greater kingdom, as to suffer any such arrogant and presumptuous thoughts to enter into our minds; our ways also are witnesses of the contrary against the malicious, who do not express what we are or have been, but do still devise what may be fuel for a common combustion. Yet charity is no presumption, and the common duty of charity bindeth all Christians, at all times, both to pray, and profess their desires, that all others were, not only almost, but altogether such as themselves, except their afflictions and distresses. And besides common charity, we are bound as commissioners in a special duty to propound the best and readiest means for settling a firm peace. As we love not to be curious in another commonwealth, nor to play the bishop in another diocese, so may we not be negligent in that which concerneth both nations. We do all know and profess that religion is not only the means to serve God and save our souls, but that it is also the basis and foundation of kingdoms and states, and the strongest band to the subjects to their prince in true lovalty, and to knit their hearts one to another Nothing is so powerful to divide the hearts of in true unity. people as division in religion; nothing so strong to unite them # unity of religion; and the greater zeal in different religions, the greater division, but the more zeal in one religion, the more firm union. In the paradise of nature the diversity of flowers and herbs is pleasant and useful; but in the paradise of the Church different and contrary religions are unpleasant and hurtful. It is therefore to be wished that there were one Confession of Faith, one form of Catechism, one Directory for all the parts of the worship of God, and prayer, preaching, and administration of sacraments, &c.; and one form of Church Government in all the Churches of his Majesty's dominions."

With reference to this paper Hetherington remarks :---- "Even before those views were communicated to the Lords of the Treaty by the Scottish Commissioners, great numbers of petitions had been presented to Parliament from different parts of England, some praying for the total extirpation of prelacy, and others for the reformation of the Liturgy, discipline and government of the Church, but all agreeing in representing some decided change as necessary for the peace of the kingdom." Again at page 365, we have the following remarks :--- "They ought to have first ascertained, men say, what form of Church government England intended to adopt before they had consented to the League. And yet the same accusers fiercely condemn the Scottish Covenanters for attempting to force their own

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yterian forms upon the people of England. The former accusananifestly destroys the latter. That the Covenanters did not pt to force Presbytery upon England, is proved by the fact, that into the League without any such specific stipulation, ney sought no such stipulation, because it was contrary to their ples either to submit to force in matters of religion, or to pt using force against other free Christian men. It argues, ore, ignorance both of their principles and of their conduct to against them an accusation so groundless, and so base." In ce of such well-known historical facts it is rather too much for ord President to declare from the bench that the Covenanted sh of Scotland sought to "impose" or "enforce" an absolute rmity of Presbyterian Church government upon the people of Apart from the well-known principles of the Reformers, and. the tenacity with which they adhered to the birth-right of civil eligious liberty, the history of England is sufficient to prove that inglish nation was at that time heartily sick of Prelacy, with its old fetter of civil and religious tyranny--the divine right of s on the one hand, and apostolical succession on the other.

s lordship speaks as if the Solemn League and Covenant had prepared in Scotland and carried "cut and dry" to London, then and there "forced" upon the English people. A very ory perusal of that document will show, that it was the joint proion of "Commissioners from Parliament, and Assembly of nes in England, with Commissioners of the Convention of Estates, General Assembly in Scotland," and that none of the "terms" loyed in it give the least countenance to the Lord-President's rtion, that the Covenanting Church of Scotland sought to enforce absolute uniformity of Presbyterian Church government and ipline on the people of England. Altogether, his lordship's ory is rather suggestive of "coaching" than a deliberate study of events of the period to which he refers.

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milder or more gracious aspects of the Divine character should uently engage our thoughts. Meditating much upon the love of is fitted to excite or strengthen our love just as wines grow ever and stronger the longer they remain upon the lees. We l, it is true, to have our minds kept familiar with what appear to ing men as the sterner attributes of Deity, with His inflexible ice, His immaculate holiness, His unswerving truth, His resistles

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power; for otherwise we shall not be sufficiently impressed wit obligation of the moral law, the deep malignity of sin an absolute need of such an atonement as the gospel reveals. But dwell exclusively or chiefly on these we shall be in danger of repelled from God, instead of attracted towards Him. Fear wi dominate within us, and that will deepen into despair, while we excuse ourselves from loving and serving such a Being by a ple that of the slothful servant, "Lord, I knew thee that thou art ar man, reaping where thou hast not sown, and gathering where hast not strawed, and I was afraid and went and hid thy tal the earth ; lo, there thou hast that is thine."

It is therefore most desirable that both saints and sinners a frequently turn their thoughts to God's unmerited goodness. ing the manifold proofs of that in nature and providence and gr one of the best means for aiding the growth of grace in the bel and subduing the enmity of the child of wrath. The frosts of y may pulverise the soil and the sharp ploughshare may prepare the seed, but the warmth of advancing spring alone makes that to germinate and grow. The glacier on the mountain side will stand the fury of the tempest and the fearful glare of sheeted ning, but beneath the warm rays of the summer sun it thaw melts, and disappears. If the terrors of the law have left us unr may the beams of Divine love reach our hearts while we pond thought expressed in the words, "Thy gentleness hath made meg These words epitomise the Psalm in which they occur. They up and concentrate as in a focus the leading thoughts in the Psal mind, and on which he there enlarges with great poetic beaut wealth of striking imagery. He sees he has become "great." the close of an eminently successful life he looks back upo wonderful deliverances he has had from powerful and deter foes, on his elevation to the throne of Israel amid the plaudits people, the repeated victories he has achieved over neighbor kings, his vast resources, his large dominion, his increasing and fame. His greatness is a fact beyond dispute, but for claims no honour to himself. It was not his own eminent at that raised him to this giddy height. It was not his own goe that merited such success at God's righteous hands. So much had defiled his upward path that had justice been allowed to would have arrested his progress long before. All he had he ov God, and to God in the exercise of His rich forbearance. His in tenderness, His condescending love, "Thy gentleness hath mac great." Various renderings have been given of the word tran "gentleness" but there can be no doubt that our version exc

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with sufficient clearness the force of the original. It is love combined with condescension and compassion—a love more tender than a mother's, which bears with our faults, supports our feebleness, and daily gives us all the good we need. To this the Psalmist ascribes all his greatness; and what was true of him in a special sense, is in a measure true of all. With Addison we have all abundant cause for sying:

> "When all Thy mercies, O my God, My rising soul surveys, Transported with the view I'm lost In wonder, love, and praise."

Let us use the words in reference to Worldly Prosperity.

If we would escape the perils of success in life, we must constantly recognize God's gentleness in it. Our foolish heart, like that of ancient Israel in prosperous days, will be in danger of being lifted up, and of inclining us to say, "My power and the might of mine hand hath gotten me this wealth." We shall be tempted to ascribe not a little of our prosperity to our diligent attention to business, our skilful management of affairs, our untiring industry, our ability to judge the character of those with whom we have to do; or, because we perceive that our tried integrity has secured the confidence of our fellowmen, we shall perhaps imagine that our moral qualities have recommended us to God, and that we have been more successful than others because we are better than they. To counteract such thoughts, it is well to keep in mind the words of Moses, "Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth." To whatever extent our success may be owing immediately to ourselves, we should never forget that the talents we possess and the power of using them, are gifts from God. The constant recognition of His gracious hand in framing our lot, will keep alive that gratitude which ought to well up from the creature's heart as from a perennial fountain, ever flowing forth in streams of praise and service, "What shall we render to the Lord for all His benefits towards us?" It will also help to check that sordid worldliness which shrivels up the soul into a dry and withered thing, or transforms that which is of celestial bith into a grovelling earth-worm; for it will tend to elevate the thoughts, keeping them in contact with the 'Father of lights,' and showing the Giver to be better than His gifts. And then it will increase our liberality, for if all we have has come from God, we shall not surely refuse to His cause whatever He may ask again. We shall see that . He has appointed us but the almoners of His bounty, and that whatever He has given is meant not to be laid up for ourselves but hid out in His service. And while we offer willingly, as "the Lord

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hath prospered us," we shall do it in the spirit of Israel's pious king "For all things come of Thee, and of thine own have we give Thee."

Let us next use the words in reference to intellectual eminene The Royal Psalmist was richly endowed with gifts of mind. He has the skill of the warrior, and the wisdom of the statesman, and beside these the high poetic faculty that enabled him to write those sacre lyrics which more than any other compositions have fed the devotion and expressed the feelings, and influenced the character of larg multitudes of men. For these he owns his obligation to God whe he says, "Thy gentleness hath made me great." Now though we can not claim any greatness of this sort, let us trace whatever ment power we have to the same gracious hand. Reason itself is no mes gift. In a lucid interval a poor maniac asked a passer-by if he has ever thanked God for his reason. As for himself, he said, he has neglected that duty when he enjoyed it, but now he saw how grea had been the gift. And so, those common qualifications that fit me for carrying on the business of the world are in the Word of Go directly ascribed to Him. It is He that gives to the cultivator of th fields the skill essential to his humble task, for it is of the ploughment that the prophet writes, "For his God doth instruct him to discretion and doth teach him." The bravery and skill of the successful soldie are bestowed by Him, "Blessed be the Lord who teacheth m hands to war and my fingers to fight!" It is He that guides th hand of the builder as he rears the human dwelling, "Except th Lord build the house, they labour in vain that build it;" and of ever artificer and worker in brass and iron it is as true as of Bezaleel an Aholiab, "In the hearts of all that are wise-hearted I have pa wisdom." And furthermore, if we possess mental superiority of an kind, such as clearness of thought, force or beauty of expression, ( freedom of utterance, let us remember the source from which the come, "But all these worketh that one and the self-same Spiri dividing to every one severally as he will." To do this will help t check the uprisings of pride and self-sufficiency. In these days ours, when the triumphs of the human mind have been so many at so signal, and the richest stores of knowledge have been brough within the reach of the masses, hero-worship is not unknown, at pride of intellect is very common. What, then, is better fitted extinguish this dangerous feeling than the humble inquiry, "Wh hast thou that thou hast not received ?"

Let us in the next place apply the words to distinguished usefulae There are higher and lower walks of usefulness. The lower are su as terminate in this life, having for their object and end the mater

velfare of men. The higher pass beyond the limits of time, and aim at men's spiritual and eternal good. Now, whether our usefulness be like that of those who have lessened the amount of human misery and added to the comforts of life, or like that of those who have helped the saints or rescued the perishing from the pit of woe, let us own in all humility and gratitude, "Thy gentleness hath made me great." It may have been our privilege once and again to relieve the wants of the poor and needy, so that with Job we can truly say, "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." We may have been enabled to use the tongue of the learned, and to speak a word in season to him that is weary. With powerful weapons we may have successfully defended the bulwarks of Zion against fierce assailants, or our earnest efforts may have been blessed to lead some souls to Christ. But let us beware of taking any share of the glory to ourselves, remembering that the capacity for usefulness and opportunities also are the free gifts of God. Few have been such benefactors to mankind as the Reformer Knox. When he was on his death-bed, a religious lady of his acquaintance visited him, and desired him to praise God for what good he had done, and was beginning to speak to his commendation, when he interrupted her,-"Tongue! tongue! lady, flesh of itself is over proud and needs no means to esteem itself;" and when near his end, he was fiercely assailed with the temptation to think that he had merited heaven and eternal blessedness by the faithful discharge of his ministry, but the tempter was foiled by the dying saint with such passages as these : "By the grace of God I am what I am." "Not I but the grace of God that was with me." A similar recognition of God's hand in any usefulness we possess will tend to increase that usefulness, for the Lord delights to employ those who give all the glory to Himself. "He giveth grace unto the humble." When we truly own ourselves to be the "weak things of the world" then we may expect to "confound the things that are mighty." If we are willing to be nothing else than empty "earthen vessels," we shall soon be filled with "heavenly treasure."

Let us next apply the words to gracious attainments. The meanest maint is truly "great." That unfeigned humility that leads him to think of himself as "nothing at all," is itself the strongest proof of it, for it shows him to be the chosen friend and associate of Him who is Higher than the highest. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Evalued in imputed righteousness, he is far above the reach of law and

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Admitted into the family of God, he is a son and an heir iustice. of the King of kings. Sanctified by the blessed Spirit, he bears the lines of God's moral image, and thus with God for his Father and Christ for his elder brother, with angels for his servants, and heaven for his home, he has a greatness which the world in its blindness may despise, but which devils cannot dispute. And to what does he owe it all? It is his daily delight to trace it to electing, redeeming, indwelling, and sanctifying love. In the gentleness of God alone is found the reason for his salvation. "Salvation is of the Lord," is the language of his deepest experience as well as the testimony of the "It is not of him that willeth, or of him that runneth, but Word. of God that showeth mercy." If we work out our own salvation it is He that worketh in us both to will and to do, and if we gain the heavenly shore at last, it shall be because we have been kept 'by His power.' The life-history of every child of God may be written in one word, and that word is 'grace.' The unfinished walls of the 'living temple,' of the Church are inscribed all over with grace, and the copestone shall at length be laid with shoutings of "grace, grace unto it," "Not by might, nor by power, but by my Spirit, saith the Lord."

Let us once more use the words in reference to the heavenly glory. The glorified believer is a son that has reached his majority, an heir that has entered into possession, a king that has been crowned. To him has been fulfilled the promise, "To him that overcometh will I grant to sit with me on my throne." And little as we know of heaven, of this we may be well assured, that the uppermost feeling of all the ransomed throng will be that which is expressed in the words, "Thy gentleness hath made me great." Their spotless holiness, their perfect knowledge, their vast and varied powers, their pure and endless happiness will all be seen to flow direct from the fountain of God's free and sovereign love. That fact will be unceasingly acknowledged in the grateful song they sing, "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever, Amen." As they gaze upon that face which wasdefiled with tears, and grasp the hand that was nailed to the cross, as they view their white robes symbolic of spotless purity and joyful service, washed white in the fountain of His blood, and as they wave the palms of victory which remind them of battles fought and won with strength derived from Him, they take the golden crowns they wear and casting them at His feet, exclaim, "Not unto us, O Lord, not unto us, but unto Thy name, give glory !"

# Literature.

The Science of Missions-Part First. The Evongelistic Baptism indispensable to the Church for the Conversion of the World. By the Rev. James Gall. Pp. 306. Gall and Inglis, Edinburgh.

The esteemed author of this volume has been long favourably known —as the worthy son of a worthy father—and himself as a noted Christian philanthropist and home missionary. After founding and successfully conducting an "Experimental Pioneer Home Mission" in Edinburgh for some years, he was called and set apart by the Free Church Presbytery to organise a Territorial Church in a destitute part of the city. For a time he acted as pastor of the flock, which was gathered under his ministry, and at the same time gave himself up to active Evangelistic labours among the ignorant and spiritually destitute in the surrounding district. Since the year 1872, at his own request, he has been relieved of a pastoral charge; and his whole time and talents have been devoted as an ordained Evangelist to the advocacy and establishment of congregational Missions for reclaiming the neglected masses—our home heathen—and for the world's conversion.

The present volume is interesting and valuable, as it contains the result of the experience of more than half a century of manifold labours in diversified home mission work. It is eminently suggestive, and deserves, as it will amply repay, a careful and repeated perusal. It contains not a little that is new and striking; it is throughout evangelical in tone and sentiment; and in the fulness and clearness with which it discusses the fundamental doctrines of the Trinity, the Mediatorial offices, and the office and work of the Spirit, there is much to instruct and edify the Church, and to animate and encourage Christians to entire consecration of their energies and means, for the revival of religion and the salvation of the world.

In judging of a work, of so extensive a bearing, advocating, as it does, modes of operation so different from those which have been hitherto followed in the Church, and that may be regarded as revolutionary, there may be expected to be considerable diversity of opinion, even among those who are earnest friends of missions, home and foreign. In some of the proposals for founding and conducting Congregational Missions, as they are sketched out in this work, we do not see our way to concur; some of the Scriptural expositions may admit, we think, of a different application from what is here presented; and from all corruption of the worship of the Church by the use of uninspired hymns and instrumental music, we wholly dissent. But even after these abatements, we regard the work as one of rare excellence, and as highly worthy of much prayerful consideration. On one subject which the author puts prominently forward, and regards as fundamental to success in the Missionary enterprise, we are entirely agreed with him. This is the prime necessity of personal, individual consecration and effort for the world's conversion. While we would

not assign, in any case, an inferior place, in this great work, to tl preaching of the word, we are thoroughly convinced that little or 1 progress will be made towards the grand consummation, until tl Church cease to do the work by proxy, or to depend unduly ( pecuniary contributions for this purpose. If the millions of tl ignorant, idolatrous and ungodly in Christian lands are to 1 awakened and saved, and the world is to be won for Christ, it will r quire hundreds of thousands to consecrate themselves willingly to tl service. The Church is the predestined instrument of her ov enlargement. Her present great want is that of men constrained l the love of Christ to live not to themselves, but for the advancement of His glory throughout the earth. For this object, the Church should be everywhere stirred up to seek, what the author so clear exhibits, and ably advocates, the promised evangelistic power of tl Spirit.

A second part, treating on the work of Foreign Missions, is pr mised. By those who have read attentively the present volume, w cannot doubt that this will be looked for with earnest interest.

## M<sup>c</sup>Comb's Presbyterian Almanac and Christian Remembrancer for 1879. Pp. 11 James Cleland, Belfast. 1879.

THIS Fortieth Impression of M'Comb's Presbyterian Almanac, which from its commencement, has always been in Presbyterian familie and thus a favourite Annual, still maintains its high character fa accurate statistics, select and valuable information, and neatness ( execution.

Besides the Ephemeris, accounts of eclipses, and motions of the planets, there is, in the commencement, a condensed summary ( notable events during the year, in relation to the Church, and the progress of the Redeemer's kingdom, and a reference to the deaths distinguished ministers, missionaries and laymen of the Presbyteris Church. Full lists of the members and officers of the different Pre byterian Synods in Ireland are given. Interesting notices of th Presbyterian Church in its various sections, in the United State Canada, Australia, New Zealand, South Africa, Wales, Switzerland France, Holland, Hungary, Bohemia, and Moravia follow; and the we have sketches of the proceedings of other bodies, Congregations Baptist, Wesleyan, and Irish Episcopal. These are followed by brid obituaries of some excellent public-spirited Presbyterian laymen, an by historical sketches of Presbyterian Congregations in Ireland. Tł History of the General Assembly's College in Belfast, is particular interesting, showing as it does the noble liberality of a number ( the members of the Presbyterian Church, male and female, who b their liberal donations, have placed it on its present prosperor footing. Mission and other philanthropic schemes are exhibite in their extensive and successful operations. The frontispiece an admirable portrait of Professor Witherow of Magee's College the present Moderator of the General Assembly of the Presbyteria Church in Ireland. We strongly recommend this Almanac, as

valuable work for reference by all who would seek to be acquainted with the state and progress of Presbyterianism throughout the world. [We regret that the above notice came to hand too late for insertion in our last number.]

# Historical and Descriptive Sketches of Wigtown and Whithorn. By Gordon Fraser, Wigtown.

THOUGH this book must interest Wigtonians and Whithornians more than others, yet it contains so much information on the social, municipal, and ecclesiastical customs and ways of the past that it cannot hil to delight ordinary readers. As might have been expected the Wigtown martyrs occupy a prominent place in it, and a good summary of the controversy raised by Sheriff Napier, as to the reality of the martyrdom, is given. While the truth of that Scripture, "The memory of the just is blessed : but the name of the wicked shall rot," is strikingly exemplified in the feelings here manifested after a lapse of well-nigh two centuries. Mr. Fraser, who is both the author and the publisher of this volume, assures us that the gravestones of the martyrs are not only the "dearest local treasures" of the Wigtonians, but "the greatest objects of interest in the Burgh to visitors" (p. 167); while Provost Coltrane "has left behind him a name at which the town turns pale, and, rightly or wrongly, tradition assigns him a part, and a very prominent part, too, in the transactions which commenced with the apprehension and ended with the drowning of these two women" (p. 149). Two of Mr. Fraser's racy anecdotes are telling illustrations of this :---

"The name of the man [Patrick Stuart] by whose information the women were arrested is remembered, and his memory execrated still; his descendants are reduced to powerty; not long since, one of them, getting into an altercation with a person in Wigtown, was thus taunted publicly—'I wudna like tae hae had a forbear who betrayed the martyrs; I wadna be com'd o' sic folk !'" (P. 154)

"A poor old woman at Wigtown died, and was buried in or near the grave said to be that of Provost Coltrane, of ill fame. It was after the interment, however, that her son was made aware of his mother's remains being in such close proximity to those of the old municipal ruler we have already named. He would have her disinterred and buried at some distance from the detested spot, remarking that 'it wud be a pretty like thing tae see my mither rising at the Last Day in the company o' an auld persecutor like Coltrane.'" (P. 363.)

Judging from the following queries, submitted by Mr. Kerr at the first meeting of the Wigtown Kirk Session after his ordination in 1701, things must have been in a very disorganised condition :---

"Whitherorno they had any Church utensils, communion-cups, tables, and table-cloths? Answered, They had none. "Whitherorno they had a Church Bible? Answered, They remembered to

"Whitherorno they had a Church Bible? Answered, They remembered to have seen one here some considerable time ago, but what has become of it now, or in whose hands it is, they know not. It was recommended to them to enquire about it.

"Whitheromo they were wont to have stated meetings for prayer and privie censures? Answered, Not." (P. 104.)

In the same year a merchant in London having given £120 Scots to the poor of Wigtown, part of it was invested in Bibles and Catechisms for distribution, and the Kirk Session agreed to secure the rest of it as a fund for the use of the poor, and the several members of the Session were appointed to inquire for a solvent hand who would receive it and pay for the use thereof. Mr. Fraser expresses surprise at the seeming difficulty of finding one solvent man in the Burgh. But in those days Kirk Sessions acted as their own bankers with their mortifications, and their difficulty is still the great practical difficulty in modern banking,—to find solvent men who require money and who will pay for the use of it.

The following paragraph should interest our readers :---

"The early history of the Secession here, as in many other places, was one of struggle and opposition. But there were earnest men connected with it—men who were prepared to make cheerful sacrifices for their principles, and as a consequence they succeeded, with the Divine blessing. They experienced considerable difficulty in getting a suitable feu on which to build a church. At length they obtained a proper site, but they worshipped for some time on the grassy sward adjoining, before their edifice was ready. It is reported that while thus worshipping, a laird of the district boldly rode up on horseback to the green where the minister was addressing his flock from the tent. The intruder, who came for no peaceable purpose, shouted 'Bah 1' as he drew up. Many of the peaceful worshippers were shocked and alarmed at such impious and threatening conduct; but the clergyman endeavoured to calm their perturbation, at the same time lifting his large Bible from the board of the tent and reaching it forward to the horseman, with the words, 'Sir, I offer you this.' The gentleman was abashed, and slunk away; and it is said that on his way home he fell from his horse and broke one of his arms. A warm adherent and friend of the Secession cause was the tenant farmer of Clantibuoys; and his attachmment to it rendered him somewhat obnoxious to his landlord—the same who rode up to the worshippers on the green—who let his farm over his head, while ten years of the existing lease were still unexpired. However, things took a turn before a change of tenants could be effected; and the farm of Clantibuoys was brought to the hammer in the Craig Inn at Wigtown. The tenant was an offerer, through another person, and the farm was called down to him. The proprietor was astonished to learn that 'Clanty'—the old tenant—was the purchaser, and he said to him, 'Ah I M'Kenna, ee'll hae tae leeve on scones an' whey fore ee pey this.' The new proprietor retorted upon the old one thus, 'If ee had leeved on scones an' whey, ee need nae hae selt it

In his preface Mr. Fraser says, "As we make no literary pretensions, we bespeak the elemency of the critics." Though we have no desire to find fault with his work, we may nevertheless point out a slip which can easily be remedied in the second edition, which probably will be soon called for. At the foot of page 10, he refers to a singular privilege of levying dues on "all sheep, cattle and wood crossing the river Cree," granted to the Burgh by Charles II. in 1662; and on page 11, he relates an amusing incident in connection with this right, which on page 12, he says happened in 1598. Perhaps this last date may be a misprint for 1698. We regret that this trifling inaccuracy is not the only error in this entertaining volume. In some of the anecdotes the name of God is introduced in too light and irreverent a manner. Christians cannot too strongly protest against this practice, which is just as sinful in writing as in speaking. It may be a strong temptation to some authors to insert an oath,

ther minced or plain, to give point to a story; but if a story renires anything of that kind to set it off, it had much better remain ntold. Many of Mr. Fraser's anecdotes are so brimful of "racy wit ad pawky humour," that he can easily afford to "extirpate" the bjectionable ones, and in doing so he will vastly improve his next adition.

THE Free Church Assembly's Committee on the welfare of youth, have made arrangements to publish a series of Handbooks for Bible Classes, dealing with separate Books of Scripture from both the Old and New Testaments, and also with such subjects as the Life of Christ, the Church, the Sacraments, the Doctrines of Grace, the Shorter Catechism, the Reformation, the Scottish Church, and Church and State. They are to be issued under the united editorial are of the Rev. Dr. Dods of Glasgow, and the Rev. Alex. Whyte, **LA**, of Edinburgh, whom the Daily Review, with questionable taste, describes as, the one, "the most accomplished theologian," and the other, "the most effective preacher," of the Free Church. The correctness of this estimate we are not disposed to question, though such comparisons are proverbially odious; but it is one thing to be "accomplished" and "effective," in the sense in which such terms are commonly used, and another thing to be reliably "sound in the faith." And as acknowledged soundness in the faith is of essential importance in those who have to deal thus with the whole youth of the Church, it appears to us that the work of editing these Handbooks might have been assigned to equally competent men, occupying in this respect a clearer position than either of the two that have been intrusted with it. The views of Dr. Dods on the vital subject of the inspiration of Scripture have been seriously challenged and condemned, while Mr. Whyte is of opinion that the Free Church cannot be thankful enough for such a man of learning as Professor Robertson Smith, and it does therefore seem a little remarkable that two such men should be charged with the duties of issuing Bible Manuals for the instruction of the youth of the Church. What their precise editorial responsibilities may be we cannot say, but it would of course lie with them to secure the various writers of the Handbooks, the names of whom have been announced along with their respective subjects, and each book, we presume, will be submitted to them for examination and approval before publication. It is to be hoped they will be careful not to pass anything through their hands (should such thing be presented to them), so objectionable as Professor Plumpte's Cambridge Handbook on the Epistle of James appears to be-a book by the way, for the recent recommendation of which, to be used m the instruction of the young in the Free Church, Mr. Whyte, as convener of the Committee above referred to, must have been so far responsible.

Handbooks for Bible Classes.—The Epistle of Paul to the Churches of Galatia. With Introduction and Notes by the Rev. James Macgregor, D. D., Professor of Systematic Theology in the New College, Edinburgh. Edin. T. & T. Clark, 1879.

and interesting, and, on the whole, satisfactory manner. In a duction of some thirty pages he treats of the authorship Epistle-the Churches to which it was addressed--its datecontents, of which he gives a full and clearly arranged outline must be very useful to the student. And in an appendix to troduction he gives a series of brief pithy dissertations on som leading terms employed in the Epistle and other cognate topic as "Justify," "Righteousness," "Faith," "Law," "Flesh," " Justification," "Paul and James," "Case of believers under Testament," and "Case of infants," &c. Then follow the exi notes upon the Text, which form the bulk of the volume, and are throughout marked by vigorous thought and terse exp bringing out very clearly the meaning of the Epistle, though occasionally by outre modes of illustration. As might be en Professor Macgregor gives forth no uncertain sound on the gre question dealt with in this inspired Epistle, that of justifice faith without works. It is thus he expresses himself on the sub

"To Evangelical Protestants the epistle is peculiarly precious as a m of their doctrine of justification by faith. Well might Luther call it his "( Bora.' It would be worse than idle for one proposing to expound the e conceal his view, if he have a definite view, of its doctrine. For on the f it is doctrinal or nothing; it plainly is a battle for a theological pr affecting the very foundation of Christian life in God. And the present fully persuaded that the doctrine battled for is the Protestant doctrine of tion. After carefully weighing every sentence and clause of it, he has an v ing and settled conviction, not only that that doctrine is taught in the epi that, theologically, the whole epistle is a battle for that doctrine, and for else. He therefore regards the epistle as entitled to peculiar fulness of aff appreciation on the part of Evangelical Protestants, because it is a moi trophy of a victory won for their fundamental doctrine by the gr apostles."

While bearing testimony to the general excellence of this

ny adult heathens have not been "outwardly called by the istry of the word," surely does not prove them to be "incapable" being so called; and to represent such heathens as occupying position in relation to the gospel similar to that of "infants" "idiots," appears to us to strike a fatal blow at the cause of

ristian missions—the very cause for which the Church of Christ sts in our world.

Another point in regard to which we are of opinion Professor corregor has, to say the least, failed to give forth a "certain ind"—a sound much needed at the present time—is the question the Church's treatment of heretics, or how those should be dealt th who are found chargeable with preaching "another gospel." two different places in this Epistle this question comes up—in apter i., 8, 9, and chapter v. 9-12—and yet, with the Apostle's imple, and the strong language he employs in these passages garding heretical teachers, before him, Dr. Macgregor says not a rd in vindication of the Church's right and duty to cut off from # fellowship such as persist in "troubling" her with their meous teaching or pestilent heresies. On the contrary, from one the questions he puts in connection with this subject, for students answer, viz., "Is a Church entitled to curse heretics on God's half 1" he appears to us to cast doubt upon—if not to deny— the ht of the Church to protect herself from the withering "curse" of se doctrine.

There are two or three other matters to which, had space permitted, might have referred as being to our mind not quite satisfactory, t we refrain. We would express the hope that nothing more ectionable will appear in future volumes of the series, and if so, the kious fears of not a few interested in the maintenance of sound strine, and its inculcation upon the youth of the Church, will be to arge extent agreeably disappointed. As to the style in which this adbook is got up, this, as might be expected, is all that could be wired, and we presume the whole series will be uniform.

Life of John Erskine of Dun. 1508-1591. By Scoto-Britannico. Edinburgh : John Maclaren and Son. 1879.

**z** need hardly say that we have read this "Life" with very deep terest, and this would have been the case even though it had not on so well written as it is. For the subject is one that comes home once to the hearts of all who value our great national religious ivileges, and who have a grateful sense of our indebtedness for one privileges, under God, to the valiant contendings and sufferings a achievements of our reforming ancestors. Most fully do wo fee with the anonymous writer of this little book, when he rearks that "all who took part in the glorious work of Reformation erve to have their names kept in everlasting remembrance, and to "e a particular description of their toil and labour, and the opposi-4 which they encountered in their noble work, handed down to terity;" and in that heroic band John Erskine of Dun deservedly ds a prominent place. It is a small matter, however, to keep the

names of our Reformation worthies in remembrance, if the cause with which they were identified—if the grand scriptural principles is which they contended, and which made them what they were—is lost sight of and forgotten or despised. Assuredly the men then selves would have thought little of any honour done to their our persons or efforts, if along with that they had witnessed dishonour cast upon that glorious covenanted work of Reformation for the accomplishment of which they so arduously toiled and willing suffered and died. We trust this neat little book will be widely do culated and read, and that it may be a humble means of awakening and increasing an interest in the great cause, to the furtherance of which the subject of it devoted his life.

# The Catholic Presbyterian, for February, March, and April. London : January, Nisbet & Co.

This new and interesting Presbyterian Journal, the first number of which was briefly noticed in our last, has been fairly started, and give promise of holding on its way with increasing vigour. The articles in these three numbers are very varied in their subjects, and the leaf ing ones have been read by us with almost unqualified satisfaction. and we trust with not a little profit. In a very able paper, in the February part, Professor Cairns discusses "Recent Theories of Future Punishment "-those, viz., of annihilation and restoration, his special object being to bring them to the test of "the Analogy of Faith" by inquiring whether or not they agree with Bible theology as a whole, And in doing this, he considers the theories in question, in relation particularly to the great doctrines of sin and atonement, of free will and sovereign grace, and in relation also to the design of the Church and the means of salvation, and tried by all these tests they are found sadly "wanting," and more than wanting—irreconcilably at variance with the whole scheme of redemption. In the same number Dr. Marshall Lang, of Glasgow, has a very judicious paper ou "Revival and Revivalism," in which he shows that the former, not the latter, is the blessing to be longed for.

The place of honour in the March number is assigned to a deeply interesting paper by Professor Mitchell of St. Andrews, on "Calvi and the Psalmody of the Reformed Churches," in which we are tok of the valuable services the great Reformer rendered to these Churche by his successful efforts to get introduced into the worship of the sanctuary the Psalms of Scripture in metrical translations in the French language. We differ, of course, from the writer of the article when he remarks, regarding Calvin, that "he was perhaps over anxious to confine the service of praise to those songs of Zion which the inspired volume had provided, and especially to the Psalms of the Hebrew poets, which are still the inspiring source of all that is grandest in Church liturgies and hymn-books." But we fully agree with him when he goes on to say that "it was no mean service Cal vin rendered to the Church of God, in getting these (Songs of Zion put into a shape and adapted to music which kindled the devotion sustained the faith, and cheered the hearts of so many in his own and succeeding times."

se same issue there are also very able papers on "The Epishurch of Ireland," by Professor Killen of Belfast : "The Peril graded Pulpit," by Rev. H. D. Ganse of America ; and "The of Presbyterianism," a subject on which the writer, Dr. Wylie, oughly at home. There are many, now-a-days, especially Broad Churchmen, who boast of attaching little importance to atters as forms of Church Government, regarding one form as d scriptural as another. With such sentiments the sagacious f this article has no sympathy, as will be seen from the followphty remarks which we would commend to the attention of ndinarian Presbyterians:—

t labour it cost to organise the government of the Church ! We see the ads of the sixteenth century toiling at the work, groping along amid ties and difficulties, carefully searching for principles and precedents, each by the labours of his predecessor, building on what another had laid, ivancing the work a further stage. In the course of long years only is a completed. The lifetime of a single generation sufficed to recover the of the Church—for to the luminous expositions of truth in the writings a and other reformers, nothing that is absolutely new has since been or is ever likely to be—but it required a century to develop the plans, as will perhaps say, other two centuries to perfect the working of rian Church Government ! Surely it is not the part of wisdom to hold as tractical value, or to be ready to abandon, either in whole or in part, what e labour of so many men and the experiences of so many years to conpure, vigorous, and scriptural government, to the well-being of the Church n in the partially ruinous condition of those Churches which had the we to be put under a lax and imperfect Code of discipline, contrasted with aratively flourishing estate of those Churches which had the happiness to tricter and more complete ecclesiastical regime."

first article in the April number is on the important subject of Bible a Law of Nations," from the pen of Dr. Sloane, of a; and it is worthy of the prominent position given to it. We e could transfer the paper entire to our pages, but as this canlone at present the following extract must suffice :---

recognition, both in theory and in practice, of the law of God as is the only security for the rights of the people. The nation is in its own domain. There is, in its own territory, no power superior to to which it is amenable. The only security of the people is the affirmahe supreme authority of the Divine law. That is supreme over the 'Whether it be right in the sight of God to hearken to you more than I, judge ye.' Luther at the Diet of Worms, John Knox in the presence Andrew Melville reminding James that he was 'God's silly vasal,' are embodiment and assertor of the principle of the absolute supremacy of of God over all human laws and legislations. This, indeed, is the very id spring of all liberty, civil and ecclesiastical ; for the power which the elds demands that there be a 'higher law,' to which it is accountable. no interest of man from the cradle to the grave which it does not affect. E or Government under which a man is born and lives has a powerful influence upon his character and destiny. The German, the French-Englishman, the American,—these are types, whose peculiar characterislue much more to the institutions under which they have been born and an to the peculiarities of the soil and climate of their respective countries, e assumes, in most free countries, the function of the education of the in some commerce, as in the United States, the children are almost enspht in the public schoola. The time is scarcely yet sufficient to realise al influence which these institutions must exert upon the national character

ter. That this influence will be radical and determining, no one can for a moment doubt. Hence the vast importance of insisting that religious instruction, not in the sectarian, but in the broad and catholic sense of the word, be given in these institutions. The demands of secularism—the word secularism being the modern word for what was formerly termed infidelity—that the instruction in the public schools shall be colourless (that is, destitute of any moral or religious dement), is, in our judgment, both impious and preposterous." "It is time to pause and consider whether this apparent indifference (of the Church to this subject) is not one among other causes, and perhaps a chief cause.

"It is time to pause and consider whether this apparent indifference (of the Church to this subject) is not one among other causes, and perhaps a chief came, why in professedly Christian lands we have so much godless legislation, and that too, in matters vitally affecting the interests of religion. There are reason, doubtless strong reasons, for caution in this direction, but it is neither manly, nor Christian, nor Presbyterian, to keep silence when the 'throne of iniquity frames' mischief by a law.' As an illustration, we see the safeguards of the Sabbath, one by one, broken down; and, as a consequence, the day profaned in many ways formerly unknown, to the wounding of religion and the detriment of public morals. We seem to need a revival of the spirit which breathes in the language of the Psalmist, 'I will speak of thy testimonies also before kings and will not be ashamed; 'that burned in the words of the prophets when they declared in the face of kings those judgments which their sins were daily incurring; that flamed forth in such splendour at the Reformation, when, in so many forms and with such powerful effect and such beneficial results, the supremacy of the Divine law was afirmed."

We regret to observe in a few of the papers some indicatins of those tendencies to latitudinarianism which we feared might find arpression in the pages of this Journal, notably in two articles by Dr. Dykes of London on Christian Worship. Presbyterians, true to their principles, have no reason to be ashamed of their simple mode of worship any more than of their unlordly form of government, for both are Scriptural; and to attempt to gratify ever varying human tastes at the expense of abiding Scriptural principle is at once dishonouring to Him whom we profess to serve and hurtful to the best interests of men.

Scottish Public Affairs, Civil and Ecclesiastical: A Letter to the Right Hon. The Earl of Beaconsfield; with special reference to the Coming Election and the Advent of Mr. Gladstone to Scotland. By James Begg, D.D. Edinburgh: James Gemmel.

We rejoice in the satisfactory evidence given in this pamphlet that Dr. Begg is again able to wield the pen, and that his "hand" has lost nothing of its "cunning." Perhaps there is no man living who has a better right to be heard on Scottish affairs, than the sagacious author of this letter, and whether we can agree with all his views or not it is impossible not to feel that he is in earnest, and that what he says ought not to be lightly set by, but should receive most serious attention. Because he has seen meet to give his pamphlet the form of a letter to the Prime Minister, and refers towards the close to the contemplated crusade of Mr. Gladstone for the representation of Mid-Lothian, the intolerant radicalism of a portion of the newspaper press has unscrupulously denounced it as a mere political manifesto in the interests of Toryism. Even granting that it were this, and nothing more, has not Dr. Begg as much right to hold conservative principles and do his best to further them, as his very liberal opponents have to hold and assert their principles ? Well can he afford, however, to treat with the contempt they deserve his scurrilous anonymous assailants, conscious, as we have no doubt he is, that he has in view

t higher and more important by far than any mere party —even the temporal, social, and religious wellbeing of his nd whose interests have so long lain near his heart. Most do we commend his vigorously written letter to all who ormation on questions closely affecting the welfare of our and who wish to see that welfare promoted. And we trust nguished Statesman to whom the letter is addressed, will se questions into serious consideration, and will see it to be to do something in connection with them in the directions icated.

# Aotes on Public Events.

. BOARD ELECTIONS.—There is reason to believe that in the recent ard Elections throughout the country, no changes have taken place of nd as to endanger the continuance of "use and wont" in religious where this has hitherto been carried on, and for this we should feel

The apathy, however, almost everywhere shown by the Protestant y in regard to the whole matter has been remarkable, and very far itable. The Papists act otherwise, and by their zeal and earnestness unple which should at once rebuke and stimulate their indifferent fellow-citizens. It is truly melancholy to think, that in several of the res of population, such as Glasgow and Dundee, the Popish candidates med at the top of the poll by large majorities. Scotland has surely leed, when such a thing is possible and allowed! The idea of the of Scotland being to any extent under the superintendence of the of Rome, is enough to make the dust of John Knox stir in its grave ! atisfied with having a share in the direction of our public schools, the tholics, wherever they can, are erecting separate schools of their own and em sanctioned and subsidised by Government, while yet they remain lusive Romish control. This is outrageously unfair, and ought not to be to, and the conduct of those in power in allowing and encouraging it is ontempt. Any Presbyterians attempting the same thing would soon be niously told that if they wished schools of their own, under denominational dence, they must support them themselves. And why should Papists, others, be treated so differently?

**ESS OF ROMANISM.**—Under the suicidal fostering care of Britain. 2, her worst foe, is growing in its insatiable demands and in the bold 2: with which it puts them forward, and is making rapid strides towards dency with which alone it can rest satisfied. We take the following sigtatistics from the last admirable Report of the Scottish Reformation

	In 1851.	In 1879.	Increase						
ber of Priests in Great Britain,		2196	1238						
to. Churches and Chapels Do.,	. 683	1386	703						
to. Monasteries Do.,	17	135	118						
to. Convents Do.,	53	325	272						
Increase during two years			-						
Priests,		108	1						
	•••	71							
Monasteries (forbidden by law),	•••								
Religious Houses for women,		21							
int of Romanism from the public funds of the nation (exclusive of May-									
nooth permanent endow	vment).			•					
'ayment from the Treasury and Rates, &	tc., .	£7	16,703	55					
Value of Annual Endowments,		2	276,250 1	3 10					
Ceylon-Annual Payment by Governm	nent		25.035	οo					
Ionies-Annual Grants,	••• ••		34,668		• -				
Το	tal.	£1,0	52,657	6 6					

## ECCLESIASTICAL INTELLIGENCE.

# Ecclesiastical Intelligence.

COUPAR-ANGUS—CALL.—At a meeting of the congregation here, held on t evening of the 26th February, a unanimous call was given to the Rev. A. Yuill, Glasgow, to become their pastor. By appointment of Presbytery the Re Mr. Morton, Perth, preached and presided in the moderation, and there was full attendance of members. The Perth and Aberdeen Presbytery met Carnoustie on the 18th of March, when the call was sustained, and it was agree to transmit it to the Glasgow Presbytery.

TOBERDONEY—CALL.—At a meeting of the Toberdoney Congregation, held ( the 28th February, a very harmonious call was given to the Rev. A. J. Yuill, Glasgov to be pastor of the congregation. The Rev. James Patrick, Dromore, preache and presided on the occasion. At a meeting of the Ayr Presbytery, on 51 March, the call was sustained as a regular Gospel call, and it was agreed to tma mit it to the Glasgow Presbytery.

EDINBURGH.—The Young Men's Mutual Improvement Association connects with the congregation held its closing meeting for the session on the evening Friday, the 21st March. The Rev. J. Sturrock presided, and opened wi devotional exercises. A number of the congregation were also present. A excellent and seasonable address was delivered by Robert Reid, Esq., a form president of the Association, his subject being, "A Review of some recent utte ances on religious questions." At the close a cordial vote of thanks was given Mr. Reid for his address, and after a few words from the chairman congratulati the members on the successful session they had had, and expressing the hope th the Association would continue to be vigorously maintained, the meeting w closed in the usual manner.

ARBROATH.—Anniversary services were held in this church on Sabbath, 30 March, when the Rev. John Sturrock, Edinburgh, preached in the forenoon at evening, and the Rev. Alexander Stirling, pastor of the congregation, in the afternoon. There was a large attendance at all the diets, especially in the evening, when the church was crowded. The collections throughout the day we very liberal. On Monday evening the Annual Social Meeting was held in the Church, which was also largely attended. After an excellent tea, Mr. Stirline who presided, gave an address, in the course of which, referring to the success the congregation for the past year, he said that in many respects it company favourably with any previous year. Suitable addresses were subsequent delivered by the Rev. Messrs. King, Carnoustie; Sturrock, Edinburgh; at M Vicar, Dundee. After the usual votes of thanks, the meeting, which we evidently enjoyed by all, was brought to a close with devotional exercises.

PERTH.—The last meeting for the season of the Young Men's Mutual In provement Association in connection with the congregation was held on the evening of Monday, 31st March. The Rev. R. Morton presided. After the enjoyment of an excellent tea, the chairman, after a few remarks, called upon M J. Finlayson—the president of the association—to deliver the closing addres. In a very interesting manner he reviewed the work of the past winter, and cocluded by expressing the hope that after the summer recess they might begin the work with renewed energy, and that it might be crowned with still more abundan success. Addresses were given by the elders and friends, and readings by son of the young men, and in this way a very pleasant and profitable evening wspent. From the annual report which was read it was ascertained that the association was in a prosperous condition.

# THE

# ORIGINAL SECESSION MAGAZINE.

# JULY, 1879.

# THE RECENT MEETING OF SYNOD.

WHAT proved to be the key note of the recent meeting of the Supreme Court of our Church was struck by the retiring Moderator, in his opening sermon from the appropriate text-" Pray for the peace of Jerusalem; they shall prosper that love thee." Met in a time of abounding ecclesiastical strife, the Synod was favoured with mbroken peace throughout all its proceedings, and its members experienced anew, "how good and how pleasant it is for brethren to dwell together in unity." Nor were peace and unity maintained at the expense of a testimony for "the present truth," for as heretofore no uncertain sound was given forth on some of those great questions of the day, around which the war of conflicting principles and views continues to rage not only with unabated but with daily increasing violence. Harmony was enjoyed because as a Church we continue. through the good hand of God upon us, to see eye to eye in the truth, and are still resolved, God helping us, to "stand fast in one pirit, with one mind, striving together for the faith of the gospel." And for all this it surely becomes us to give thanks to the God of peace and of all our mercies, not in a spirit of prideful boasting but of deepest humility; for while we have still much to be grateful for, there is also much that should keep us humble, and lead us to search our hearts and try our ways before a holy and jealous God. And that the Lord may quicken and revive and purify us, as a Church-sanctify His providential dealings with us-keep us faithful to our sacred trust in the present " hour of temptation," and not forsake us, ought to be the constant fervent cry of all who love and seck the peace and prosperity of Zion.

NO. IV. VOL. XIV.

NEW SERIES.

## THE RECENT MEETING OF SYNOD.

As was to be expected the prolonged commercial depression has told unfavourably upon the income of the Church for the past year, but it is matter for thankfulness that the deficiency has not been more serious than it is. And it is certainly a most gratifying circumstance that the minimum stipend has now reached the highest point yet attained. It is still far below what it ought to be, and what we would hope to see it ere long, but it becomes us to be grateful for the day of small things, and to take courage. The whole Church will hear with regret of the resignation of our esteemed Synod Treasurer, who has for so many years rendered gratuitously invaluable service to the body, for which, we are sure, he has the warmest thanks of all interested in its welfare. It will not be an easy matter to fill his place, but we trust a worthy successor will be found.

From the various Reports it will be seen that the work of the Church, in its several departments, has been carried on during the past year with undiminished energy and it is to be hoped with some Following the example of the Convener of the measure of success. Home Mission Committee, we would call special attention to the work that Committee is charged to superintend, and to the state of the Fund by which it is carried on. This is work second to none in importance, and cannot be too zealously prosecuted. Charity, it is said, should begin at home, though it should not end there; and so while doing what we can to send the gospel to the idolatrous heathen in distant lands, we ought not to overlook those who are living in a state of moral heathenism around our own doors. And what multitudes are in this sad and pitiable condition everywhere-in city and town, and country. The encouraging success that has attended missionary efforts in connection with the Territorial congregations in Glasgow, and elsewhere, should have the effect of stimulating the Church to greater exertions in this most hopeful direction. And especially when some of our congregations, in localities where the population is either stationary or decreasing, are being gradually weakened, it does seem to us that it would be wisdom on the part of the Church, without neglecting such congregations, to give increasing attention and encouragement to the work of Church-extension in other quarters where there is both ample room and urgent need for such work being done. As will be seen from the Report the contributions to the Home Mission Fund have not been equal to the claims upon it for several years past, and if the present operations are to be maintained, to say nothing of their being extended, there must be an increase in these contributions. We trust and believe that the special appeal to be made for such an increase will meet with a hearty and liberal response throughout the Church.

## THE RECENT MEETING OF SYNOD.

In the continued outward prosperity of our Indian Mission all must ratefully rejoice. Though its visible fruits have not as yet been reat, this must not be allowed to discourage us, but, on the contrary, hould stir us up to more abundant fervent prayer for the needed plessing from on high, without which no efforts of man, however aborious and persevering, will ever convert the moral wilderness into the spiritually fruitful field. Unquestionably one of the most promising parts of the work is that which is being carried on in the school, which continues to be well attended and efficiently conducted. Let us pray and trust that the seed of Divine truth there daily cast upon the minds and hearts of the young, may be made to take root, and who can tell what a blessed harvest may soon appear throughout the whole community of Sconi, to the joy of all engaged in this and other good works? It is matter for profound gratitude, that Mr. Anderson's state of health continues such, that he is able to attend to his various onerous duties, and we trust, that if permitted to carry out his intention to come home with his family next spring, the change to his native climate will have the effect of completely re-establishing his health. And we need hardly add, that when he does return, a cordial welcome awaits him from the Church he has served so well.

Both from the Church at home and the Mission field abroad, there is a loud and increasingly urgent call for more labourers. And in our present straits, it becomes all interested in the maintenance of our testimony and the on-carrying of the Church's work, to lay this vitally important matter seriously to heart, and make it a subject of earnest prayer, that He who has the hearts of all in His hand, would arise for our help, and send us right-hearted men to fill our vacant pulpits, and take part in the noble, though much derided, work of keeping aloft that banner for "Christ's Crown and Covenant," beneath which multitudes of whom the world was not worthy, have not been ashamed to suffer and die. We cannot shut our eyes to the fact that our students and the entire youth of the Church are at present surrounded by many influences of a most pernicious kind, and growingly hostile to the position we occupy as a Church. Hence he necessity for everything being done by ministers and parents to ounteract these influences, and to imbue the young with a knowledge nd love of our distinctive principles, and for prayer that they may e divinely taught, and kept from error and unsteadfastness in these insettling times.

We cannot but regard it as a token for good, that the resignation t Professor Aitken was not accepted, but allowed to lie on the synod's table for a year, and that he consented to undertake his

professorial duties during the ensuing session of the Hall. And we are sure it will be the desire and prayer of all, that God in His providence may open up the way, so that Professor Aitken's valuable services may be continued, as the loss of these at the present time would be universally regarded as disastrous to the interests of the Hall and of the whole Church.

We shall be excused if we refer in a concluding sentence or two to the subject of the Magazine. It will probably strike our readers that the Report of the Committee is not quite so encouraging and hopeful in its tone as some former Reports have been, though perhaps there is not much to complain of in this respect. We need hardly say that in these serious times it is our great desire to see the Magazine rendered more efficient and acceptable, and in order to this we would again earnestly solicit the kind and steady literary help of brethren who share in that desire. And if even its present circulation is to be maintained, to say nothing of increase, we must have interested friends throughout the body who will be ready to take a little trouble in connection with its distribution, for the sake of the great cause we are all alike bound to do our utmost to promote. It is sadly true that in these days that cause is in many quarters being more and more lost sight of, and not likely to gain many converts, but we are persuaded that if all its professed friends were thoroughly loyal to it and true to themselves, and if they would continue so, it would not only be saved from sinking lower, but erelong it would begin to look up, for the day of its revival would be at hand.

# MODERATOR'S OPENING ADDRESS.

FATHERS AND BRETHREN,-In thanking you for the honourable position you have assigned me, I would come far short of my duty if I failed to express the great difficulty with which I again undertake the responsibilities of the Moderator's Chair. But eleven years have elapsed since I previously occupied this position, and we cannot but feel to-night as if the dark shadow of trial had fallen upon us, through the many bereavements with which we have been visited as a Church, during this short period. Many who were then with us have finished their work and entered into rest. Revered fathers and brethren in the vigour of life have passed away. By the removal of those who were formerly associated with us, the difficulty of maintaining our public position has not been lessened, but greatly increased. We have cause to be deeply humbled because so many of our eminent standard-bearers have fallen so fast in the thick of the battle. To mention but the names of those who are no longer with us, were to

cast a dark shadow across our proceedings, when we have them not as in previous years to cheer us by their presence, as well as by their kindly words of counsel. Probably no other section of the Presbyterian Church of Scotland, in proportion to its numbers, has lost so many of its ministers in so short a period. And here I cannot but acknowledge the loss sustained by our Church in the North, in the death of two beloved brothers, who, though not often with us in body, were ever with us in spirit, and in their prayers on our behalf before a Throne of Grace. Seldom have two such brothers been found in the Church-the one in the ministry and the other in the eldership. so closely linked together by many a tie. United in life by more than a common brotherhood, they were one in faith, and one in the maintenance of that cause which they believed to be the cause of Christ. Lovely and pleasant in their lives, in their death they are In the district in which they lived and laboured not now divided. they have left behind them a name and mark that cannot easily be blotted out. It is over the death of such eminent ones that we are commanded to write, "Blessed are the dead who die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours; and their works do follow them." By the godly example they set before us, and by the living testimony they have left behind them, they being dead are yet speaking to us.

The many changes that have recently taken place in our Church are all the more discouraging because so comparatively few are coming forward to occupy the place of those who have been taken from us. Other portions of the Church have been complaining, and much more cause have we to complain, that so few of the youth of Scotland are devoting themselves to the work of the Christian Ministry. Whatever be the reason why it is so, it is evident the time has now come when we should seriously consider what steps should be taken to induce Joung men of known piety and necessary gifts to come to the help of the Lord against the mighty. It is not to accessions of ministers from other Churches that we have to look for help, but to these who have been trained in the knowledge of our principles from their earliest years. The men are urgently needed for our congregations at home, and for our mission field abroad, and it becomes us therefore not only to pray, but to use all other Scriptural means, so that labourers may be thrust out into the harvest.

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iå Fa≣ Nor are the difficulties of our public position lessened through the various changes that are taking place around us. The Church is troubled on every side. Without are fightings and within are fears. Whilst our ranks have been thinned through the death of some of our more eminent standard-bearers, our work has become more

difficult on account of the strong current of opposition that in against our principles, and threatens, like a mighty and ir flood, to overthrow those walls of safety, and ancient la erected by our covenanting forefathers. The rapid change religious belief, and the many strange events that are eve place, seem to indicate that we are on the eve of still greater The press, in many instances, ignoring the necessity of a suprevelation, does not hesitate to take up a position that is nistic, not only to the Church, but to the principles, prece practices laid down in the Word of God. In what a variety and under what pretentious names is scepticism appearing the Church ? At one time it denies the divinity of the Sc the Holv Spirit. At another time it makes light of sin, and sinner that whatever be his practices, grace will all t abound by his continuing in sin. There can be no day of re and no place of everlasting punishment, because anger cann in the Divine mind. When such views are spread by min religion, and warmly advocated by the press, it is not su that they are extensively held throughout the land. But sc is not satisfied with attacking particular truths or princidoes not merely attack the outposts of Christianity. The gen and authenticity of the Holy Scriptures are spoken of ir manner, as to shake the faith of many within the Church. is placed above Revelation, and many think it but a light n add to or take from the things that are written in the Book In contrast with the cold and lifeless faith of such, if faith i called, we have the surest evidence of the Divine authority Word, in those fruits that are to be seen in every land as where it has taken root.

On these and other kindred subjects likely to be brought l in the Report on Public Questions, I do not enlarge. Passi these difficulties, I think there are other circumstances in th history of our Church, of a more favourable and cheering k are not lightly to be passed over. Within the last few years been enabled, for the first time as a Church, to send forth tl of Life to the far distant heathen. I regard this as a most in part of what may be called the Church's living and practic mony for Christ. Though we cannot boast of the great work been accomplished in the conversion of souls, this is no rea we should be *discouraged*. There are many reasons why w rather be *encouraged* to go forward and possess the Foreign field, that has been opened up for the reception of the G Christ. We have cause to be thankful to the Most High

measure of outward success that has attended the efforts of our missionaries in the centre of India. I believe that our Foreign Mission has been well organised, and it is certainly matter of encouragement that whilst we have efficient labourers abroad, the arrangements for raising the necessary funds are so efficiently carried out at home. The work has called forth a spirit of liberality, almost unknown among the members of our Church in previous times. Whatever may be the importance attached to the various agencies employed in the carrying on of that great work, there can be no doubt, great stress ought to be laid on the Christian training of the heathen young. It is the decided opinion of many who are competent to judge on this point, that it will, to a great extent, be through the education of the young, that the masses of India will gradually be reached. Through them the little leaven of the Gospel will gradually leaven the whole Through them the precious seed of the Word will be scatlump. tered throughout the length and breadth of that vast country, which, in the number of its people, in the variety of its caste, and in the extent of its territory, may be said to be a world in itself. Let us work and pray for such a desirable consummation, that the kingdom of Christ may be established in many lands, and in many hearts, and that the people who presently sit in darkness may see egreet light, and they who dwell in the region of the shadow of death, on them the light may shine.

Another encouraging feature in the present position of our Church, is the Home Mission work that is being carried on in several parts. The command of Christ is not only to go forth interall the world and preach the Gospel to every creature, but to 20 out anto the streets and lanes of our cities, into the highways and he lges of the country, and compel them to come in, that His Father's house may be filled. Repentance and remission of sins are to be preached in His name among all nations, but beginning at Jerusalem. Every end mragement in this work ought to be given to those congregations where the Blue Banner of the Covenant has been long unfurled, as well as to these missionary pioneers who have entered on new fields of labour in the Western Metropolis of Scotland. The command of God is to go in and possess the land, and having taken possession in Historice to occupy till He come. The Church has not only to be defensive, but aggressive. She has not only to defend the walls and forts of Sion, but she has also to go forth and raise the standard of Christthe ensign of nations, among the people.

There is another matter in connection with the recent history of our Church, and which I believe to be intimately connected with its future welfare, to which I cannot but refer. It is one on which we

ought to look with the deepest interest. I allude to the establish ment of a chair for Biblical Criticism and Exegesis, in the training of the young for the office of the holy ministry. I am firmly persuaded that in no other section of the Church has that system of truth which we believe to be Divine, been more efficiently taught than in our own At the same time it is well known, that of late much doubt Hall. has been cast by some writers on the genuineness of some portions of the Bible, and it is therefore of the highest importance that our ministers should be well acquainted with those grounds on which the canonicity of the Bible rests, on which it claims to be Divine, and on which it has successfully resisted all those attacks directed against it in former and latter times. It is to the armoury of the Word the ministers of Christ have to repair for those spiritual weapons with which they may successfully hope to fight and overcome the scepticism which so widely prevails. As the ministers of Christ, the longer we live and the more we study, the more should we study that Word which cast its light across our own and other lands during the dawn and progress of the Reformation. To that Word we still appeal as the Supreme Standard of our faith, and we should ever seek, through the teaching of the Holy Spirit, to be able to search the Scriptures. so as to have clear and decided views of what is truth, and to give to others a good reason for the hope that is within us.

I have endeavoured thus far, fathers and brethren, to refer to some of the changes that have recently come over our Church-some of a discouraging, and others of a more hopeful kind. Brought to our present position, the question necessarily arises, What is the duty that is resting on us in relation to that position, and under the circumstances in which we are now placed ? The present time is professedly one of great light and much knowledge. But even the profession of knowledge is not \$ light matter, and involves great responsibility. "To him that knoweth to do good and doeth it not, to him it is sin." In speaking of present duty, it is unnecessary I should refer to the distinctive principles held by the Church to which we belong. If the historical name of the United Original Secession Church by which we are known, does not sufficiently express to the world what these principles are, yet our position can be easily and clearly defined. We continue to occupy the position held by the Covenanted Church of Scotland during the period of the Second Reformation. We stand upon this ground because we believe it to be Scriptural, and one on which the scattered parts of the Presbyterian Church in Scotland might well unite at the present time. In order to the maintenance of this position, it is necessary that our people have clear and decided views of these principles which they believe to be drawn from the Holy Scriptures.

Whatever be the subordinate Standards of the Church, whatever be her past history and contendings, it is evident the time has now come, when all truth must be brought to the test of God's own Word. This was one of the very first principles of the Reformers. In all their contendings for the truth, they appealed to the Law and to the Testimony, and they spake according to this Word, because the light was in them. We are to prove all things, and hold fast that which is good. The strength of the Reformers lay in this, that, like Apollos, they were mighty in the Scripture, and it becomes us, in following in their footsteps, to be well acquainted with that Word which is able to stablish us in the faith and make us wise unto salvation.

In order to the maintenance of our cause we must also endeavour to lay hold of the young, and see that they be well grounded in the truth. Notwithstanding all that has been said as to the State having nothing to do with the endowment of religion, we have cause to rejoice that the Bible and Shorter Catechism are still taught in our public schools, and that this, as well as other branches of instruction, is paid for by the public rates. The command, to train up a child in the way in which he should go, is one that is addressed to the Christian parent and to the Christian magistrate, but it is also one that is to be taken up and carried out by the Church. The world in many ways is laying hold of the young, and pressing them into its service, and why should the Church not claim the services of those who are her sons and daughters ! They form a part of the Church's familythat spiritual seed which the Lord hath promised to her, and it is through the young that His truth is to be handed down from one generation to another. It is for this reason so much importance is attached in Scripture to youthful zeal and piety, and so great provision made for the welfare and instruction of the Church's children. " He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children." It is from such that the Lord is pleased to raise up those who are to carry on His work in future times, and let us consider how far we are seeking by prayer and Christian liberality to constrain the young, in the present dearth of ministers, to come forward and enlist themselves in the service of Christ.

But in conclusion, and above all, fathers and brethren, let us plead that the spirit of grace and supplications may be poured out upon our congregations, upon the work in which we are engaged, and upon our meeting of Synod. God's House is pre-eminently a house of prayer.

## MEETING OF THE

Prayer is ever to be associated with every part of His service. To pray well, is to study well and to preach well. It has been well remarked, that for the Christian minister to study without prayer is unbelief, and on the other hand to pray without study, is presumption. Let us pray not only for ourselves, but for one another. "Brethren, pray for us, that the Word of God may have free course and be glorified." "Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thec. Because of the house of the Lord our God, I will seek thy good alway."

# MEETING OF THE UNITED ORIGINAL SECESSION SYNOD, HELD AT EDINBURGH, MAY, 1879.

THE Synod of the United Original Secession Church met within Victoria Terrace Church, Edinburgh, on Monday the fifth May, and was opened with a sermon by the Rev. John M'Kay, Glasgow, from Psalm cxxii. 6,—" Pray for the peace of Jerusalem: they shall prosper that love thec."

At the close of public worship, the Synod was constituted with prayer by the Rev. John M'Kay, Moderator, and the roll of members It was thereafter reported by the Clerk of Perth and was called. Aberdeen Presbytery, that, since last meeting of Synod, the Rev. Ebenezer Ritchie, late of Toberdoney, had been inducted to the pastoral charge of Aberdeen congregation, and he moved that Mr. Ritchie's name be replaced on the roll. He also reported that since previous meeting of Synod, the Rev. William Robertson had demitted the pastoral charge of Dundee congregation, and that his demission had been accepted, and the pastoral tie dissolved; and further, that since former meeting, the Rev. Peter M'Vicar had been loosed from the charge of Coupar-Angus congregation, and had been inducted to the pastoral oversight of the Dundee congregation. On being called, both Mr. Ritchie and Mr. M'Vicar answered to their names, and took their seats in Synod. It was then moved and unanimously agreed to, that the Rev. Charles Stewart Findlay, Thurso, be elected Moderator for the current year, in room of the Rev. John M:Kay, and Mr. Findlay took the chair accordingly. Mr. Findlay subsequently addressed the Court on the past changes, present difficulties, and future prospects of our Church. An extract from the minutes of the Irish Secession Synod was read, intimating the appointment of the Rev. John W. Gamble, B.A., Cootehill, and the Rev. Alexander M'Kenzie, Ph.D., Tullyvallen, as deputies to

## UNITED ORIGINAL SECESSION SYNOD.

represent that Court at the present meeting of Synod. Both Mr. Gamble and Dr. M'Kenzie appeared, and it was unanimously agreed to place their names on the roll, and ask them to sit and deliberate. Reasons for the absence of the Rev. Robert Brash, Birsay, were stated by the Moderator, and sustained. The Clerk submitted a statement of the business to come before the Synod, and the proposed order of procedure, which was adopted. A Committee on Bills and Overtures was appointed-the Moderator, Convener, to receive additional papers designed for the Court. This Committee met twice and presented reports, which were received. The Rev. Peter M'Vicar, Dundee, was appointed to conduct devotional exercises after the Synod was constituted on Tuesday forenoon, and the Rev. Professor Spence, Auchinleck, was appointed to engage in devotional exercises on Tuesday evening. An extract was read from the minutes of Glasgow Presbytery concerning the designation of the two new Churches in Glasgow, and in terms thereof, it was agreed that in future the one on the South Side of the city be named Lauriston Church, and the other, in the East End of the city, be designated Bridgeton Church. It was moved by the Rev. John Sturrock, and unanimously agreed to, that the Moderator and ex-Moderator be requested to transmit the Address and Discourse they delivered at the opening of the Court, to the Editor of the Magazine, for insertion in that periodical. This they agreed to take into consideration. The Synod was engaged with the following among other parts of business up till Thursday afternoon :---

I. FINANCE.—On Tuesday forenoon the Financial Reports for the year were presented, and notwithstanding the general stagnation of trade throughout the country, the amount of money contributed for the different schemes of the Synod was very gratifying, and afforded ground of thanksgiving to the Great Head of the Church. The Financial Reports comprised :—

2. The Finance Committee's Report. - The Annual Report of the Finance Committee was next read to the Synod. The Report gave a vidimus of the income and expenditure of the various schemes of the Church, and stated that the total

<sup>1.</sup> The Synod Treasurer's Statement.—The statement of Mr. A. G. Anderson, the Synod Treasurer, for the year 1878-79, was laid on the table and read by the Clerk. This statement included details concerning the income and expenditure of each of the five sanctioned schemes of the Church, together with a statement regarding the Students' and Bursary Fund, the Fund for the Ministers' Widows and Orphans, and the Seoni-Orphanage Fund. Appended to this statement were :—(1), An abstract statement of the Synodical Funds at the close of the annual account for 1878-79; (2), an account of the money invested, and the property held for behoof of the Synod; (3), a comparative abstract of the receipts for the two past years; and (4), a comparative statement of the contributions to the different Synodical Funds for the past and preceding years. A certificate by two auditors, duly attesting the accuracy of the accounts, was read.

amount raised during the past year was L. 1,615 75. 1014, against L. 1,409 during the year preceding, or an increase of L. 206 5. 2d. This increase is a legacy of L. 200, which is to be invested for certain objects specified in port, and a considerable sum which has been realized from the sale of B property. The congregational contributions show a deficiency of L. 11 compared with the previous year, this deficiency being traceable to de trade and other causes. The following is the Report of the Finance Commi

"By reference to the comparative abstract of receipts by the Synod T it will be seen that the total amount received this last year has been L.I.  $10\frac{1}{2}d$ , as against L.I.409 25.  $8\frac{1}{2}d$ . received in 1877-78, being an increase c 55. 2d.; whilst the expenditure on the other hand has been L.I.509 8s. against L. 1,602 4s.  $9\frac{1}{2}d$ . in 1877-78, being a decrease of L.92 16s.  $3\frac{1}{2}d$ .

Upon Receipts the increase has arisen as follows :----

Receipts from Congregations.	By Legacies and Donations.	Interest.	Other Receipts.	
1878-79L.775 19 1 1877-78 892 4 2	L.386 19 9	L.137 8 4 73 18 4	L.315 0 78 127 9 58	Τc
Increase Decrease L.116 5 0}	71_9 og	63 10 0	187 11 2	L.322 116
			Net Increase	L. 206

"It has to be noted in explanation of this statement that included in Receipts' are receipts in India and contributions to Ministers' Widov Orphans' Fund; and, under 'Legacies and Donations,' the contributions Secession Synod, Ireland.

"Referring to each Fund individually, the Committee have to obse garding-

"1. THE SYNOD FUND.—That the extraordinary increase in receipts, 18. 2d., shown upon this fund this year, arises from a sum of L 194 13. been realized from the sale of Balnullo property, and from a legacy of L by the late Miss Ann Dick, Edinburgh, for behoof of the Synod, upon tl ditions that it shall be invested and the interest applied as follows:—The of L 100, to the augmentation of the stipend of the minister for the time b Victoria Terrace Church, Edinburgh, and the interest of the remaining L be paid equally among the schemes of the Church specified.

"The expenditure from the Fund has been L 108 12s. 2d., as against 19s. 7d.; and of the balance of L 414 2s. 7d. remaining at the close of th L 200 will require to be withdrawn and invested this current year, under t ditions of the bequest.

"2. HOME MISSION FUND.—The amount received for this Fund thi L. 192 65.  $O_{4d}^{1}$ , falls short of the former by L 26 45. 7d, and this decrease has wholly occurred upon contributions from congregations, which show a deci L. 24 195. 4d.

"The expenditure has been L 221 95. 11*d.*, as against L 245 45. 5*d.* of expenditure in 1877-78, the balance remaining on hand at the close of t being L 164 15.  $3\frac{1}{2}d.$ , as against L 193 55. 2*d.* in 1878.

"3. THE MUTUAL ASSISTANCE FUND shows a decrease in receipts a 13s. 10d., of which L.95s. 11d. is upon receipts from congregations, an 10s. upon Donations.

"4. AGED AND INFIRM MINISTERS' FUND.—The decrease upon 1 this year of L.8 14s. 92d., has arisen, chiefly, upon contributions from Con tions, which show a falling off in amount of L.7 17s. 82d.

"The expenditure has been L.40 14s. 7d., against L.35 in 1877-78.

"5 AND 6. FOREIGN MISSION AND FOREIGN MISSION ORPHANAGE FU The receipts for both these Funds for the year amount to L.518 Is. 5<sup>1</sup>/<sub>2</sub>d., as L 622 I5s. 11d.; decrease L 104 I4s. 5<sup>1</sup>/<sub>2</sub>d. Of this decrease L 63 3s. 4 Mpon contributions from congregations.

"The expenditure from these two Funds has been L.827 55. 1d. this year, but of this sum  $1_{\bullet}130$  has been expended in purchasing property and in building, kaving a net ordinary expenditure of L.691 55. 1d., as against L.632 135.  $5\frac{1}{2}d$ . upon the previous year.

"7. STUDENTS' AND BURSARY FUND.—The receipts this year have been from interest only—amount L.8 10s. 2d., as against L 10 7s. in 1877.78.

"The expenditure has been L 23 16s. 6d., as against L 16 2s. in former year, and the balance in hand at close of account is L.44 13s. 11d., as against L 60 os. 3d. on former year.

"& BUILDING FUND.—Towards this Fund a donation has been received of LIO.

"9. MINISTERS' WIDOWS' AND ORPHANS' FUND. - L. 40 95. 6d. has been received as against L. 32 15. and the expenditure has been, as on the previous year, merely nominal.

In conclusion, the Committee would observe that whilst there is occasion to feel grateful that they are in a position to report an increase, though small, of L.11 121. 2d. upon the total receipts of the year, after deducting L.194 13.5., received from the sale of property; it is to them, at the same time, a matter of regret that the decrease upon contributions from congregations should amount to the compartively large sum of L.116 5.5.  $O_2^{1}d$ . The Committee would desire, however, to mdicate that, among other causes to which this decrease is to be attributed, they would point, primarily, to the continued depression of trade throughout the committee, a affecting the ability of members to contribute. — Respectfully submitted in name of Committee,

## "A. G. ANDERSON, Convener.

## "Glasgow, 5th May, 1879."

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3. The Report concerning Family Boxes and Collecting Cards.—The Annual Statement regarding the Collecting Card and Family Box Scheme, for augmenting the revenue of the Home and Foreign Mission Funds, was submitted by the Rev. Alexander Stirling. The Report was to the effect that the sum of I. 43 18s. Id., had been realized from the Family Boxes, and L. 79 19s. Id., from the Collecting Cards, showing a deficiency of about L.18 on both sources of revenue for the year. The following is the Report :--

"The past has been a year of unusual commercial depression, entailing much destitution and misery throughout our land, and considerable retrenchment in ordinary basehold expenditure in homes usually accustomed to many of the luxuries, in addition to the common comforts of life. As was to be expected, it has had a corresponding effect upon the general contributions for Church purposes, as all our congregational treasurers can, from not the most encouraging experience, testify. In consequence, our forebodings of the result of the Family Box and Collecting Carl Scheme have not been of the most assuring kind, and to some extent the redity has corresponded with the anticipation. It is so far satisfactory, however, to note that the decrease in the contributions has not been in proportion to the deficiency compared with former years is not to be viewed as an evidence of the growing unwillingness of our people to give, but rather of their unprecedented mability. Further, we feel warranted in cherishing the hope that with the revival of commercial prosperity, there will be a revival of the whole financial affairs of the Church.

"In 16 of our congregations the Family-Boxes have been in use, the same number as used them last year. The total number used has been 124, which is nine fewer than last year. The amount collected by this means is L 43 18x. 1d. The amount contributed last year was L.51 3x.  $\delta d$ ., thus showing a decrease of L7 5x. 7d. As in the two former years, the proceeds of the Family Boxes is designed to aid the Home Mission Fund. And as we consider the great and growing importance of this Fund, it is matter of regret that the supplement from the source in question is not larger than it is; but let us pray and hope for greater prosperity in time to come, while grateful to the Most High for His past unmented goodness toward us. "The Collecting Cards, the proceeds of which are to be applied towards defraying the expenses in connection with the Seoni Mission School, instead of the Orphanage, as in former years, have been used in 20 congregations, the same as last year, —the total number used being 250, which shows an increase of six, compared with preceding year, and the amount raised is L. 79 195. Id., whereas the amount contributed last year was L.91 105. 3d., showing a deficiency of L.11 115. 3d.

contributed last year was L.91 105. 3.4., showing a deficiency of L.11 115. 3.4. "Our brethren of the Irish Synod have not seen their way to lend their aid to the scheme in question as formerly, only one congregation having responded to the call made, the amount raised per Collecting Cards, by said congregation, being L.4 35. 7d., showing a deficiency of contributions from the Irish Synod of L.22 2z. 5d. The total sum raised per both schemes by both Synods amounts to L.128 25. 9d. The total amount raised last year was L 107 195. 6d., showing a deficiency of L.39 105. 9d.

"The following is the expenditure in connection with the management of the scheme. Cost of Box labels and Collecting Cards, L. 2 13s., Postages and Travelling expenses, 13s. 6d.—total, I. 3 6s. 6d., thus leaving a net profit to be placed to the credit of the two respective Funds of L. 124 16s. 3d.

"As we have already noticed, the cause of the unusual decrease in the contributions as now stated is not far to seek, and when we take into account the special providential adverse visitation in connection therewith, it should lead not only to acquiescence, but to deep searching of heart, and to earnest, importunate prayer, that God would grant repentance and reformation in heart and life, in order to the aversion of judgment and the renewed return of prosperity —Respectfully submitted by "ALEXANDER STIRLING.

"Arbroath, 5th May, 1879."

After hearing these Reports, it was moved by the Rev. Thomas Hobart, M.A., seconded by the Rev. Thomas Matthew, and unanimously agreed to, that the Report of the Finance Committee, and the Synod Treasurer's Annual Statement, be received with gratitude to the Lord for the spirit of liberality displayed by the people in contributing to the various schemes of the Church; that the Report of the Committee be adopted and printed; that the Committee and especially the Convener, be warmly thanked for their assiduous and careful attention to the financial affairs of the Synod; and that the Committee be re-appointed, with the addition of Mr. John Dick and Mr. Robert Reid, Edinburgh—Mr. A. G. Anderson, Convener, with instructions to attend to the financial affairs of the Church during the current year.

The members of the Finance Committee are :--Mr. Hugh Howie; Mr. A. G. Anderson (Convencr); Mr. W. Wood Roger; Mr. John Dick; Mr. Robert Feid, and the Synod Clerk.

The Report concerning the Box and Card Scheme was received with gratification; and on the motion of the Rev. William B. Gardiner, seconded by the Rev. Thomas Hobart, M.A., it was unanimously agreed to tender special thanks to Mr. Stirling for his continued interest in this mode of raising money for Mission purposes, and to re-appoint the Rev. Alex. Stirling to attend to this Scheme during the ensuing year. It was resolved that the amount realized by means of the Family Boxes during the current year be for the Home

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Mission Fund, and the amount raised by means of the Collecting Cards be for the benefit of the Mission School at Sconi. It was also agreed to give Mr. Stirling discretionary power to issue the Collecting Cards that may be forwarded to our brethren in Ireland, for behoof of the Orphanage Fund.

4. Resignation of Synod Treasurer.—The Clerk laid on the table and read a letter he had received from Mr. A. G. Anderson, Synod Treasurer, containing his resignation of the office which he has held for several years. After conversation, it was agreed, on the motion of the Rev. John Robertson, seconded by the Rev. Ebenezer Ritchie, to accept of Mr. Anderson's resignation for the reasons stated in his letter, and at the same time to record in the minutes the satisfaction of the Synod with the faithful manner in which Mr. Anderson has discharged his duties. The Clerk was instructed to convey to Mr. Anderson the warmest thanks of the Synod for his long-continued and most efficient services as Synod Treasurer ; and an expression of the deepest regret at his demission of the office. A Committee was appointed to consider what steps should be taken to fill the vacant office, and to report at a subsequent sederunt. This Committee submitted a report with a recommendation to the effect that Mr. Robert Reid, Edinburgh, be appointed to the vacant office, and failing him that the Synod Clerk be empowered to receive and disburse Synod Funds, along with the Finance Committee, during the current year. On hearing this report, Mr. Reid stated that, however anxious he was to advance the interests of the Church, he could not consent, owing to business engagements, to accept of the office. After mature deliberation, it was agreed to remit the matter to the Finance Committee, with full powers to make an appointment to this office for the ensuing year.

II. MAGAZINE.—The Report of the Magazine Committee was submitted by Mr. Jack, Dundee, and indicated that the periodical still maintains its position and efficiency. The following is the Report and Statement of Accounts for the past year :—

"The Magazine Committee beg to lay before the Synod their Annual Report and Statement of Accounts of the Magazine under their charge for the year ending 31st March, 1879.

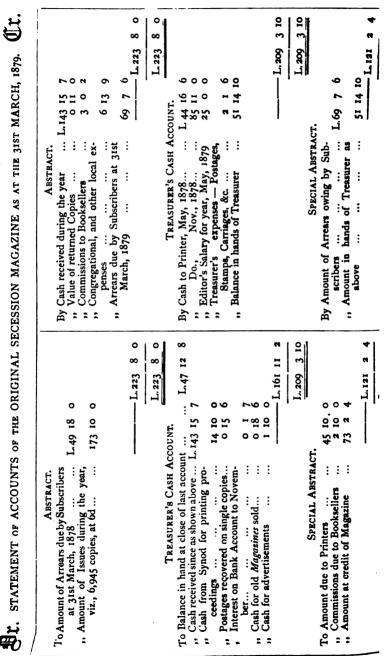
"As mentioned in last year's Report a large increase in the circulation of the *Migazine* canpot reasonably be looked for in these times, and the same observation may now be repeated. But it is matter of thanktulness that the *Magazine* is still keeping its ground and every year finding its way into new quarters. There is a small apparent deficiency on the year now closed, as compared with the year preceding; but that arises on casual sales, and from the removal of our most excellent agent in Canada—Miss Morrison—to the United States. Owing to this circumstance our Canadian Account has for the present been closed, but this may be remedied in the course of the current year. In all other respects the *Magazine* maintains its position, its popularity, and the Committee trusts – its usefulness.

"The casual sales, it may be explained, are smaller now than in former years in consequence of its being impossible to supply complete sets of the *Magazine*. By the kind liberality of a friend, however, the blanks caused by parts being sold out have been nearly filled up, and parties desirous of back numbers can therefore how to a large extent be supplied. "The Committee would be glad to see an increase of subscribers among our own

"The Committee would be glad to see an increase of subscribers among our own congregations. There is room for it in various quarters. Even a small increase in each congregation would make a sensible difference in the year; and it would enable the Committee to pass a larger number of copies through the booksellers into the general public. The effect of this would be twofold, a benefit to the readers themselves, and indirectly to others.

"With these observations the Committee begs to submit the following Abstract Statements of the actual result of their operations for the past year, and also showing how the *Mogasine* financially stands :-- 208

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ese Abstracts show, not only the operations of last year, but the entire al position of the Magazine. Looking at the results generally, the Comthink they should be regarded as satisfactory. If, however, a deeper : were taken in the Magazine in our several congregations as above sugits position might be greatly improved, the management made easier, and ults still more satisfactory and encouraging.

ults still more satisfactory and encouraging. We Committee need scarcely add, in closing their Report, that in their judghe necessity for carrying on the Magazine is as urgent now as at any previous of our history, and they cannot doubt but the Synod will view it in the ight. If that be so, it then becomes an important duty, and the Committee iy bespeaks the aid and co-operation of every member of Synod in carrying work specially laid to their hand.—Respectfully submitted in name of the ittee, by "G. JACK, Convener.

undee, Ist May, 1879."

hearing this Report, it was moved by the Rev. John Robertson, ded by the Rev. Professor Aitken, and cordially agreed to, that leport be adopted and printed in the *Magazine*; that the best us of the Synod be tendered to the *Magazine*; that the best rates of the Synod be tendered to the *Magazine*; that the best rates of the Synod be tendered to the *Magazine* Committee, and rularly to Mr. Jack, Convener and Treasurer, for the Report itted, and for the lengthened and energetic services of Mr. Jack e management of the financial affairs of the periodical; and that 'ommittee be re-appointed, with the addition of the Rev. Robert on, Perth, in room of the Rev. William Robertson—Mr. Jack to invener and Treasurer. The Moderator conveyed the thanks of iynod to Mr. Jack, in terms of the motion. The following are nembers of the *Magazine* Committee:—The Rev. Thomas Hobart, ; Rev. John Sturrock; Rev. Robert Morton, and Mr. George (Convener).

I. THEOLOGICAL HALL.—The Report of the Hall Committee presented by the Rev. Thomas Hobart, M.A., Convener. The nittee's Report embraced Reports by Professor Aitken and Pror Spence, regarding the attendance of students and the work pered during the last session of the Hall. The Report adverted to ast bursary competition, and contained Reports from Glasgow ovtery, Perth and Aberdeen Presbytery, and Avr Presbytery, conng the intersessional work of students residing within their After conversation, it was moved by the Rev. Ebenezer ds. nie, seconded by the Rev. John M'Kay, and agreed to unanily, that the Report now submitted be adopted and printed in the izine; that the cordial thanks of the Synod be given to the nittee, and especially to the Convener, for the Report now pred; and that the Committee be re-appointed, with the addition e Rev. Alexander Stirling, in room of the Rev. William Robert--Mr. Hobart, Convener, and with instructions to superintend the of the Hall during the current year. The Hall Committee sts of the following :- The Rev. John Robertson; Rev. Professor en, M.A.; Rev. John Ritchie; Rev. Thomas Hobart, M.A. (Conr); Rev. Alexander Stirling; Rev. Professor Spence, and Rev. rew Miller, ministers; with Mr. Hugh Howie, Glasgow, ruling IV. MISSIONS.—Interesting Reports concerning the Home and Foreign Mission operations of the Church were submitted by the Conveners of the respective Committees, and gave evidence of the earnest and encouraging efforts put forth at home and abroad for the spread of the Gospel and the upbuilding of the Church. These Reports were presented in the following order :—

I. Report on Operations at Home.—The Rev. John Ritchie gave in the Report of the Home Mission Committee. The Report referred to the Mission work carried on by the Rev. James E. Walker, M.A., in Cheltenham and its immediate neighbourhood; by Mr. George Cowieson, at Ayr; by the Rev. William Hamilton, at Pathhead, Kirkcaldy; by the Rev. Alexander D. King, at Carnossiie; by the Rev. Alexander J. Yuill, in the district of Lauriston, Glasgow; and by the Rev. John M'Kay, in the district of Bridgeton, Glasgow. Allusion was also made to Mission work carried on by Mains Street Congregation, in M'Alpine Street, Glasgow—the former mission district—and by some of the elders and others in the Kilmarnock Congregation, amongst the residents of the old mission district, and particularly among the young.

On hearing the Reports from these places, it was moved by the Rev. John Robertson, seconded by the Rev. Professor Airken, M.A., and cordially agreed to, that the Report of the Home Mission Committee be adopted with best thanks to the Committee, and especially to the Convener, for their attention to the Home Missionary operations carried on in different localities; that the Report, along with the local reports now submitted, be printed in the *Magazine*, and that the Committee be re-appointed—Mr. John Ritchie, Convener. It was agreed to recommend that henceforth all the local Mission Reports be transmitted, through the respective Presbyteries, to the Home Mission Committee, not later than the 31st March. It was also agreed to empower the Convener of the Home Mission operations brought under the notice of all the congregations under the Synod's inspection, before the annual collection for the Home Mission Fund is appointed to be made

The Home Mission Committee consists of the following ministers and elders :--The Rev. John Robertson; Rev. Professor Aitken, M.A., Rev. John Ritchie (Convener); Rev. Thomas Hobart, M.A.; Rev. William B. Gardiner; Rev. John Sturrock; Rev. Thomas Robertson, and Rev. Audrew Miller, with Mr. Hugh Howie, Glasgow; Mr. A. G. Anderson, Glasgow; Mr. Robert Sproull, Pollokshaws, and Mr. John Dick, Edinburgh.

2. Report on Operations in India.—The Rev. William B. Gardiner presented the Report of the Foreign Mission Committee. The Report referred to the recovery of the Rev. George Anderson from his recent illness, to the dismissal of Imdad Masih and his wife, and to the evangelistic and educational work carried on in and around Seoni. Allusion was also made to the present state of the Orphanage, the erection and occupancy of a new Church in Seoni, and the projected return of Mr. and Mrs. Anderson and family early next year. The Rev. George Anderson's seventh Annual Report of the Seoni Mission was also read. It was then moved by the Rev. Thomas Hobart, M.A., seconded by the Rev. John Robertson, and agreed to unanimously, that the Report be received with warmest thanks to the Committee, and particularly to the Convener, for the Report now presented, and for the interest manifested in this department of the work of the Church ; that the Report be printed in the Magasine along with the Report prepared by Mr. Anderson ; and that the Committee be re-appointed, with the addition of the Rev. Alexander Stirling, Arbroath—Mr. Gardiner, Convert, with instructions to supervise the interests of the Foreign Mission during the current year. It was agreed that special prayer be offered on behalf of the Foreign Mission operations of the Synod, and Professor Aitken offered up prayer for this object at the commencement of the sederunt on Wednesday afternoon.

#### UNITED ORIGINAL SECESSION SYNOD.

The members of the Foreign Mission Committee are: -The Moderator of Synod; Rev. John Robertson; Rev. Professor Aitken, M.A.; Rev. John Ritchie; Rev. Thomas Hobart, M.A.; Rev. William B. Gardiner (Convener); Rev. John Sturrock; Rev. Alex. Stirling; Rev. Alex. J. Yuill, and Rev. Andrew Miller; with Mr. Hugh Howie, Glasgow; Mr. A. G. Anderson, Glasgow; Mr. William Forrest, Carluke; Mr. John Harwood, Kilwinning; Mr. William Lyon, Kirkintilloch, and Mr. John Dick, Edinburgh.

V. PULPIT SUPPLY.—The Annual Report of the Committee of Supplies was submitted by the ('onvener. The Report referred to the efforts of the Committee to provide for the supply of the vacancies during the year, and the extreme difficulty of so doing owing to the want of probationers. The Report is as follows :—

"The duty devolving on your Committee of providing supply for the vacancies throughout the year has been a somewhat difficult one, owing to the want of prolationers, the number of pulpits for which provision has had to be made, and the distances to which assistance required to be sent. But through the ready help granted by brethren both in Scotland and Ireland, the demands of another year have been in some measure met, and the vacant parts of the Church have had ordinances dispensed among them more or less frequently. We deem it only due to our brethren to record our grateful recognition of their kind help in a time of urgent need, and we feel assured that all to whom they have ministered will join us in warmly acknowledging the services they have rendered.

"We commenced the year with five vacancies, but one of these was filled up immediately after the last meeting of Synod, by the induction of Rev. Ebenezer Ritchie as pastor of Aberdeen congregation. Another vacancy, that of Dundee congregation, was reported by the Perth and Aberdeen Presbytery soon after the Synod last met. And this vacant pulpit has been already filled up by the translation of Rev. Peter MrVicar from Coupar-Angus. This leaves us with the following five charges presently requiring supply :—Stranraer, Toberdoney, Kilmarnock, Olrig, and Coupar-Angus. The vacancy at Kilmarnock is in a somewhat singular position, for the office-bearers recently intimated that, owing to their lack of funds, supply for their pulpit could no longer be taken. As the case of this old-established, though sadly-weakened, congregation comes specially before the Synod, your Committee do not need to state its claims, or advance any arguments on behalf of its continuance. They only hope that something will be done for reviving the congregation, and for encouraging our friends who reside in that populous place, and that ere long they may have one located amongst them to break unto them the Bread of Life.

"It is matter of deep regret that several of our small vacancies or preaching stations, which have had no supply of sermon throughout the year, are all but extinct, and that the few faithful adherents of our Church in these districts, have been denied the privilege of hearing from the lips of the Lord's servants among us the glorious gospel of the blessed God. This deprivation of ordinances must be to them a great trial, and a great hindrance to their spiritual growth; but in present circumstances it could not be avoided. Though your Committee have been unable to send one to preach among them, it is their belief that many, both of the ministers and the people, remember their case, and ask Him to bless and keep them, whose gracious presence and blessing alone can more than compensate for the want of the preaching of the Word.

"Your Committee cherish the hope that the day is not far distant when additional labourers will enter the vineyard, and co-operate with us in watering and refreshing God's weary heritage. Men of strong faith and ardent love-men of burning zeal and thorough devotedness-are needed to preach the unsearchable riches of Christ, and publish and defend the truth as it is in Jesus. Surely the old banner of the Covenant will never want right-hearted men to support and uphold it! May the memory of those who in former times acted so nobly and faithfully in our branch of the Christian Church, and won for themselves lasting renown, incite and encourage a band of young men to come forward and be trained for the ministry of the Word, that the God of Zion may be glorified, that the Lord's people may be edified, and that many may be called out of darkness into marvellous light. Meanwhile, till the Lord sends help, those who are invested with the ministry will bear with us in the frequent calls we make on their services, and will, we doubt not, do what in them lies to visit the vacant portions of the Lord's vineyard, strengthening the hands and encouraging the hearts of those who have been deprived of the under-shepherd. 'Bear ye one another's burdens,' says an apostle, 'and so fulfil the law of Christ.'—Submitted in name of Committee,

"WILLIAM B. GARDINER, CONVENER.

" Pollokshaws, 5th May, 1879."

On this Report being read, it was moved by the Rev. John Robertson, seconded by the Rev. Alexander Stirling, and agreed to unanimously, that the Report be received with thanks to the Committee, and particularly to the Convener, for the interest taken in the important and difficult work devolving on the Committee; that the Report be printed along with the Synod minutes, and that the Committee, consisting of the Rev. W. B. Gardiner and the Rev. A. J. Yuill, be re-appointed—Mr. Gardiner, Convener, with instructions to take the charge of pulpit supply during the current year.

VI. REFERENCES, OVERTURES AND PETITIONS.—Various References and Petitions were considered by the Synod, all of which were duly transmitted by the subordinate Courts. The following among others were taken up :---

1. Calls to the Rev. Alexander J. Yuill, Glasgow.—On Tuesday afternoon the Synod considered calls from Coupar Angus and Toberdoney Congregations, in favour of the Rev. Alex. J. Yuill, Lauriston, Glasgow. The Coupar-Angus call, subscribed by 49 members, and adherents' paper, subscribed by 7 ordinary hearers, duly attested, were laid on the table and held as read. The Toberdoney call, subscribed by 72 members, and adherents' paper, subscribed by 12 ordinary hearers, and duly attested, were laid on the table and held as read. Extracts from the minutes of the Perth and Aberdeen Presbytery, the Ayr Presbytery, the Lauriston Congregation and Session, anent the calls, and from the Glasgow Presbytery referring the calls simpliciter to the Synod, were read. The following papers were also read:—Itst, Reasons for the translation of Mr. Yuill to Coupar-Angus, and answers to these by Lauriston Congregation ; 2nd, Reasons for Mr. Yuill's translation to Toberdoney, and answers to these by the Glasgow Congregation ; and 3rd, Reasons advanced by the Glasgow Congregation against the translation of Mr. Yuill either to Coupar Angus or Toberdoney. Mesars. Thomas Gardliner and William Rait appeared as Commissioners from Coupar-Angus Coagregation and were heard. Messrs. Samuel Thomson and Charles Walker appeared as Commissioners from Toberdoney Congregation and were also heard. Mr. John B. King appeared as Commissioner from Lauriston Congregation, Glasgow, and was likewise heard. The Rev. Robert Morton and Rev. Peter M Vicar appeared as Commissioners from the Perth and Aberdeen Presbytery and were heard. The Rev. John Robertson and Rev. James Patrick appeared as Commissioners from Ayr Presbytery and were also heard. The Commissioners were then declared to be removed. An opportunity was given to Mr. Yuill to express his mind in reference to the calls; when he stated in effect that, after long and prayerful consideration, he preferred remaining in his present charge, baas was prepared to acquiesce in whatever decision the Synod mi

resolve accordingly. The Commissioners from Lauriston Congregation acquiesced in the decision, took instruments in the Clerk's hands, and craved extracts. The Moderator suitably addressed the Commissioners of the respective congregations.

2. Reference anent Kilmarnock Congregation.— The Synod considered a reference from the Ayr Presbytery and the Home Mission Committee respecting the present depressed condition of the Kilmarnock Congregation. The Rev. John Ritchie and Rev. Thomas Robertson were heard in explanation. After parties had been heard and questions put and answered, it was agreed to remit the case of Kil marnock Congregation to the Ayr Presbytery, in conjunction with the Home Mission Committee, with instructions to devise whatever means should be judged best for the resuscitation of the Congregation.

3. Overture anent Collection for Ministers' Widows' and Orphans' Fund.—The Synod considered the following Overture from the Session of Edinburgh Congregation, anent the Synodical appointment of a biennial collection in behalf of the Ministers' Widows' and Orphans' Fund :—

"Whereas a 'Ministers' Widows' and Orphans' Fund' has been formed in connection with the Church, and sanctioned by the Synod; and whereas it is desirable in order to said Fund being increased that contributions be obtained from the Church at large, in addition to the annual subscriptions of ministers; it is humbly overtured by the Session of the Edinburgh Congregation, to your reverend court to take the premises into consideration, and enact that henceforth a collec tion in aid of the 'Ministers' Widows' and Orphans' Fund' shall be made in every Congregation; and it is suggested that this collection might be made biennially, alternately with the collection for the 'Aged and Infirm Ministers' Fund' which has a considerable sum at its credit, while the present claims upon it are not large; or otherwise the Synod might arrange in the matter as in its wisdom it may deem most suitable. -In name and by appointment of the Session,

"JOHN STURROCK, Moderator. "JOHN SMITH, Session Clerk."

The Overture, along with minutes of Edinburgh Session and Presbytery, having been read, and the Rev. John Sturrock and Mr. Robert Reid heard in its support, it was moved by the Rev. John Robertson, seconded by the Rev. Ebenezer Ritchie, and unanimously agreed to, that the Synod receive and adopt the Overture, thank the Edinburgh Session for bringing it forward, and for evincing such an interest in this Fund; and receive in terms of the Overture to make a collection in all the Congregations under the Synod's inspection, for the Ministers' Widows' and Orphans' Fund, alternately with the Aged and Infirm Ministers' Fund. It was also agreed that the first collection for the Ministers' Widows' and Orphans' Fund be made this Year.

4. Overture anent the admission of Ministers and Licentiates from other denominations.—The Ayr Presbytery transmitted the following Overture anent the admission of Ministers and Licentiates of other Churches to the fellowship of our Church, and appointed the Rev. James Patrick to support it :—

"Whereas the admission of Ministers or Licentiates from other denominations is a matter of great importance : whereas there is nothing regarding it in the Synod's printed 'Rules and Forms of Procedure;' and whereas it is most desirable that there should be an impartial uniformity in dealing with any such cases which may arise; it is humbly overtured to the Synod of United Original Seceders by the Ayr Presbytery, that the Synod would take the premises into serious conideration, and would frame such regulations on the matter as to its wisdom may teem best."

After the Overture had been read, and Mr. Patrick heard in its support, it was moved and agreed to, that the consideration of the subject introduced therein be delayed till next meeting of Synod. 5. Petition for grant to Building-Fund of Kirkcaldy Congregation.—The Synod took up a petition from Kirkcaldy Congregation, applying for aid in enabling them to erect a place of worship at Pathhead. The Petition, together with extracts from the minutes of Kirkcaldy congregational meeting and Session, and extracts from the minutes of Edinburgh Presbytery, transmitting these, were read. The Petition is as follows :--

"Unto the Moderator, and other Members of the Synod of United Original Seceders, to meet at Edinburgh, on 5th day of May, 1879. The Petition of the Congregation of Kirkcaldy, humbly sheweth,

"Whereas your petitioners, having for a long time experienced considerable inconvenience from the want of a suitable place of meeting, resolved, after mature deliberation, to attempt the erection of a Church.

"Having secured, on advantageous terms, a suitable and central site, we had plans prepared and submitted to the Presbytery, and from their encouragement and commendation, as well as the promised support of many friends of the Covenanted Cause, we felt justified in proceeding forthwith to the erection of a Church. The building is now approaching completion, and promises to be a neat and comfortable place. "We have to record with gratitude the generosity of many friends, both belong-

"We have to record with gratitude the generosity of many friends, both belonging to the Body and otherwise, into whose hearts the Great Head of the Church has put it, to respond to our call and contribute to the Building Fund. Our object in approaching your reverend Court at this time, is to request (should you think it judicious) that you may apportion any sum which you may think proper, from the Home Mission, or other Fund, toward the above mentioned object. From your past liberality to us, and from your generosity toward other Congregations in the Body, when placed in similar circumstances, we trust you will take this our petition into your favourable consideration. Being very few in number, we would deprecate a burden of debt hanging over us, as tending to mar our comfort and usefulness, since in the past our income has been barely sufficient to meet our ordinary expenditure.

"We hereby appoint Messis. James Anderson and James Crombie to support this Petition, and communicate any further information your reverend Court may desire. And that you may be guided in this, and all other matters which may come before you, by the Great Head of the Church, as shall be most for His glory and for the advancement of the cause for which we stand united, is the earnest prayer of your petitioners.—Signed in name, and by order of the Congregation,

> "JAMES CROMBIE. "JAMES ANDERSON."

Mr James Anderson was heard in support of the Petition and stated in effect that the Congregation had felt warranted, from the amount of money they had already raised, to proceed with the erection of a small and comfortable place of worship, which was nearly completed; that the entire cost would be about L.850, and that they still required L.300 to enable them to open it free of debt. Mr. Anderson also mentioned that there is a prospective legacy of a considerable amount which, it is believed, will be obtained by the Congregation. After hearing Mr. Anderson's statement, it was moved by the Rev. John Robertson, seconded by the Rev. Thomas Hobart, M.A., and unanimously agreed to, that the Synod deeply sympathise with the Kirkcaldy Congregation in their endeavours to erect a place of worship, which they have been so long without, and that, in consideration of a considerable amount of money having been realized from the sale of Balmullo property, a grant of L.50 be made to the Building-Fund of the Kirkcaldy Congregation out of the Synod Fund. Mr. Anderson thanked the Court for the gift, in name of the Kirkcaldy Congregation.

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6. Petition from Bridgeton Congregation for Renewal of Grant from Home Mission Fund.—A petition from Bridgeton Congregation, Glasgow, praying for a renewal of the grant formerly given out of the Home Mission Fund, for the maintenance of ordinances amongst them was read, along with extracts from the minutes of Glasgow Presbytery duly transmitting it, and containing a recommendation that its prayer be granted Mr. William Peterkin was heard in its support. The petition was to the effect that while the Congregation has met with much to encourage them to persevere in their efforts, circumstances over which they had no control have occurred to discourage them. The membership has continued to increase slowly and steadily, but, being comprised of the workingclasses, the present commercial depression has seriously affected their circumstances, and consequently their contributions for the support of ordinances. The ground annual and interest upon debt incurred presses heavily upon them. Had the store underneath the church been let advantageously, this difficulty would have been removed. The Congregation having received permission to convert one half of the ground flat into a Hall, are prepared to enter into negotiations for this being done. Were this done it is believed that by rents obtained from Store and Hall, the Congregation will be in a position to meet the expense of ground amual, and pay the interest of borrowed money. In their present weak condition the Congregation appeals for a continuance of the grant formerly received ; and they trust that by the time the next grant expires, the Great Head of the Charch will so bless their endeavours as to convert them from an aid-receiving into an aid-giving Congregation.

After hearing Mr. Peterkin's explanatory statement, it was moved by the Clerk, seconded by the Rev. John Sturrock, and agreed to unanimously, that a grant of L.180 be made to the Bridgeton Congregation out of the Home Mission Fund, and extending over the period of three years — this grant to be appropriated as a supplement to the amount raised by the Congregation for the stipend of the minister, and to be given in such proportions as the Bridgeton Congregation may require. It was agreed to minute that the Synod does not hold itself bound to give this amount, except in so far as the Home Mission Fund will allow. Mr. Peterkin thanked the Court for granting the prayer of the petition.

7. Idition anent Kilmarnock Mission Hall.—A petition from the Congregation in Kilmarnock, requesting a grant from the Synod towards defraying the expenses of their Mission Hall was read, along with an extract from the minutes of Avr Presbytery, duly transmitting it. The petition indicated that the Congregation in Kilmarnock are still incurring expense in connection with their Home Mission Ilall, which they find very useful for Sabbath School purposes, and which they desire to hold in the hope that a Minister or Missionary will be settled among them as formerly. The Congregation cordially thank the Synod for the yearly grant of five pounds towards meeting the rent and defraying the other expenses of the Hall; and they earnestly and respectfully request that the Synod grant the same amount for the present year in consideration of their great weakness and difficulties as a Congregation.

On hearing the Petition, it was moved by the Rev. William B. Gardiner, seconded by the Rev. William W. Spiers, and cordially agreed to, that the sum of L 5 be grantel out of the Home Mission Fund for the object specified in the Petition.

VII. SYNODICAL FUNDS.—Reports bearing on certain Synod Funds were presented to the Court at different sederunts. These included,

1. Report on the Mutual Assistance Fund -The Annual Report submitted by

the Committee who have the management of this Fund was read by the Clerk, and is to the following effect :---

"Referring to the Treasurer's Account it will be seen that the amount at the credit of the Mutual Assistance Fund at the close of the financial year is  $L_{315}$  gs  $_{32}$ d, which sum includes a balance brought forward of  $L_{34}$  or. 7d. It may also be noted that the amount available this year is somewhat less, by  $L_{9115}$ . 3d, that that at the credit of the Fund last year, when the allocation made gave a minimum stipend of L\_120 per annum, with a manse. In the present circumstances of the aid-receiving Congregations, however, your Committee consider themselves warranted in proposing the subjoined allocation, which will raise the minimum stipend this year to  $L_{125}$  per annum, with a manse,—leaving a balance of  $L_{36}$ .

		Stipend. per annum.			Sacramental Expenses.			Allowance trom Fund for Manse.			Supplement to Stipend.			Total Supplement.		
Auchinleck,		L. 70	o	0	L.7	o	0	•	••		L. 48	0	0	L.48	0	0
Aberdeen		100	0	0	•						25	0	0	25	0	0
Birsay	••	80	ο	o	8	ο	0		••		37	0	0	37	0	0
Coupar-Angu	18	70	o	o (	8 month	s)	••	L. 10	0	0	42	0	0	52	0	0
Dromore	••	76	o	0	4	o	0		••		40	0	0	40	0	0
Kirriemuir	••	QO	o	ο							35	0	0	35	0	0
Perth		130	0	o	10	0	0	15	0	0	••			15	0	0
Thurso	••	<b>8</b> 5	0	0	5	0	0	-	••		35	0	0	35	0	0
														L. 287	0	•

"The Committee have also to observe that Perth Congregation has increased its stipend by L. 10 this past year.

"Regarding the returns from Congretations of their 'Income and Expenditure' for the year 1878 :—the Committee have to notice that the average rate of contribution for all purposes, per Member, has been L. I 125. 5d., as against L. I 9r. 5d upon the former year, and that the rate of contribution to the Synod Funds has been 4. 10d. as against 5r. 1d.

"The increase upon contributions for all purposes is accounted for by the fact, that in the case of several Congregations a considerable sum has been contributed by Members for Church building; whilst, the decrease upon Synod Funds is more than borne out, as to the fact, by the Synod Treasurer's accounts.

"There is evidence in the statement of congregational Income and Expenditure, that a system of obtaining strictly accurate returns has not yet been realized, and the Committee would therefore continue to recommend to Congregations to endeavour to bring the time of balancing their annual accounts as nearly as practicable into agreement with that period of the Synod's financial year.—Respectfully submitted, in name of the Committee,

#### "Glasgow, 6th May, 1879."

"A. G. ANDERSON, Convener.

On this Report being read, it was moved by the Rev. John Robertson, and agreed to, that the Report now presented be received with thanks to the Committee, and particularly to the Convener, for their attention to this important matter during the past year; and that the Committee be re-appointed—Mr. A. G. Anderson, Convener, with former instructions. But inasmuch as there is an existing law of the Synod that L.120, be the minimum stipend allowed to aid-receiving Ministers, with a Manse, the Synod resolve to allocate the amount on hand so as to keep within the limit prescribed by the Court. And further, that the Synod appoint a Committee to consider as to the disposal of the surplus which will still remain on hand, and report at a future sederunt. The following Committee was appointed accordingly, viz., the Rev. Thomas Hobart M.A.; Rev. Thomas Robertson; *Rev. Alexander Stirling*; Mr. Robert Reid, Edinburgh; Mr. James

#### UNITED ORIGINAL SECESSION SYNOD.

Youngson, Aberdeen; and the Synod Clerk,-Mr. Hobart, Convener. This Committee subsequently reported, and recommended that the sum of L.5 be paid out of the surplus to the Ministers of the following nine Congregations—Aberdeen, Auchinleck, Birsay, Carnoustie, Dromore, Kirkcaldy, Kirriemuir, Midlem, and Thurso. This recommendation was made by the Committee on the ground that, even with this allowance, the stipends of these Ministers would be lower by L5 than the next lowest mentioned in the tabulated statement of congregational income and expenditure, and that the two Mission congregations are included in this list simply on the ground that there is such a large surplus this year. The consideration of this Report was delayed. On being resumed at a later stage, it was moved by the Rev. Professor Aitken, M.A., seconded by Mr. J. B. King, and agreed to, that the Committee's recommendation be adopted, and that the Committee be allowed to amend their Report so as to embrace Lauriston and Bridgeton ('ongregations, Glasgow, and also to include a grant of L.5 to Kilmarnock ('ongregation for pulpit supply. It was agreed to remit to the Committee on the Mutual Assistance Fund, to consider whether the existing law, limiting the minimum stipend to L.120 per annum from all sources, with a Manse, should not now be altered, and submit a Report thereon at next meeting of Synod. The Mutual Assistance Fund Committee consists of the following :--- The Rev. William B. Gardiner : Mr. Laurence Henderson, Glasgow; Mr. Hugh Howie, Glasgow; Mr. A. G. Anderson, Glasgow (Convener) ; Mr. Robert Reid, Edinburgh ; Mr. John Dick, Edinburgh ; and Mr. John Knox, Kilwinning.

2. Report on the Ministers' Widows and Orphans' Fund.—On the Report of the Ministers' Widows and Orphans' Fund being called for, the Clerk laid on the table and read the minutes of the Committee entrusted with the management of this Fund, and dated 29th July, 1878, and 5th May, 1879. From these it appeared that the amount presently at the credit of this Fund is 1., 309 105. 2d., and that the outlay for the year was merely nominal. It was thereafter moved by the Rev. James Patrick, seconded by the Rev. John Ritchie, and unanimously agreed to, that the Report of the Committee be received with thanks, and that the Committee be re-appointed to attend to the interests of this Fund during the ensuing year. The Committee consists of the following :—The Moderator, Clerk, and Treasurer of the Synod, the Rev. John Robertson, Rev. Professor Aitken, M.A., and Rev. Thomas Hobart, M.A.—the Moderator, Convener.

3 The Aged and Infirm Ministers' Fund.—On the motion of the Clerk, it was agreed to grant the sum of L.35 out of the Aged and Infirm Ministers' Fund, towards the support of the Rev. Alexander Ritchie and family, for the ensuing year.

4. Report on the Building Fund.--When the Report of the Committee on the Building Fund was called for, the Clerk made a verbal statement to the effect that, for various reasons, no meeting had been held since the Synod last met, and that it was the opinion of some members of the Committee that its continuance would be fraught with no benefit to the Church. As the only contribution received for this Fund, was one of L. to from Mr. John Reid, Ayr, and as Mr. Reid had intimated that he was willing that his contribution should go towards the extinction of the debt on the new Church at Seoni, the Clerk moved that effect be given to Mr. Reid's wishes, and that the amount on hand for the Building Fund be appropriated towards the removal of the debt on the Seoni Church accordingly. This motion was unanimously approved of by the Synod, and it was resolved to discharge the Building Fund Committee.

#### MEETING OF THE

VIII, TEMPERANCE,-The Annual Report of the Temperance Committee was presented by the Rev. Alexander J. Yuill, Convener. The Report referred to the prevalence of intemperate habits among all classes of society, and the dreadful evils resulting therefrom. Reference was also made to the formation of additional Temperance Associations in several of our Congregations, and to the spread of abstinence principles among the ministers, office-bearers and members of our Church. After hearing the Report, it was moved by the Rev. John Robertson, seconded by the Rev. John Sturrock, and unanimously agreed to, that the Report be adopted and printed in the Magazine; that the cordial thanks of the Synod be given to the Committee, and especially to the Convenier, for their attention to the matter with which they were entrusted, and for the excellent Report now submitted : and that the Committee he re-appointed-Mr. Yuill, Convener, with instructions to watch over the Temperance movement during the current year, and bring up another Report at next meeting.

The following constitute the members of the Temperance Committee :—The Rev. Professor Aitken, M.A.; Rev. Charles S. Findlay; Rev. John Sturrock; Rev. James Patrick; Rev. Alexander J. Yuill, (Convener); Rev. Professor Spence; and Rev. Robert Morton, ministers; with Mr. William Lyon, Kirkintilloch, rulingelder.

IX. CONFERENCE ON RELIGION .- On Wednesday afternoon the Synod resolved to hold a conference on the state of religion and morals throughout the land, and especially in the Congregations under Synod's inspection. Before entering on the conference, the Report by the Committee on practical religion was called for. Professor Aitken submitted a verbal report in which he suggested the desirability of reviving the practice of Presbyterial visitation, and then offered a few remarks on the spirit in which the work of the ministry should be carried on. He indicated that this should be done in a spirit of prayerfulness and faithfulness to souls, and under the habitual conviction that the Lord is at hand, and may at any time lay an arrest on our work. Members of Court were then called upon in the order of the roll to make a statement concerning the Lord's work in their respective Congregations, and the evidences appearing of the existence of spiritual vitality. Several members of Synod having spoken, it was moved by the Rev. John Ritchie, seconded by the Rev. Thomas Hobart, M.A., and agreed to, that the Committee appointed at last meeting of Synod to prepare a paper on the best means for promoting practical religion amongst us, be reappointed-Professor Aitken, Convener, with instructions to obtain statistics from the various Congregations under the Synod's inspection, bearing on pastoral work, the number of families and persons in each Congregation, the number of prayer and fellowship meetings, and all the agencies employed for the benefit both of old and young.

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The Committee on congregational work consists of the foll  $\mathbf{v}$  of the Rev. John Robertson; Rev. Professor Action, M.A. Constant Rev. John Ritchie, and Rev. William E. Gaminer.

X. PUBLIC QUESTIONS.—The Annual Performance Holder Questions was submitted by the Rev. Thomas Holder, MAR between reference of Committee. The Report took nature of states of the solution fit objections that are being brought against the World of the last as present time, and the errone its views that are being producted concerning the doctrines of grade. On the Report being reaction a moved by the Rev. John Ritchiels end field by the Rev. For states the moved by the Rev. John Ritchiels end field by the Rev. For states and unanimously agreed to, that the Committee and the states of the Convener, be warmly thanked for the elder the vield states of the Magazine, and that the Committee be related by the state Convener, with instructions to bring up on the report at the true following, viz., The Rev. Professor Arthen, MAR Rev. The to Holder MAR (Convener); Rev. John Sturrack, and Rev. Professor States

XI. UNION WITH OTHER CHURCHES, - An investigation from the General Assembly of the Church of Section 1 anent United at Cooperation with that Church was considered. The felturation of the General Assembly contained the following -"The General Assembly, having heard the Report of the Constitutes on Union with other Churches, approve of the same and again reprint the rolling sense of the manifold evils arising from the evclosure of d visities of Scotland, and especially of the alarning emount of furnituality of i implety in the land which the divided Churches have not so used in removing, and which, moreover, their Greens he torist he crease; and renew their expression of their hearty willingness and desire to take all possible steps consistent with the maintenerses will support of an establishment of religion to promote the conderation in good works and the re-union of Churches having a common origin, adhering to the same Confession of Faith, and the same system f government and worship. The General Assembly receptions the Committee, authorising them to approach other Churches with an amurance that, while the General Assembly maintain invidute the principle of the national recognition of the Christian religion, as contained in the Confession of Faith, and the sacredness of the ancient religious endowments, and steadfastly adhere to the destrine of the Confession of Faith and the Presbyterian system of Church government and worship, they carnestly wish to consider what other Churches may state, in frank and friendly conference, as to the auses which at present prevent the other Churches from sharing the hast now reposed in this Church alone. They direct the Committee b inquire whether joint action with them in the advancement of Grist's kingdom at home and abroad can be promoted ; and to obtain orrespondence and otherwise all available information on the sub-Act of union and co-operation, and to report to next Assembly."

After deliberation, it was agreed that, in consideration time when this important subject has been brought before tl a Committee be appointed with full powers to prepare and a reply to the General Assembly's invitation, in accordance principles of our Church. The Committee to consist of John Robertson; Rev. John Ritchie; Rev. Thomas Hobar Rev. William B. Gardiner, and Rev. John Sturrock-Mr. Convener.

## XII. MISCELLANEOUS.

I. Deputation from Ireland.—On Wednesday evening the Rev. Gamble, and the Rev. Dr. Alexander M'Kenzie addressed the Courepresentatives of the Secession Synod of Ireland. At the close of their it was resolved, on the motion of the Rev. John Robertson, to thank th for their presence among us, and for the able and instructive addresses and the Moderator returned the cordial thanks of the Court to the accordingly.

2. Appointment of Deputies to Irish Synod.—It was agreed to appoin Thomas Hobart, M.A., and the Rev. Robert Morton, to attend th meeting of the Irish Synod, appointed to be held at Belfast, in July nex

3. Petition to Parliament.—The Synod agreed to petition the House mons in favour of the existing law regarding marriage with a decea sister. The Moderator and Clerk were appointed a Committee to subscribe, and transmit the petition, in name of the Synod, to the Commons.

4. Balmullo Property.—The Committee appointed at last meeting of dispose of the property at Balmullo, presented a Report by Mr. Jack, The Report is as follows :—

"At the Meeting of Synod last year, the Convener of this Committe verbally that the Committee had inquired into the state of matters at and had found that, with the exception of one aged female who was attend ordinances, the congregation there was extinct; that the er entered into by the Synod to provide occasional ordinances at Balmullo there were persons in membership with the body there to attend them implemented; and in consequence, that the time had now arrived for di the property. The Committee found that the Synod had not conferre power to sell the property, but they took certain preliminary steps with a sale, and reported accordingly to the Synod.

"The Synod on hearing this verbal Report, approved of what had been re-appointed the Committee with full power to take all the steps ne selling the property. The Committee have therefore now to report tha no time in carrying out the directions of the Synod. They caused the <u>p</u> be valued by a professional valuator, who fixed the full value at L.3 being well advertised, the subjects were exposed to sale by public roup, sold at the sum of L.307. It was expected that the lady-superior o would have re-purchased it, and it was put in her power, but she deci the same time she handsomely surrendered a servitude in her favo exacting compensation, which she might have done. In virtue of thi purchase, the property was conveyed to the purchaser in the usual purchaser declaring himself satisfied with the title in his favour.

<sup>44</sup>By the terms of the conveyance to the Synod, it was provided that ir of the property being sold, a resolution to sell should be proposed and at one sederunt, and confirmed at a subsequent sederunt. This formali observed by the Synod, the Synod not being aware that such was requi circumstance caused some delay, but the difficulty was overcome by mittee granting a personal obligation to the effect that the omission remedied by the Synod at its next meeting. The Committee cannot the Synod will now readily relieve them of that obligation. "After discharging the debts, and feu-duties affecting the property, paying the **v** expenses incurred in carrying through the sale, and half the expenses of the **rchaser's title**, there remained the sum of L.171 3r. To that was added the **m** of L.23 10s., the balance of income in the hands of the Trustees, making in l the free total sum of L.194 13r. That amount was remitted to the Synod's resourcer, and along with it the relative documents showing the whole matter in tail.

"The Committee having thus carried out the Synod's instructions, and brought e business intrusted to them to a close, beg to submit these particulars for the nod's approval.—Reported by

"G. JACK, Convener of Committee.

"Dundee, 1st May, 1879."

The Synod received this Report with cordial thanks to the Comittee, and especially to the Convener, for the deep interest he **s taken** in this matter, and for bringing it to such a favourable **me**; and in terms of the Report agreed to record in the minutes of **e Synod** a confirmation of the previous resolution to dispose of the **operty**, its approval of the sale of the subjects at Balmullo, and **bo** of the disposition following on the sale in favour of the Misses corrar, for whom the purchase was made.

5. New Churches in Glasgow. —Extracts from the minutes of Glasgow Presbyry were read anent the expenditure in connection with the erection of the two murches in Lauriston and Bridgeton, Glasgow. From these it appears that the ilding and furnishing of Lauriston Church has entailed a cost of L.2, 214. Of is sum, L 1,000 has been obtained by a bond upon the property at  $4\frac{1}{2}$  per cent. he annual burdens amount to L 110, against which, the Congregation anticipate creiving an annual income of about L.75, being rent of shops and hall. The resbytery had expressed their satisfaction with the statement of accounts subtitted, and also with the manner in which the title-deeds were drawn out. The tatement presented by the Managers of Bridgeton Church showed that the total ost of erecting and furnishing their place of worship was L.1,500, that the sum of .902 had been collected for this object, and that a sum of 1.000 had been orrowed on the property. The amount that falls to be paid by the Congregation af found them correct. The title-deeds of the Congregation were also subuitted, and met with the approval of the Presbytery. The Presbytery submit the in future, it will be more in keeping with the design of submitting such locuments that they be presented in draft form, and be carefully examined before eing finally approved and recorded.

The Synod received these statements with satisfaction.

**6.** Thanks to Edinburgh Congregation.—On the motion of the Rev. Thomas **Johant**, M.A., it was cordially agreed to tender the best thanks of the Synod to **be members** of Edinburgh Congregation, for the hospitable way in which they **are entertained the members** of the Court during the present meeting; and they **we hereby warmly thanked accordingly.** 

7. Appointment of Next Meeting.—The next meeting of Synod was appointed to be bed within Mains Street Church, Glasgow, on the Monday after the first Sabbath of May, 1880, at seven o'clock evening.

The minutes having been read and approved of, the Moderator delivered a concluding address, in which he referred to the unanimity prevailing among the members, and he expressed the hope that after such a meeting there would be some practical outcome in the revived state of the Congregations. He also referred in commendatory language to the proposal to increase and deepen the interest of our

people in Home Mission work. Prayer having been offered up, the closing verses of Psalm lxxii. were sung, and the Synod was closed by the Moderator pronouncing the benediction.

WILLIAM B. GARDINER, Synod Clerk.

# REPORT OF HOME MISSION COMMITTEE-1879.

ALL excuses for neglecting religion and the soul's salvation are traceable to the depravity of the human heart, or man's alienation from God. But these excuses assume various forms. And one design of the parable of the great Supper seems to be, to bring this inte Some are wholly engrossed with the worldly possessions they view. have already acquired, and when they are invited to come and participate of the fulness of gospel blessings they virtually say, "I have bought a piece of ground and must needs go and see it, I pray the have me excused." Others are full of worldly anxiety and care about obtaining such possessions as the former has secured, and these also put off the invitation saying, "I have bought five yoke of ozen, and I go to prove them, I pray thee have me excused." And others stil. are bent upon worldly pleasure, and by it are kept from coming to Christ, like him who said, "I have married a wife, and therefore I cannot come," or do you not see that I have a feast of my own, and why then trouble me with yours? Thus it is the pride, and the business, and the pleasure of the world that hinders men from coming It has been remarked that there is here an ascending unto Christ. scale of contumacy. The first would be very glad to come, if only it were possible, if there were not a constraining necessity keeping him away ; he describes it as a needs-be, and so would have it represented and believed. The second alleges no such constraining necessity, but is simply going upon sufficient reason in another direction, yet be. too prays to be excused. The third has plans of his own, he is, if possible, more dead to right feeling than either of the former, and does not trouble himself even to make a courteous denial, but refuses downright to appear,-I cannot come. There is another noticeable feature about all of the parties here represented ; none of them had what it was not lawful for men to have, so that it was not open sin and vice which led them to refuse, it was not the having either, but the unduly loving these things which proved the hindrance, and which ultimately excluded them from the feast.

It is deeply to be deplored that men should be so sensibly alive to their temporal interests, and to the success of their worldly place and schemes, and yet so careless where the favour or the wrath of

God and their own eternal happiness is at stake. But the extensive and obvious prevalency of indifference and worldliness, and the virtual repetition of all of the above mentioned excuses, furnish a constant necessity for diligence and unremitting labour to all who are in the ministry, and to the Church for the persevering prosecution of Mission work. It is our encouragement that Christ would have His house filled, and though many put away the gospel with disdain and refuse to attend to the things that belong to their peace, Christ is still saying, "Go out into the highways and hedges and compel them to come in, that my house may be filled."

Last year reference was made to the hopeful prospect of Homfe Missionary operations being carried on in connection with the Rev. Mr. Walker's congregation at Cheltenham. Your Committee have not received full information respecting the progress made in the work, and regret to have to state, in so far as the agent employed is concerned, the hope which was cherished has not been realized; the defection of that young man cost Mr. Walker and his congregation much money and greater disappointment. Our brother Mr. Walker is very diffident in speaking of his own work, and merits our deepest sympathy in respect of his having to labour on in an impaired state of bodily vigour. We take the liberty of quoting a sentence from a recent communication from him that he may have the sympathy and prayer of all the brethren and of all our people. He says, "I have really little to say of our progress; I trust God is with us and has in some measure blessed us. We have a flourishing Sabbath school and night school in the country: service there on Sabbath afternoon and Wednesday evening, with steady and satisfactory numbers, and three services and a Sabbath school here in the week with good numbers, though we offer no attraction by our out of measure plain worship. If there is any blessing, to God be the praise."

As usual we give a brief summary of the work done at the various Mission Stations, and append the Reports which have been sent in; and first,—

ATR.—Mr. George Cowieson still continues to labour in the Mission in connection with the congregation, who speaks very hopefully and at the same time with becoming caution as to the success of his labours. He gives two interesting cases indicative of success in his work of visitation and personal dealing as to the great salvation. A very large amount of time has been spent by him in visitation and in reading and prayer during the past year. Two meetings are also held weekly, the average attendance at both being 53. In conducting these meetings he has been assisted by the Rev. Mr. Robertson and

two of his fellow elders in the session, viz., Messrs Cairns and Jamieson, whose aid he gratefully acknowledges. Tract distribution is carried on regularly, six distributors being employed in the work.

The Penny Savings' Bank is conducted under the superintendence of Mr. Wm. Taylor. On the roll there are between four and five hundred names, and an average attendance of from 70 to 80 persons on Saturday evenings. The Sabbath School continues to be conducted under the superintendence of Mr. Robert Cuthbert in Wallacetown Public School. The congregation of Ayr has now for a quarter of a century carried on this Mission, and at present as for many years past bears the whole expense of the enterprise.

## REPORT OF AVR HOME MISSION COMMITTEE.

AYR, April 2151, 1879.

To the Convener of the Synod's Home Mission Committee.

REV. SIR,

The following Reports of Home Mission Work were submitted to the Annual Missionary Meeting of the Congregation of United Original Seceders held in the Church in George Street to-night, and unanimously adopted as the Twentyfifth Annual Report.

Your Home Mission Committe have received the following Reports of the various departments of the Home Mission work, carried on in connection with the congregation, and these will form the Twenty-fifth Annual Report.

Your missionary, Mr. George Cowieson, reports :--

"In laying before you a condensed Report (as it must necessarily be so) of God's work in the mission district for the past year, I the more readily do so, not only because I know you desire such a Report, having a prayerful interest in the work, but also because I believe God has been working by His Holy Spirit in convincing, or at least impressing sinners; and I trust—yea, I fondly cherish the hope that I am not disappointed when I say that God has been working in conversion likewise.

"Although the work has been attended with many and serious drawbacks or account of my own weakness and imperfections, combined with the callous in difference that prevails with regard to spiritual and divine things, yet I am led humbly to believe that all the effort has not been in vain. We may not be able to see much apparent fruit as the result of the past year's labours, yet if we continue to sow the seed of the Word in faith, and if God is pleased to water it by the influences of His Holy Spirit, He must and He will be true to His word of promise (Isaiah lv. 10, 11). God, however, has not left Himself without a witness, for He has, we believe, given at least one instance of His goodness and favour, and we trust it is but the precursor of greater blessing yet to follow. The case is that of a woman with whom I came in contact in the house of a friend of hers in the mission district. I entered into conversation with her, and found that she seldom or never attended any place of worship; so, on leaving, I gave her a hearty invitation to come to the meeting. She promised, and she proved as good as her word (a very rare thing with many of them). She came to the meeting with the acquaintance in whose house I met her, and I made a point of visiting her afterwards. In the course of my visits to her I found she was very favourable to religion, and by-and by I noticed that this favourable inclination grew into anxiety about her own personal safety. On one occasion she told me that she had been long anxiously concerned about the interests of her soul, but could not get that peace her soul sought after. This gave me much inward joy to find her express herself in this open and frank manner. I read a portion of Scripture and *tried to point* her to Jesus, prayed with her, and then left. She continued to

e meetings, and I visited her more frequently after she had told me of her condition, being specially interested in her case. I :ead many portions of to her, among which was that passage in Romans x. first thirteen verses, pecially on the 9th and 10th verses, speaking of the nature of saving faith, not a mere head knowledge about Christ, but a living heart principle, her again and again, and in one of these visits my heart was not a little d when she expressed herself to me in such a manner as to indicate that rienced the love of Christ in her soul. I asked her to tell me how she this realisation. She told me she had been reading a little book; it was of Dr. Chalmers's conversation with the ignorant woman, when he told lippen to Christ.' She told me also that that passage in the toth of

If thou believest in this heart that God hath raised up Christ from the 'If thou believest in this heart that God hath raised up Christ from the mabled to 'lippen' herself into Christ's hand, and to trust the Word of terning Him, in that He raised Him from the dead after He had made a faction for her sins. I expressed to her my great delight, and told her to od on that account. She said she did, and that she kept looking to Him done all things wisely and well. I continue to visit her occasionally, and put to her the question, as I have done more than once. If she is still to Jesus, she replies in her own quaint way, 'Yes, sir, I think I have my

to lesus, she replies in her own quaint way, 'Yes, sir, I think I have my 'And the warmth of her words and the joy of her countenance betray ur of her love and the joy of her heart within. Surely the Lord hath at things for us, whereof we are glad. I may mention also, with regard oman, that she has followed out the example of Andrew, who, after having e Messiah, sought to bring his brother Simon to him likewise, for she has upon her sister-in-law to come to the meetings with her, and she gives dance pretty regularly.

ng the Roman Čatholic families I generally meet with opposition, although a few exceptions to this rule, as there are, I suppose, to almost every in one occasion, when visiting in one of the 'closes,' I found that a new d come to reside in the place. I inquired at a neighbour who and what a. She replied, 'You need not go in there; they are Roman Catholics, II have nothing to do with you.' Having a few other calls to make I advice; but on another occasion, when visiting in the same close, I should like to give them a call, and if I should be blankly refused, I no worse than I had found in my past experience The door stood gently knocked, and quietly entered. The woman of the house sat by She received me very frankly. I had a short talk with her, and then her ung man about twenty, came in. I learned from her that she herself had ught up in the Protestant faith, but that her husband and family inclined oman Catholic persuasion. I asked if she would have any objections to us f a few words of Scripture to them. She replied, No, she would be if I did so. I read to them the 3rd chapter of John's Gospel, and made tarks on the 10th verse. I dwelt upon the great proof of God's love to ters, in connection with the gift of His Son, to save us from sin, dcath,

They both listened very attentively, the woman interrupting before I, saying that they never spoke in that way or gave such proofs of God's in the chapel. She though the priests delighted to keep their people nce-a very true remark indeed, one of their tenets being that ignorance ther of devotion. After I had finished my remarks on the passage, I enprayer, and was going to leave, when the woman gave me a Very warm to return soon and read again a few words to them. I expressed the

she would be anxious for herself in reading the Bible, and then reflecthe might not have one, as Roman Catholics are prohibited by their om having in their possession that heretical book, as they term it, I inshe possessed a New Testament. She said no, she had nothing of the er house. I said I would bring them one if they promised to read it which they readily did. So in two days after I called with a New it and gave it to the son, who was in the house. I marked a few for him, and asked him to give them his prayerful meditation. I don't hese people are in real earnest about the salvation of their precious souls, uld seem that what they heard they either never heard before, or heard

to no purpose. And so, if we continue to sow the precious seed of the word in faith, we know not what the end and issue may yet be, for we read that in due season we shall reap if we faint not. Other cases of a similar nature but varying in circumstances might be cited, but for the present we must forbear.

"The following statistics will show the amount of work engaged in throughout the year. I have spent in Mission work (exclusive of 2 hours weekly for meetings), 437 hours. In that time I made 1,776 visits, engaged in prayer 1.001 times, and read the Scriptures, with a short exposition, 760 times. The weekly meetings, I am glad to be able to say, are keeping up well, and I trust that spiritual benefit is keeping ahead of outward prosperity. The average attendance at the Sabbath evening meetings throughout the year has been fully 35, and at the Friday evening kitchen meeting nearly 18. Last year I reported the average of the Sabbath evening meeting to be 47, but it must be remembered that those figures showed the average only from November to April, whereas the figures already quoted give the average for the whole year, and taking the summer with the winter they compare very favourably with last year. In connection with these meetings, I beg to tender my sincere thanks to our worthy pastor, as also to my esteemed brethrea in the session, Messrs Cairns and Jamieson, for assistance rendered throughout the year.

"One word more about tract distribution. This work has been carried on regularly throughout the year, although with what result we are not in a position to say, the number of tract distributors at present being 6. Reviewing the whole work of the past year, we have still reason to thank God and take courage."

Mr. William Taylor, Manager of the Penny Bank, reports :---

"The Penny Savings' Bank continues to be conducted under the same superiatendence, in the Lower Session House, on Saturday evenings.

"The advantages of this branch of the Mission cannot be well estimated. The beneficial results are not directly apparent; extending over a wider field that the other branches of the work, it is very difficult to gather facts together to make a Report. Your Committee think the Savings' Bank of special advantage to the young in teaching them, first, how to save their money; and second, how to spend it; and the manager can testify that at least some have learned this lesson. In youth this is an important lesson to learn, for who can tell what suffering and shame it will save in after years? The young, however, are not the only parties who receive the benefit; it is extended to their parents too, as has been noticeable, particularly of late years. Your Committee are thankful to God for the large measure of success which has attended their labours in this department, and rejoice that, although they cannot look forward to a harvest time when the fruit of their work will be manifest, they have at least some assurance that the institution is an invaluable blessing to many.

"Last year the deposits were fewer and the payments more than of late year, which can be accounted for, if we take into consideration the general depression in trade, and consequent scarcity of money. There are between 400 and 500 members on the Bank Roll Book, with an average attendance of between 70 and 80 on Saturdays. The average receipts per night will be somewhere about L4, which, multiplied by 52, gives about L 208 per annum. This, in the course of the year, is all repaid, and taking into account the time at which the deposits are made and the amount paid, your Committee judge that the money is deposited for useful purposes.

"The great disadvantage in conducting the Bank is the want of workers. Those engaged in the work have no assistance within the Church, which is not a little discouraging. Your Committee, while commending the Bank to the sympathies of the congregation, commend it also to the young men as a good way of helping on a good cause. It requires self-sacrifice, no doubt, but all labours of love do; and it is our duty and our privilege to lend a helping hand in some part of God's great field—'Labourers are few,' is still the complaint.' Let us pray the Lord to send forth more, so that His work may be carried on more efficiently, and more successfully."

Mr. Robert Cuthbert, Superintendent of the Sabbath School, reports :-

"The Sabbath School still continues to be conducted in Wallacetown Public School. The attendance at present is very small, but during the winter months a

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many more scholars came than could be properly taught by the limited staff uchers. Once or twice there seemed to be as many children outside the ing as in it. It was a very painful thing to keep them out, but it was imole to maintain order without additional assistance. An appeal was made, privately and from the pulpit, which was partially responded to, but many ed to think that they at least might be excused. It is to be hoped that when her winter comes round, the spirit of lazy indifference may be removed, and crive band of labourers be found ready to engage in the good work. For time past the teachers have been in the habit of meeting in the lower Session se on Sabbath morning, in order to go over the lesson for the evening, and has been found a very pleasant and profitable exercise. They would be very if others should join them, although they did not take part in Sabbath ol work."

our Committee have only to add that these encouraging Reports should ulate the Congregation to aid by prayer and word and active effort, all the its who are carrying on this good work, and look up to God for a greater sing in the future.

## ANDREW S. TAYLOR, Secretary.

ULMARNOCK .--- The Report which your Committee have to give recting Mission work at Kilmarnock is quite similar to that which was en last year. It is not worse, neither is it improved. The congregation l continues vacant, as all are aware, and it is to be deeply regretted t on account of the reduced membership and state of their finanl affairs, they have ceased taking supply of sermon. A representaa to this effect was duly laid before the Committee by the Presbyy of Ayr, and it was agreed to refer the whole matter simpliciter the Synod for advice, so that this will come up in another form, itters seem now to have reached a crisis, and the prospect is of the test character, but who can tell "but that at evening time there all be light." It is very much to be deplored that the Secession cause ould be permitted to expire in such a town as Kilmarnock which is ge, and we believe still increasing, and where, with all its spiritual vantages, Missionary efforts are very much required. The fact at there is a substantial church there, and that it is well-situated 'Mission work, seems to render it desirable that special efforts ald be made to carry on such work and to resuscitate the congretion. The wisdom of the Synod will be required to devise a method which one of the most important spheres of labour may not be rt.

The Report from Kilmarnock is to the following effect :--" In submitting a port of Sabbath School work in Kilmarnock during the past year, I have to te that for some time I was unable to attend to it as formerly, through failing alth, the school being left in the hands of strangers. But thanks be to God I i now able to attend, and join with the other teachers in the noble work of thering in the young. Oh, for more of a gathering spirit in our midst, that et may be sown on the tender soil! 'The harvest is plenteous, but the labourers t few.' For some time our attendance was less than formerly, but I am glad say that of late we have reached our former number. We have 9 teachers, and 'ween 60 and 70 scholars. A little Mission work is still done by visiting the bolar, and distribution of tracts and scriptural tickets. The Penny Savings' ank is still continued, and the depositors have increased, so that there are now

between 300 and 400.—Hoping soon to be relieved by the sending of a missionary or minister to Kilmarnock, I am, &c., WILLIAM ANDERSON, Superintendent."

KIRKCALDY.—The following summary of the Mission Report is all that has been received up to the date of the meeting of Synod. Since last Report was submitted, a site in a central position has been secured, plans have been prepared, and a small but elegant church has been erected. Members of the congregation, as well as those of several congregations in our Church, along with other friends belonging to different denominations, have contributed liberally towards the building fund. The cost is estimated not to exceed L.850, and there is every prospect of it being opened about the end of May comparatively free of debt.

The Bible class, Prayer Meeting and Evening Sermon have been continued as heretofore, and the attendance has been very encouraging. Visitation has been carried on, and one whole family that formerly lived in the utter neglect of the means of grace, has been induced to attend religious ordinances. Their attendance has been most exemplary, and the parents contemplate connecting themselves with the Church at the approaching communion.

CARNOUSTIE.—The second Report has reached us from this station, which is both of a pastoral and missionary character in actual operations. The Report deals specially with missionary efforts and results. A slight increase is shown in the attendance at the senior Bible class, the roll containing six names more than reported last year. There is also a junior class, at which the girls are taught knitting, sewing, &c., girls and boys Bible knowledge; and boys separately, grammar, writing, dictation, and arithmetic; the whole occupying three hours, and devised to combine religious instruction and secular knowledge, which the absence of evening schools rendered desirable. At these classes 53 might have been expected according to the roll.

The Sabbath school was held in the Church and in the Mission Hall, there being 11 teachers and about 87 children, which shows an increase (notwithstanding chauges), of 2 teachers and 17 scholars above these reported last year. As formerly Prayer Meetings are held at Carnoustie and Easthaven, the attendance being equal to that of last year. Mr. King devotes about 20 hours weekly to visitation in every family in the vicinity of the places of meeting. The membership of the congregation, according to the roll, now amounts to 103, being an increase of 16 over last year, and of 60 from the time of Mr. King's settlement, allowing for all names dropped from the roll.

# REPORT OF MISSION WORK IN CONNECTION WITH CARNOUSTIE CONGREGATION.

This is the Second Annual Report submitted to the Presbytery. On looking to our last, we find that we have not much new matter to refer to, but it may be proper, since this partakes largely of a statistical nature, to compare this year's operations with those of last year. We do so under these heads, namely,

1. Senior Bible Class.—This class has been continued, and the work and text book have not been altered. After deducting the names of 28 who have left, the roll presently numbers 76, thus showing a slight increase over last year. The class has not been meeting so regularly for the past few weeks, because we have been delivering a course of Lectures on Romanism on Sabbath evenings, specially inkeded for the members of this class. Like the class itself, these Lectures have been well attended.

2. Junior Bible Class.—This class was resumed during the winter months; but we met in our Mission Hall instead of in the Church; and it was also somewhat changed in its nature. The want of evening schools is much felt here, and this class was intended to be a substitute. For an hour the girls were taught knitting, wwing, &c., under the superintendence of ladies in connection with the congregation,—the work being laid aside the Bible lesson was commenced, and occupied an hour, when the boys were also present. And then the girls having left, the boys waited another hour later for lessons in grammar, writing to dictation, and anthemetic. There were 53 names on the roll.

3. Prayer Meetings.—(1), Carnoustie. The meeting was continued here with the usual attendance till well on in the summer, when the inducements of out-door plesures proved too strong for those attending it; and, during the winter months, the weather was so severe that we deemed it preferable to let the junior Bible class take its place. It has now been resumed, however, and the average attendance promises to be at least up to that of last year,—namely 30. (2), Easthaven. We have continued to hold occasional meetings here, and they have kept up in their very encouraging attendances, ranging from 50 to nearly 70.

4 Sabbath School.—In the portion held in the church we have now 5 teachers and about 35 scholars. In the portion held in the Mission Hall there are 6 teachers, and about 52 scholars. In all there is an increase of 2 teachers and about 10 scholars. All the teachers are members of the congregation, and continue to discharge their duties admirably. Four have had to resign during the found ready to take their burden, so that to our staff of teachers no less than 6 have been installed since last Report.

Perhaps it should be noted here that towards the end of 1878 our Mission Rooms were taken from us, and it was not until some weeks had elapsed, that Messrs. Smeiton kindly agreed to give us the use of the Hall belonging to their works, which is a little more commodious, though the rent is somewhat higher. It is hoped in the meantime that the congregation may be able to defray all expenses connected with it.

5. Visitation.—This has been kept up during the year, and about the same time-20 hours each week—has been devoted to it; and has also been made on every family in the vicinity of our meeting-places.

6. General.—As a congregation we have to thank God and take courage. Although we have had to delete 7 names from the Communicant's Roll since last Report, it now numbers 105, being a net increase of 18. Instead of only receiving members from all quarters, as we did during the former year, we are having the honour now to be sending them to several other parts of the Church. Our attendances have also increased; and our finances have stood the stress of the teceptionally severe and trying winter.

Many most interesting incidents have occurred in the course of the yearparticularly arising out of drunkenness—some of which have been both painful and pleasing; painful in retrospect, but hopeful and so pleasing in prospect. In all such cases we strongly recommended prayer and the pledge, and we have always been favoured with the desired success.

In conclusion, we trust and pray that while we work and hope, the Lord Himself will abundantly bless.—Respectfully submitted by

A. DUNLOP KING.

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GLASGOW.-The chief attention has been directed to the work carried on in this city for some time past, and specially on account of the fact that here we have two territorial Mission Congregations added to the Church, within a recent period, and that here, as in other denominations, the largest measure of success is believed to have been obtained. Before adverting to the work in these congregations, your Committee think it right to state that they are aware of missionary efforts being put forth by the congregation of Main Street, and although the esteemed pastor, the Rev. Professor Aitken, thinks that what has been done is not worthy of a place in this Report, it is pleasing to mention, that a room has been obtained in M'Alpin Street for the last year, where two meetings are held weekly, one upon Thursday evening and one upon Sabbath evening, to which the Sabbath School teachers try to bring as many as they can. The average attendance is about 14 or 15. Rev. Mr. Aitken conducted the Sabbath evening meeting before his illness, but it has not been advisable for him to resume this work, and Mr. Wood has been specially active in the work. Besides these prayer-meetings, a sewing class has been held twice a week in the room, attended by about 25 girls from the district, and at which opportunity is taken to direct their attention to spiritual things. These things have not been reported for publication, but your Committee feel glad to state what they know to be the fact, and would feel it a privilege to be able to report any similar efforts made in other districts, and in connection with other congregations.

South Side Congregation, Bedford Street.-This congregation has had various designations from the changes of the place of meeting, as noted in last Report. The Presbytery, however, resolved, with the concurrence of the parties interested, upon the 25th March, that the designation shall henceforth be Laurieston congregation. It has been ascertained, from the detailed financial statement submitted by the Treasurer, that the total cost of the erection and furnishing of the new church was L.2,213 19s. 21d.; this exceeds the original estimate by L.415, and is explained by a change of plan and the employment of a second architect. The whole amount due for building and furnishing may be said to have been paid excepting L.93 10s.; but in order to meet the expense a bond of L 1000 has been obtained upon the property at four and a half per cent. The total annual burdens amount to L.110, but the congregation receives a considerable sum as rent for the hall and shops. For the ensuing year they have the prospect of receiving at least L.73, reducing the liability to L.37, which sum is not materially different from the amount formerly paid for rent while the congregation had no church.

Several Reports of the Mission work carried on in connection with this congregation have been published during the year. From the present statement it will be learned that in addition to pastoral work a good deal has been done in the Mission field. A considerable time has been spent in visitation, and Mr. Yuill has been enabled to "deal bread to the hungry" as well as to minister spiritual food. The Sabbath school, and likewise a junior and senior class, are carried on weekly, and have an encouraging attendance. From thirty to forty persons attend the weekly prayer-meeting; a temperance society has been formed and has a membership of about fifty. The membership of the congregation has had 14 accessions during the past year, but has not increased by that number as there have been many who have had to be dropped from the roll. At present the membership is stated to be 85. The attendance at public worship is improving in the forenoon, and in the afternoon there are from 130 to 140 people.

## **REPORT OF LAURIESTON MISSION CHURCH.**

In accordance with established usage we now gladly furnish the Synod with a brief Keport of our labours during the past year. Periodical Reports have been submitted to, and approved of by, the Presbytery during the year, and to these we must needs refer in the drawing up of the present Report. It is now about a year since the new church was opened, and it has been a

source of great comfort both to the congregation and its minister.

Mission work still continues to be prosecuted, and not without some measure of success. A considerable portion of our time has been spent in visitation and classes for the young; and the latter is not the least interesting and encouraging part of our work. Commercial depression and social destitution have prevailed to an unusual extent during the past exceptionally severe winter, and in visitation many distressing scenes have been witnessed. In this part of the work we would often have been greatly inconvenienced had it not been for the aid obtained from the Glasgow Benevolent Society-an excellent Institution to which we have frequently acknowledged cur obligations. A few private friends have also generously placed several sums in our hands which have been very serviceable, and we need scarcely say that we have endeavoured to distribute these moneys to the best of our ability

The wide-spread depression which has prevailed has told more or less upon the imporal prosperity of the congregation; but we trust trade will soon revive, and that matters in this respect will improve.

We shall now endeavour to give the Synod some idea of the position and prospets of the congregation. During the past winter three services were held each Subath—the two regular services during the past winter three services were held each subath—the two regular services during the day, and a mission meeting in the trening. Towards the close of the year the Sabbath evening meeting was, at the request of the session and managers, transferred from the Hall to the Church. The object of this was to try and draw in the people more numerously from the surrounding district. These meetings were continued till the beginning of Febru-ary, when they were discontinued, as they were not found to be answering the two for which they were discontinued. end for which they were designed.

The various agencies formerly referred to are still in operation. The Sabbath School is encouragingly attended, and the teachers take an interest in the young entrusted to their care. They give them little books and Scripture texts, and in other ways seek to encourage them to attend and profit by the school. It has an attendance of about 80, and 9 teachers.

The two classes have been held from week to week, and both, particularly the junior, have had a most encouraging attendance. The senior will be discontinued during the summer months; but the junior will be kept on.

The Temperance Society, to the formation of which we alluded in a former Report, has now a membership of about 50. Its meetings are largely attended by the young, and we seek to interest them in the cause of temperance.

The weekly prayer-meeting is held in the Hall on Thursday evenings, and is attended by between 30 and 40.

We must now state one very discouraging circumstance. Previous to the dispensation of the last October communion the roll was purged, when it was found that no fewer than 20 names had to be dropped; but as there were 7 accessions the membership was still about 80. The sacrament was again dispensed on the 1st Sabbath of April, when we had again 7 accessions. But two of the 7 who joined in October, a husband and wife, the former an esteemed elder, were removed by death within ten days of each other; and so the membership at the present time is 85. As to the attendance on Sabbaths, we may mention that on the whole it has been encouraging. We have noticed an improvement in the forenoon of late. And in the afternoon there are often from 130 to 140 people. Our heart's desire and prayer to God is, that the congregation may prosper both is a temporal and spiritual point of view; and that there may be added to it sach as shall be saved.—Respectfully submitted by, A. J. YUILL

Bridgeton Territorial Mission Church.-The readers of the Magazine have been furnished with several Reports of the work in connection with this congregation likewise. The total cost of building and furnishing the new Church in William Street is stated to have been L.1.462 19s. 4d. The total amount raised is L.902 14s. 9d., and to meet expenditure L.600 has been borrowed upon the property. The total annual burden for feu rent and interest amounts to L.66, which will be lessened, however, when the under part of the premises is let. Upon the strong recommendation of the Presbytery, your Committee authorised the congregation to fit up a part of these premises as a Hall for meetings and classes, and it is believed that the likelihood of letting the part so fitted up will be increased, while the interests of the mission will be promoted by the suitableness of such a place of meeting. It is gratifying to The members state that there is still an increase of the members. enrolled are 104, which is a net increase of 14 during the year, not including parties whose names have been removed from the roll. The average attendance at both diets of worship is 160, showing an increase of 43 since last Report furnished by the Committee. As formerly the Sabbath school and Bible classes are zealously conducted and well attended. A Temperance Association has been formed, and 71 names are enrolled. Mr. M'Kay calls attention, forcibly, to the untiring energy of the Romish priests to retain their hold of their own people and to exclude Protestants from their community, and your Committee have reason to believe that the same sort of centralization is attempted in the vicinity of all public works, and especially wherever there is a Roman Catholic Chapel or School.

## **REPORT OF BRIDGETON TERRITORIAL MISSION CHURCH**

We have come to the close of another ecclesiastical year, when an Annual Report must be submitted to the Synod. Reflecting on the year that has gone,

ised with the sense of its felt brevity. "We are but of yesterday ing, because our days upon earth are a shadow." This is a truth are frequently reminded, and on which we are often disposed to d such reflections are not out of place, if they help to stir us up to CE.

the ago the average attendance during the morning worship was 57, on worship it was 92. It is now about 60, in the earlier diet of 100 during the after-part of the day. At last meeting of Synod. ip of the congregation was stated to be 90, with 25 adherents over There were enrolled at last communion 104 members, and 20 е. 14 years of age. There are besides 88 young people under this in all we now number 212 persons. The total increase of the iroughout the year has been 23. But as the names of 9 persons had, isons, to be dropped from the roll, the net increase has been 14. It some, that the attendance upon ordinances has not kept pace with f membership. The reason is, that during the year a number of removed to the distance of two or three miles from the church, and nale members of these families cannot attend on the public services ry, with the same degree of regularity as before, yet they desire to nnection with the congregation as members. The Sabbath school antertion with the congregation as memories. I have e attendance of 60 scholars, who are taught by 6 teachers. I have a under my own care, which are well attended. There is also a s under my own care, which are well attended. There is also a Association, in connection with the congregation, for the benefit young. Its membership, including adults, is 71.

a few cases of what I believe to be hopeful conversion, in the course And one of them, who, however, does not belong to my congregation, ally marked, for her elevated spiritual joy has lasted over a number she delights in that Scripture as expressive of her experience, "Old sed away; behold, all things are become new." I have also seen rs, cases of joyous edification.

be out of place to state here, that the present depressed state of is to have a somewhat injurious effect upon the congregation. A members are out of employment, and are seeking everywhere to find ss the Giver of all good, open up a way for them in the city, their th the congregation must apparently soon cease.

re that the cause of the Covenanted Reformation, in our hands is the st Jesus, and that it is vitally connected with the welfare of these ht to be in earnest in making use of all Scriptural means to mainice it. For Romish priests are making use of every available means, ar or sacred, and that with untiring energy, method, and zeal, to hrow. Not only do they use the services of the chapel for indoctrinople with soul-ruining errors, but they devise means by which, if surround their dwellings with Romish influences, as to prevent a light from penetrating the deep darkness they thus create. For mber of Roman Catholic families reside in a tenement, and then to make those who may belong to another communion, so very uns that they are glad to look for a residence elsewhere and thus after use comes to be inhabited only by papists. And some of their more bers purchase a number of adjacent houses. These dwellings are ose of their own religious persuasion. And if a minister or mission-These dwellings are ttempt to visit these abodes, he is told that he is not wanted there, oman Catholics live there. In view of such earnestness on the part es, it behoves us to be more abundantly energetic in the use of ans, that we may win the city for the Saviour. v submitted by

JOHN M'KAY.

year has been one of great commercial depression and I it was preceded by an unpropitious agricultural year, so as ground for apprehension that the contributions to the not be fully maintained this year. But we regret to state

that the diminution of the amount contributed is somewhat serious and calls for immediate attention. Through the kindness of the Synod's Treasurer we are enabled to state that the Income for 1878-1879 is L.192 6s., the expenditure being L.221 9s. 11d. which is L.29 3s. 11d. in excess of Income. To provide for this the balance on hand had to be drawn upon, so that the sum under that head last year L.193 5s. 2d. is now reduced to L.164 1s. 3d.

This deficiency renders the re-establishment of a Mission Station# Kilmarnock less hopeful, and any present extension of efforts impossible, and what we greatly fear is, that small indeed as is the field now occupied some portion even of that will require to be abandoned, or mission stations crippled and impeded through want of necessary aid. But we cannot yet believe that the Church wishes this to be done. The annual collection for the Home Mission Fund is appointed to be made by all congregations under the Synod's inspection on the first Sabbath of June, so that unless where collections are made by boxes or by subscriptions throughout the year, no appeal to the liberality of the people can be heard in this Report, to be of any avail. It is believed that it is almost entirely owing to similar circumstances, that previous appeals have had little or no effect. Your committee, therefore, earnestly trust that the Synod will use means to have the necessity and urgency of increased liberality to this important fund, brought before the people previous to the time fixed for the annual Collection. It is believed that there are several who only require to know the real state of matters, and who without further solicitations will so enlarge their contributions, as to render the continuance and maintenance of the existing Mission Stations no longer a source of anxiety.-Submitted by

# JOHN RITCHIE, Convener.

# REPORT OF FOREIGN MISSION COMMITTEE. May, 1879.

REFERENCE was made in the last Report presented by your Committee to the distressing intelligence which had been received on the eve of our Synodical meeting, concerning the alarming illness of the Rev. George Anderson. This information, coming as it did, after the receipt of the most cheering tidings regarding a season of remarkable prosperity to our Mission, was felt to be a great trial to our faith and hope in God. So far as we could see, the success of our missionary enterprise depended, humanly speaking, on Mr. Anderson's active personal exertions. In all the departments of labour he was the prime worker or superintendent, and it was feared that the prostration

ed illness of such a man, placed in such circumstances, ; most detrimental to our Mission, and probably bring agencies to a sudden close. Moreover it was felt that, s unable to resume operations for a lengthened period, or necessity of coming home at once, our Mission would be usiderable disadvantage, its very existence be endangered. f the good work already accomplished be to some extent ily our fears have been disappointed, and our most pes exceeded. After being laid aside for fully four 1 after experiencing an alarming relapse when nearly re-Lord has again granted His servant some measure of has permitted him to engage with his wonted energy and mportant work to which he has devoted his life. In this ace the good hand of our God, and see an answer to many e "in whose hand is the soul of every living thing, and f all mankind," has said "Call upon me in the day of will deliver thee, and thou shalt glorify me." We have the Lord has heard and answered.

It that the Synod should know that Mr. Anderson felt red and stimulated by your generous gift of fifty pounds, ressed himself in such a way as to show his warm appreour kindness.

mittee met three times during the past year, and all the re numerously attended. Various matters affecting the welulness of our Mission to the Gonds have engaged the attencommittee, and these have been dealt with as the circumiled in the communications received from Seoni seemed to he Report forwarded by Mr. Anderson, and hereto subjoined, the Synod with some idea of the work actually accomplished on-field; and all that will now be attempted is to indicate and extent of the agencies presently employed, and the t continues to be taken by the members of our Church, ds outside our denomination, in our Indian Mission. A fr. Anderson's Report will show that the number of aployed in the foreign field, and the amount of work done the year, fails short of what has been annually reported. not awanting, however, to convince us that our missionfellow-labourers have let no favourable opportunity slip od to the poor and needy around them, and that their is as ardent and their zeal as burning as heretofore.

ber of labourers has been lessened by the dismissal of h and his wife. It will be in the recollection of the Synod in was engaged in March 1877, as a teacher in the school,

and an assistant in Bazaar meetings, and in Mission work g He professed to be a follower of the Lord Jesus, and for a wh satisfactory proof of his discipleship. But as he was found ( certain dishonest acts, the Session of Seoni congregation, peated dealings with him, deprived him of Church privile severed his connection with the Mission. "This was a gree Mr. Anderson says, "but we could not act otherwise." And 1 adds, "Though the case is a lamentable one—and such cases found in the history of every Mission—yet we hope the m which we have dealt with it, will have a beneficial effect minds of the new converts, and also on those of the heather us."

During the past year four persons have been admitted Church from the heathen world, by baptism. One of the Hindoo, who, after lengthened inquiry and careful exan was led to make a profession of his faith in Christ, and himself with the Christian Church. A son of this convert been baptized, and will henceforth receive a religious trainin other persons baptized were orphans, who have recently been over to the care of our missionary. Although the addition made to the membership of the Church has been small, yet is not lacking that favourable impressions are being produced minds of not a few. It is something to learn that am blinded and prejudiced natives in and around Seoni, "m favourably inclined towards Christianity."

There are three departments of mission work, vigorously ca by our agents, and concerning which favourable reports ha received. These include

# I. EVANGELISTIC WORK.

Athough no record has been kept of the actual time spent of a purely evangelistic kind, of the places visited, the meetir or the number attending these meetings, during the year, ; believed that after Mr. Anderson was able to resume outdo he held an average number of meetings and visited many villages which lie within easy reach of his residence. The of people addressed and conversed with on these occasion have been considerable, and there can be little doubt that impressions would be produced on the minds of some, while would remain as indifferent as ever. If the preaching of the in their own tongue, leads them to inquire into the nat design of the Christian religion, and creates within them to know more about the Lord Jesus and the truth that se

ul, an important end will be gained. Ere long the truth may swn upon their darkened minds, and penetrate into their hardened marts, dispelling the ignorance and unbelief prevailing there, and swealing the only way of approach to a reconciled and gracious God. The preaching of Christ crucified, though foolishness to some and a stambling-block to others, is "the power of God unto salvation, to wery one that believeth." The great day will declare what good has been effected in that part of India by the simple and faithful preaching of the Word.

Owing to Mrs. Anderson's numerous domestic duties and not very robust health, very little ZENANA WORK has been overtaken last year. This important and necessitous branch of missionary labour demands our attention, and will be resumed when circumstances permit. Nothing could be more distressing than the case of these famales who are shut up in the Zenanas, and doomed to spend a life of drudgery and misery, with few to sympathise with them, and fewer still to instruct, and counsel, and guide them in the path that leads to true happiness, genuine peace, and abiding rest. Seeing that the theor of admission to these cheerless dwellings is open, we must skive to enter in and direct them to the sinner's Friend.

Our COLFORTEUR, David Gajadhar, has spent a part of the year in perambulating through the towns and villages with his pack of books and tracts, and religious periodicals. Although his sales have not been large, yet this mode of visiting gives him the opportunity, which he might not otherwise get, of speaking to some of the people about the way of salvation. His sales have amounted to L.3 18s.  $0\frac{1}{2}d$ ; and when we take into account the limited amount of money in possession of the natives, and their extreme reluctance to expend any of it on the purchase of books, the result may be considered satisfactory. This branch of our agency, including salary and purchase of stock, has cost L.20 9s.  $5\frac{1}{2}d$ . As previously arranged, the North British India Bible Society has paid fully half of the amount expended, so that we have been enabled to carry on our colportage operations at the nominal outlay of little more than L.8.

# II. EDUCATIONAL WORK.

Our Mission School continues to prosper. Notwithstanding the diminution of the teaching-staff, through the discharge of Imdad Masih, and the enforced absence of Mr. Anderson from feeble health, the school has been carried on in all its departments with considerable efficiency and remarkable success. The number of boys enrolled last year at one time reached as high as 189, while the average number on the roll was 164, with an average attendance of 110.

This is a fair number to educate, and the instruction impart them—the religious element obtaining the predominance—canne under the blessing of God, to prove beneficial to them, and will good fruit many days hence. The information received by children in school will not only improve themselves, but may b ductive of great benefit to their parents and friends, to whom make it known.

FEES continue to be levied from those who are able to pay when it is known that the parents are in destitute circumstance fees are not exacted. The amount obtained in this way for the ending in March last was L.8 10s. 4d.; and this Mr. Anderso only regards as satisfactory, but as an evidence that the sch getting into popular favour, and has risen considerably in the es tion of the inhabitants.

To make the surroundings of the school-house more pleasant to add to the comfort and health both of teachers and schol number of small houses, evidently no better than mud-huts, purchased by Mr. Anderson at a cheap rate, and the most of were at once demolished. Some of the material thus acquired w used in the construction of out-houses in the Mission compound good play-ground for the pupils has thus been secured, and th been carefully fenced in to avoid the encroachments of unscrup people in the neighbouring buildings.

The school underwent a careful examination by the Goven Inspector last year, and his report is highly favourable. He prono it equal, if not superior in some respects, to schools of long stand large towns. This must prove very encouraging to the teacher should stimulate them to greater exertions in time to come. . dicative of the fact that some really good results will be attain may be stated that two of the advanced pupils succeeded in p the last scholarship examination in Jabalpur, and that one of gained a bursary equal to about eight guineas annually.

Efforts are being made to secure an additional English teach the school. A Christian man of good reputation and well edu was expected to accept of the appointment; but it seems very di to get men to settle down in such a place as Seoni. Mr. And says, "Heathen teachers are to be had in abundance; but we like to make the best provision possible for the religious educat the scholars." In the meantime Mr. Anderson teaches two vernacular classes their Scripture lessons every Monday morning the English classes are attended to every day by Mr. Bose.

Your Committee are disposed to set a high value on the  $\epsilon$  tional department of our work, believing that much depends  $\epsilon$ 

roper training of the young. We would seek to do everything witha our power for the encouragement of the teachers in their arduous abours, and would open a wide door for the admission of boys into pur Mission school. We trust the day is not far distant when a school for girls will be established, and when the neglected and despised females will be educated as the boys are, and trained, not for household work alone, but for usefulness in a far higher sense, and for a moral blessing in the community where they reside. A few of the girls, whose parents have overcome the bigotry and superstitious customs of their race, have obtained permission to attend Mrs. Anderson's class, which is designed chiefly for the orphans, and is tanght in the Bungalow. We hope the attendance at this class will speedily increase.

# III. THE ORPHANAGE.

At present there are 15 inmates in our Orphanage, under the care of Mrs. Mary Gajadhar. This number exceeds that of the former Among those recently admitted are a boy aged 7 years, year by 5. who has been named James Anderson, and a female infant, who has received the name of Jessie Gouinlock. The other three are motherless children, whose father recently made a profession of his faith in Christ, and was admitted to the Church by baptism. Owing to certain peculiar circumstances connected with this case, Mr. Anderson considered it advisable to admit these children, and his action in this matter has met with the Committee's approval. With two exceptions, all the children in the orphanage have enjoyed good health throughout the year, and for this it becomes us to be grateful to the Lord. The expense of maintaining the Orphanage this past year has conuderably exceeded that of any former year. This arises chiefly from the high rate charged for grain. The amount expended for the support of the orphans has been fully L.75. Of that sum L.12 have been obtained in India, leaving L.63 to be paid out of the Orphanage But of this amount no less than L.22 is contributed by the Fund adopters of orphans, so that the actual outlay from the general Fund for the upkeep of this very important Institution is only L.41. Your Committee would take special notice of the liberal spirit displayed by friends at home in providing for the support of some of these poor children. And in addition to those who have formerly been named, it affords them pleasure to state that Mrs. Rettie of Aberdeen has generously undertaken to maintain an orphan, who shall receive either her own name, or, what she prefers, the name of her deceased and highly esteemed husband-Adam Rettie. Here, too, would we make mention of the kindness of Mrs. David Scott, Aberdeen, who made a gift to the Committee of about four hundred copies of the orphans'

photographs, and which were disposed of at a cheap rate to t collected or subscribed to the Orphanage Fund during the year.

It now devolves on us to notice, and this we do with of gratification,

# IV. THE ERECTION OF THE CHURCH AT SEONI.

The erection of a place of worship in our Indian settleme an accomplished fact. Photographs of the building having | home, a wood-cut was prepared and inserted in the Magazin able all interested in our operations to form some idea of the It is plain, neat, substantial, comfortable, inexpensive, and situated. It provides accommodation for about 100 worship has been erected at an expenditure of L.152. This amount the estimated cost of the building, and was entailed by price of material, and more elaborate workmanship th originally designed. Still it is said to be worth more than d money expended on it. To meet the outlay, your Committe made a grant of L.50, and Mr. Anderson undertook to remainder in India; but for various satisfactory reasons, his tions were not realised. In order to liquidate the remaining Committee gave instructions to the treasurer to pay the a sum of L.35, so that the Church may be freed from this encu The building is a good investment for the money expended, considerably to the value of our Mission property in Seo Church was opened for public worship in the month of S last, and has been in use ever since. In addition to the service every Sabbath morning, a Sabbath School is held in t noon, and at a later hour a meeting is conducted in the vern Mr. Anderson and Mr. Bose taking this part of the work on Sabbaths. It is pleasing to know that we have obtained building in that far-distant land, and that a congregation meets there for public worship. Who can over-estimate t that may result to old and young from the preaching of th and the dispensation of sealing ordinances, in that house of May it be known as the birth-place of many souls !

Here would we gratefully acknowledge the kindness of t burgh friends, Mr. and Mrs. Robert Thomson, who out of their ge provided our Seoni Church with a complete set of silver cor plate, and a baptismal basin. Such a spontaneous act is dese warm commendation.

In adverting to some other matters calling for special rems Committee have to refer to

# V. THE PROPOSED RETURN OF OUR MISSIONARY.

It is contemplated that Mr. and Mrs. Anderson, with their four bildren, will return to Scotland next spring. The change of climate seems needful for their health, and we are sure that all connected with our Church will gladly welcome them back, should it please the Lord to permit them to come, and will do everything in their power to show their appreciation of the abundant and successful labours in which they have been engaged. It is anticipated that Mr. Anderson will remain in his native land upwards of a year, and during that time it is designed to have special Missionary meetings in all the congregations, if st all practicable, when a detailed account of the rise and progress of our Indian Mission will be given, and addresses delivered bearing on the advancement of the Lord's work in heathen lands. It is also expected that Mr. Anderson will be able to preach every Sabbath while st home, and thus his presence will be doubly welcome, as the demand for labourers is so great. Definite arrangements have not as yet been made for the carrying on of the work at Seoni, during the missionary's absence, but Mr. Anderson believes that under the supervision of Mr. Bose, the most of the departments of labour could be carried on as usual. This is a matter, however, which your Committee have still to consider, and everything possible will be done for the benefit of the Mission during the period of the missionary's well-earned furlough. In view of Mr. Anderson's return, your Committee corresponded again with Mr. Bose on the subject of his ordination to the ministry. And it is with feelings of regret that we have to report his continued unwillingness to be ordained. He has arrived at this conclusion, after deliberate and prayerful consideration, and the Committee feel that it would be wrong to press such a matter further. We still cherish as high an opinion as ever regarding his abilities and fitness for the work ; but his own convictions of duty must be respected. In his present Position he has proved very useful to our Mission; indeed, so far as we can see, it would be extremely difficult to get another equally qualified for educational and evangelistic work. As an ordained elder, and a regularly appointed catechist, he can use the gifts the Lord has bestowed upon him, in his own sphere, and with the probability of doing much good, both among parents and children. Our prayer is, that he may be long spared to labour in the great field of usefulness lying before him, and that he may be the honoured instrument of turning many from the error of their ways to the wisdom of the just.

Although your Committee have used efforts to secure another missionary for Seoni, they regret to say that as yet no one has offered bimself for the work. They rejoice to know, however, that several young men, in various parts of the Church, are considering the desir-

ability of being trained as missionaries. Ere long some of the volunteer to go to India, where such multitudes of people are f ing for lack of the Bread of Life, and where many seem dispo listen to the story of redeeming love, and receive instruction 1 ing the doctrines and duties of the Christian religion.

It is cheering to know that in these depressed times, when so have been thrown out of employment, and money has been so d to get, so much as L.518 has been sent in during the past y our Foreign Mission Funds. Of this sum our brethren in 1 have contributed about L.30, and for their continued help v deeply grateful. When we think of the way in which the have given of their substance for the all-important object we h view, from first to last, we cannot fail to see and admire the h God in this matter. While grateful to the numerous contri for all their donations, we would be specially thankful unto Hi has disposed them to give so liberally, and so freely, and so  $\propto$ ously, for the success of His own work.

As the years roll on, and as the coming of the Lord draweth we see more and more need of the most active exertions bein forth in heathen lands, for the enlightenment of the ignorant, a rescue of the lost. The work already accomplished is but the commencement of the great work which must yet be done. Church must gird on her strength and go with all her ener such a stupendous undertaking as this; for the glory of he Lord is concerned therein, and the salvation of men is con therewith. While the sword of war is opening up new highwa trade and commerce, and some of the political movements of t are aimed at the addition of extensive territories to an Empire a of vast dimensions, the Church must send her agents to the d peopled countries where multitudes are perishing for lack of know and where the sighs of the oppressed, and the groans of the dist and the wails of the miserable fall constantly on the ear, so th children of men, in every land, may be brought within her and become the followers of Christ. To direct such to who is mighty to save, and to tell them of freedom from demnation, and of life never-ending for such as they, is dutiful and laudable. Ours be the privilege of toiling, and s and watering, amid many a doubt and many a tear, and, rea may, the praise and the glory shall redound unto Him who giveth the increase, and who, on redeeming this and the oth of India, can say to those whom He honours to be co-worker Himself, "This thy brother was dead, and is alive again; as lost. and is found."

Our Report is closed; but our thanksgiving to the Lord for His great goodness in permitting us to take some part in the evangelisation of the world, during another year, must begin, and should continue ascending from grateful hearts day by day.

> "O that men to the Lord would give Praise for His goodness then, And for His works of wonder done Unto the sons of men!

Among the people gathered Let them exalt His name, Among assembled elders spread His most renowned fame."

Submitted in name of Foreign Mission Committee, by

## WILLIAM B. GARDINER, Convener.

## REPORT OF MISSION WORK IN SEONI DISTRICT FOR THE YEAR 1878-9.

I SINCERELY regret that I can only give a very general Report of work done during the past year, and that the work done has been much less in quantity than usual. I have kept no record of meetings held either in town or village, the work having been so much interrupted by various causes already reported to the Committee.

Shortly after sending in my last year's Report, I was completely laid aside from duty by severe illness, and was not able to resume it for about four months and a half. I then began to preach in English on Sabbath, and as my strength improved Igradually took up other branches of my work, such as preaching in the verlacular in church, teaching in the Sabbath school, village preaching, &c. I am now able to attend to all the branches of mission work; but I find that I must beware of exposing myself to the sun, which prevents my doing quite as much work as I should like to do. A little undue exposure or overwork brings on fever, and a return of my illness might render it necessary for us to leave Seoni & conce.

During the past year a Hindu and his son, a boy of about eight years of age, were admitted into the Church by baptism; and two orphans have been baptized, making in all four baptisms from the heathen world during the year. We deeply mere that as yet no more of the wives of the converts have applied for baptism; but they seem more favourably inclined towards Christianity than they were, and we hope that they may, ere long, join their husbands in the profession of their faith in Christ. They sometimes come to the bungalow to converse with Mrs. Anderson. A few professed inquirers come regularly to receive instruction from use in the evenings.

Very little Zenana work has been accomplished during the past year, owing to the discharge of Imdad Masih, and consequently of his wife, and to Mrs. Anderson's inability from various causes to carry it on herself. My long illness, her own indisposition, and the illness, from time to time, of one or other of our children, together with the care of our infant child, have made it impossible for her to do more, besides her household duties, than attend to the instruction, clothing, &c., of the orphans.

#### L ORPHANAGE.

We began the year with ten inmates. In the course of the year two other children, a boy and a girl, were made over to the orphanage. In accordance with the Committee's instructions, they were named respectively James Anderson and Jessie Gouinlock. The latter being quite an infant, a nurse had to be emever since she was admitted; but the attacks have of late been mor We have consulted all the doctors who have been in Seoni in regard t our present civil surgeon is of opinion that she is suffering from para prevents her making as much progress with her work, as she would of but she sews very neatly, knits well, and makes very nice crochet we being able to read and write Hindi and Roman-Urdu. Thomas Man a good deal from cutaneous disease; but he is now pretty well, thinks a lengthened course of medical treatment will be necessary t skin to a perfectly healthy condition.

During the year we realised L 12 in India for the orphanage, and the arrears which we expect to realise. The expenditure amounted to L which is higher than the expenditure of the previous year. This is p the increase in the number of children, and partly to the high pric Grain will probably continue to be dear for at least another year, of failure of the wheat crop, which is just about to be reaped.

#### II. SCHOOL

On the whole, I think the school is in better condition than it was Two of the senior boys were successful in passing the last High Schi ship examination in Jabalpur, of whom one gained a scholarship. In remarks on the result of the examination, the Inspector-General of commented favourably on the success attained by our school, as comp long-established Mission School in Jabalpur. I regret to say that as y in-aid has not been obtained for the school, which is, I understand, ch the opposition of an officer, who, while secretly opposing our efforts, I be friendly to the mission and to its educational work.

In the month of May last, I was under the painful necessity of dismis Masih for conduct grossly inconsistent with the Christian profession. so far as religious instruction was concerned, was filled by our Colporbeginning of October, when, with the dry weather, he resumed his pr Since that time the vernacular classes have received their religious from Mr. Bose and myself. Several attempts have been made to get teacher, but as yet without success.

In respect of number of scholars, there is very little difference to re highest number was 189, the lowest number (the attendance on the fit the New Year holidays) was 96, and the average number on the roll year was 164. The present number is 150. The average attendance

## III. COLPORTAGE.

David Gajadhar was unable to devote the whole year to Colportage. During be rainy season he was employed in the school, as has been already mentioned, resides which he was two or three times laid aside from duty, for weeks at a time, by severe attacks of fever. Bibles and portions of Scripture to the value of L.2 144. 44., and tracts to the value of L. 1 34. 83d. were, however, disposed of. The total expenditure on Colportage, including price of tracts, freight, &c., amounted to L.20 94. 53d., of which L. 10 13t. was paid by the North India Bible Society, laving L.8 10s. 9d. to be paid by the mission. The two Christian vernacular papers formerly mentioned, continue to be subscribed for.

#### IV. LIBRARY.

A few volumes have been added during the year, at a cost of L.2 2s. 7d., including book-binding. Including a number of books presented, the library now contums in all 350 volumes.

#### V. CHURCH BUILDING.

I am thankful to be able to report that during the past year a neat, airy, and comfortable little church has been erected in the corner of the mission compound marest to the town. It is in a good situation, quite near the Great Northern Read, which skirts the east side of the compound. Since it was opened in September last, several of the residents have begun to attend the English service, which is held on Sabbath morning. The Sabbath school is now held in the afternoon, after which a vernacular meeting is held, conducted on alternate Sabbaths by Mr. Bose and myself. I have not, as yet, thought it prudent to attempt more work on Sabbath.

The total cost of the erection of the church amounted to L. 152 12s., which, though by no means expensive, considering its appearance and quality, is higher than had anticipated. Iron, wood, and lime, for example, cost more than was expected, and, owing to my illness, I was unable to superintend the work as I should have liked to do. Mr. Bose looked after it very energetically, and spent as much time as possible beside the work-people; but he had to attend school for a considerable part of each day, which rendered complete supervision impossible.

To meet the cost of erection, we have realised in all, including the grant from the Foreign Mission Fund, L. 115 105.  $2\frac{1}{2}d$ , besides which L. 1 145. has yet to be realised. This will make a total of L. 117 45.  $2\frac{1}{2}d$ ., being L. 35 75.  $9\frac{1}{2}d$ . less that the amount expended. Of the amount realised, L. 16 45.  $5\frac{1}{2}d$  was collected in Mrs. Anderson's mission box. With a view to the liquidation of the debt remaining on the church. I would venture to suggest that the Foreign Mission Committee should consider the propriety of giving an additional grant, especially in consideration of the fact that a much superior building has been erected to what was proposed, when the grant of L. 50 was made, and also considering how limited are our resources in India.

In conclusion, I would again ask the friends of our mission to be instant in prayer, that the work of the Lord in this place may prosper, that sinners may be savingly converted, and that those who have professed their faith in Christ may be enabled to walk worthy of the profession which they have made. —Submitted by

GEORGE ANDERSON, Missionary.

Seoni, Chhapara, C. P., India, 11th March, 1879.

# **REPORT ON PUBLIC QUESTIONS.\***

## PRESENTED TO SYNOD AT EDINBURGH, MAY, 1879.

The Synodical year just closed has been a most eventful one. It has been a year of wars and rumours of wars in all quarters of the globe, -in Europe, in Asia, in Africa, in America, -a year of great com-

\*The remarks on disestablishment were not read to Synod.

hath the Lord done thus unto this land,-unto many la meaneth the heat of this great anger? When Jonah proclai streets of Nineveh, "Yet forty days, and Nineveh shall be ove we are told that, "the people of Nineveh believed God and 1 a fast, and put on sackcloth, from the greatest of them e least of them. For word came unto the king of Nineve arose from his throne, and he laid his robe from him, ar him with sackcloth, and sat in ashes. And he caused it claimed and published through Nineveh, by the decree of and his nobles, saying. Let neither man nor beast, herd taste anything ; let them not feed nor drink water : but le beast be covered with sackcloth, and cry mightily unto Goc them turn every one from his evil way, and from the viole in their hands. Who can tell if God will turn and repent away from His fierce anger, that we perish not. And Go works, that they turned from their evil way; and God re the evil that He had said that He would do unto them; a it not" (Jonah iii, 5-10). But whilst the men of Nineveh r the preaching of Jonah, how many in this highly favoured nanted land are repenting at the preaching of Christ spea in His word, and by His providential dispensations? Ho us hear the rod and Him that has appointed it, turn to that smitch, and are afraid of the fulfilment of the th 'And I will bring distress upon men, that they shall walk men, because they have sinned aginst the Lord?' We, ind that there is distress upon men, but do we not ascribe the

bow us any good ? and who run to and fro. so as to cause knowledge n be increased; but there is an evident unwillingness on their part to acknowledge God's hand in our trials, and to believe that the neglect of His word will bring down on us His judgments. Infidel philosophers, treat God as if He were an epicurean Deity, who had no interest in, and did not in any way interfere with the business of men on earth, and call those "cultured" men, who have doubts as to His Personality, Word, and blessings. Many professedly religious 'men seem to be afraid to contradict the philosophers, and deprive themselves of the coveted title-cultured men. Hence their unvillingness to acknowledge that God interferes directly in human sfairs, and to believe that He may even turn fat lands into barrenwe, for the sins of those that dwell therein. This is a sign of the times to which we venture to draw the attention of the court, and the following are the reasons why we think it ought to be carefully considered by us.

I. There is a growing determination, on the part of many of our philosophers, to exclude God from His own universe. Our philosophers do not formally deny God's existence, but they treat Him as if He had no interest in, and could hold no intercourse with, man on earth. They assure us that God has never spoken so as to be heard by man, and has never wrought, so that any one could with certainty recognise the work of His hand. The idea of a miracle they cannot endure. Accordingly they view the Bible as a human production, and its signs, and wonders, and miracles as mere fictions. But though our philosopers denied the miracles of the Bible, many felt that they could not consistently deny the miracles of the creation of matter and of life. How did matter and life begin to exist? How and by whom was the fint particle of matter formed ! How and by whom was life first brought into existence? Whilst our philosophers would not answer the question in regard to the origin of matter, they tried hard to show that life originated by spontaneous generation, that is by life producing itself. When Professors Tyndall and Huxley proved that there is no spontaneous generation, and that life can only be produced by subscedently existing life, it was thought the miracles of the creation of matter and of life would now be admitted, and that henceforth there would be no dispute about the direct interference of God on two occasions at least in the business of the universe. But our philosophers at once saw that if they admitted the miracles of creation, they could by logically deny the miracles of revelation. If they admitted that God could work a miracle once, they admitted the principle that He could work a miracle as often as He chose to do so. But to belief in the direct interference on the part of God in the affairs of men, to be-

they have added the eternity of life. They tell us that every of matter has existed from eternity, that it never had a beg and that, as far as they know, it will never have an end. teaching us that matter, like God, has always existed, they to also that matter, like God, has always had life. Like trans tiation, the evidence of your senses may be against you. It difficult to believe that the particles of the cold, wet clod 1 have always been alive. But our philosophers assure us that easier to believe this, than to believe that the one living and t gave unto living beings the life they possess. They candidly that they can adduce no proof in support of their extrao statements. But as we must either believe, as the Bible teach God created all things, or believe that matter and life are they deliberately prefer the latter to the former alternative philosophers, who are always talking about credulity in Chu will manifest any amount of credulity, and believe any ab rather than believe in the personality and works of the Lord "The carnal mind is enmity against God, it is not su Israel. the law of God, neither indeed can be." When men do not retain God in their knowledge, God gives them over to reminds, to do and to believe those things which are not conver

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But whilst our philosophers can give no positive proof of the ments, they try by bold assertions, stated in a negative form, 1 that the Bible record of creation cannot be correct. Professor (St. Andrews), in an article, entitled Ethical Philosophy and Evin the Nienteenth Contents for Soutember 1979, declared "If we

is of ages ago, when the first germs of vitality started into Did the vital proceed by a still remoter development from n-vital then, or was it created by a fiat of volition? cr has it existed in some form or other as an eternal constituent of the **e**? I do not see how we can escape the last alternative." he Professor distinctly asserts that matter and life are eternal, ough he adds that "Theism has nothing to fear, but much to rom a scientific doctrine of evolution," yet there can be no that in teaching that God's works are as old as Himself, he oving a foundation of Theism, and teaching a dreary Panthehat is as destructive of man's faith in God as blank Atheism it-"And yet," as Dr. Duncan says, "I think that the Pantheistic 1 is an emphatic admission, or rather proclamation, that there cret in the universe that belongeth unto God, unfathomed and iless by men." Professor Tyndall is so delighted with the sentiof his St. Andrews' brother, that in referring to the language ve quoted he says, "They repeat in fuller language what I red to utter four years ago, regarding the book of Genesis. undly interesting and indeed pathetic to me are those attempts opening mind of man, to appease its hunger for a cause. But ok of Genesis has no voice in scientific questions. It is a poem, scientific treatise. In the former aspect it is for ever beautiful; latter it has been, and it will continue to be, purely obstructive surtful." In the most emphatic manner he declares that he is with Professor Knight in asserting that life has always existed ne form or other as an eternal constituent of the universe. sor Tyndall, however, seems to feel that the views enunciated nself and his brother in St. Andrews are so extraordinary, and icult to believe, that he takes not to arguing with, but to scold-" Theoe Divines, who will not receive his assertions as true. s," he says, "must liberate and refine their conceptions, or be ed for the rejection of them by thoughtful minds. It is they, , who lay claim to knowledge never given to man. Our refusal creative hypothesis is less an assertion of knowledge, than a t against the assumption of knowledge, which must long, if not 3, lie beyond us, and the claim to which is a source of perpetual ion." Here the Professor asserts that the knowledge of creation ever given to man. Now this is a question, not of science, but L Is it, or is it not, a fact that such a revelation has been 1 God says, Christ the Word created all things, and without vas not anything made that was made. I form the light, and darkness, I the Lord do all these things. Credible witnesses, ses intelligent, clear-headed and truthful, attest that they

heard God say, that in six days He made heaven, the eart and all that in them is. The Professor says God never ma statement. The simple question, therefore, is, whether believe God whose words are attested to us by so many wi are we to believe the Professor ? The Professor seems to rational beings can have no alternative but to believ Accordingly he tries to hide his defeat and cover his retrea ing of the difficulties natural truth, that is Atheism, has h tend against. "This world of ours," he says, "has, on been an inclement region for the growth of natural truth ; be that the plant is all the hardier for the bendings and bu The torturing of a shrub within cert has undergone. strengthens it. Through the struggles and passions of man reaches his estate; through savagery and bart civilisation; and through illusion and persecution his know nature, including that of his own frame." Without, howev to show how God assures us that He created man in 1 righteousness, and true holiness, and Tyndall in the above assures us that man was formed a brute and a savage, e been said to show how determined our so-called leaders o our state-paid teachers, for whose disestablishment no or peeped or muttered, are to exclude God from His own un to lead men to believe, not in the wondrous works of the God, but that the little particle of dust that pains the eye from eternity and will live to eternity, that it never had a and that it will never have an end. These views are taken as correct in many of our Lecture Halls, in our Scienc classes, and in the leading articles in many of the literary that are scattered broadcast among the masses of the peop who adopt them are called cultured people; those who reject treated as barbarians. It becomes us, therefore, as a cour testify against them, to teach that true culture consists the three-one God in Christ, as revealed in the Word, that that God made man upright, though they have sought ou ventions, and that-

> "The heavens by the Word of God, Did their beginning take, And by the breathing of His mouth He all their hosts did make."

. II. There is a general belief in the existence of the religi in man.

In the last century, Christianity and religion were synonymous terms. Those accordingly who denied the d

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of Christianity denied the existence of religion. Those, on the other hand, who believed in the divine origin of Christianity, believed in the existence of religion; maintained, and were prepared to prove it to be the one true religion in the world,---the religion that God made known to our first parents in Paradise, immediately after the fall, of which fuller revelations had been given in the Patriarchal and Mosaic dispensations, of which the perfect revelation only had been given when Christ rose from the dead, and the mystery which had been hid from ages and generations was revealed at Pentecost, and, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. An essential distinction is attempted to be made in our day between Christianity and religion. So far from being viewed as synonymous terms, many of the opponents of Christianity are viewed as the warm friends of religion. Our philosophers who are opposed to what they call the exclusive claims of the one, maintain and uphold what they call the all-embracing folds of the other. Nay, they glory in maintaining that the religious faculty is part of man's nature, that he is as much a religious as he is a thinking being, and that in Buddhism, Brahmanism, Mohammedanism, and Christianity, we have the different forms in which that faculty manifests its existence. These all spring from the same root, and are all evidences that religions, like languages, are inherent in all men everywhere, having a close sympathy or connection with political and family life. "Religious feeling," says Tyndall, " is as much a verity any other part of human consciousness, and against it, on its subjective side, the waves of science beat in vain." But the religion that is thus praised by the opponents of Christianity must be essentially different from it. And what is it? It is defined by one class, as "the system of relations subsisting between us and a supreme power;" by another, as "man's belief in a being or beings mightier than himself, and inaccessible to his senses, but not indifferent to his entiments and actions;" by a third, as "the effort to come into satisfactory relation with some personal being or beings in whom the supernatural centres." Broad-churchism defines it to be the belief in the universality of a Father's love, and in the universality of the existence of a Father's life in the hearts of men. Broad-churchmen tell us that the Father loves every one with an unbeginning, unmeasurable, and an unending love, and as the fruit of it, has given to every one the divine life, and the divine seed within him. As philosophers tell us that natural life exists in the germ in every clod, so <sup>Broad</sup>-churchmen assure us that spiritual life exists in the seed in every man. The Bible assures us that in their natural state sinuers are dead in trespasses and in sins, are without life, without God, and

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without hope in the world; but Broad-churchmen assure us the one has in germ the life or seed within him, and that in the r feelings or sentiments, we have an attempt to develop that l cause it to grow to maturity. In Christianity we have the I developing that life given to us in its most perfect form. What did for us, however, was not to make an atonement for our sin, unto us eternal life, but to show us a better way of developi life we previously possessed, than any that had been made kn Broad-churchmen do not formally deny the doctrines of gr us. sacrifice of Christ, and the work of the Spirit. On the contrar teach that a belief in these doctrines may tend to cherish and 1 the life in many sinners; but, as every one has the life with a belief in these doctrines is not necessary to salvation. Ar what Christ did in coming from heaven to earth was not to sinners, but to show them the most perfect way of developi hidden life they already possessed, and triumphing over sin in th souls, how to be better men and better women than hitherto th been, and how at last they would be translated to bloom with Ch ever in the Paradise above. These facts show that Broad-chui though it does not go to the same extent, is the same in its as the other worldly systems to which we have referred. It is tem that strikes at the foundation of salvation by grace, as tradicts such passages as, Christ "was wounded for our trange bruised for our iniquities, the chastisement of our peace wa Him, with His stripes we are healed." "The Lord hath made be sin for us who knew no sin that we might be made the rig ness of God in Him." "Without the shedding of blood the remission," no pardon and acceptance with God. Christ "gave I for us, that He might redeem us from all iniquity and purif Himself a peculiar people, zealous of good works." "I am th the Truth, and the Life; no man cometh unto the Father, but l It is a system, that, by assuming the Christian name, has give philosophers plausible grounds on which to assert that Christia merely one of the many forms in which the religious faculty fests its existence. Christ its Founder, we are told, may have "views of God that are more satisfying to the intellect, more pu to the heart, more educating to the conscience, more quicken the spirit, more influential on the conduct," than those given b religions, but in its foundation principle it is essentially the s they are. Christians may try to believe that Christianity is a tion from God, and on this ground essentially distinct from other religion in the world, but philosophers assure us that they are mistaken, that man never had, and seemingly nev

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ave, such a revelation, and that in Christianity we have simply one f the many forms in which the religious faculty develops itself, and manifests its existence. But whilst the divine origin of Christianity a denied, the general admission is made that man is essentially a religious being, that seeks to have some friendly relations subsisting between himself and a supernatural power. This is a peculiarity of the age in which we live, by which many are liable to be led astray, and to which, therefore, as a court, we require to direct special attention. For, when philosophers praise Christ as the Founder, as they all Him, of Christianity, praise His genius, His originality, His taching, especially the beatitudes in the sermon on the mount, praise His moral precepts and human kindness, when they also praise Christianity as a religion that has been beneficial to man, and urge Christians to cultivate the religious faculty and develop the spiritual life within them, good men are liable to be deceived, and to forget that the religion so highly praised is a religion from which the ideas of sin, of righteousness, of the God-man, of the atonement, of the Spirit's work, of progressive sanctification are excluded. It is a religion that teaches man that he is inherently good, and that all that is required of him is to cultivate aright the spiritual life he already possesses. It is a religion that, however elegant its language or correct its expressions, tends only to harden us in sin, to forget that Christ is the only Saviour, and that if He be not dead and risen and revived our preaching is vain, your faith is vain, we are yet in our sins. The religion of Christ cordially embraced in the heart produces the finest feelings and leads to the manifestation of the most ardent and disinterested love to God and to man, but the religion that consists in mere feeling, and from which Christ and the Spirit are practically excluded, is a religion that will never purify the heart and regulate the life, and from which, therefore, we ought at once to turn away. "For other foundation can no man lay, than that is laid, which is Jesus Christ."

III. A strong desire to modify the doctrines of grace in accordance with the new views so widely prevalent in regard to the Father's love. Clearly does the Bible teach that God's attributes, like His nature, cannot be divided, that His love cannot be separated from His sovereignty, His justice, His holiness, and that, in dealing with sinners, love must be manifested in accordance with His nature, and in the way of having all His attributes harmonized, that mercy and truth must meet together, righteousness and peace must embrace each other. For "a God all love is a God unjust." Divine, like human love, must in some way fix on and distinguish its objects from other objects, must seek their welfare, and delight in securing for them ter. That this influence will moment doubt. Hence the w not in the sectarian, but in the these institutions. The dem modern word for what was furn public schools shall be colour ment), is, in our judgment, be

"It is time to pause and the Church to this subject) is not why in professedly Christian 1too, in matters vitally affecting doubtless strong reasons, for ex-Christian, nor Presbyterian, to mischief by a law." As an illuby one, broken down; and, as formerly unknown, to the womorals. We seem to need a two of the Psalmist, 'I will speak be ashamed;' that burned in the face of kings those judgmoflamed forth in such splendour with such powerful effect and wolaw was afirmed."

We regret to observe in those tendencies to latitud pression in the pages of the Dykes of London on Christiprinciples, have no reason worship any more than of the are Scriptural; and to un tastes at the expense of abid honouring to Him whom we interests of men.

#### Scottish Public Affairs, Civil asso Earl of Beaconsfield; with special Mr. Gladstone to Scotland, by

We rejoice in the satisfactory Dr. Begg is again able to wiel nothing of its "cunning." P. better right to be heard on S of this letter, and whether we impossible not to feel that he ought not to be lightly set by tion. Because he has seen in a letter to the Prime Minister contemplated crusade of Mr. Lothian, the intolerant radical has unscrupulously denounce interests of Toryism. Even more, has not Dr. Begg as mut and do his best to further them hold and assert their principle treat with the contempt thus ssailants, conscious, as v

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all mankind," in the article into the "love of God "," in his speech,-a love the compilers of the ught, and that lies at the foundation of the Stan-Doctor charged the Standards with not giving once to this love which it deserved. Now, this warranted charge. Salvation by grace, that is, overeign, unbeginning, unmeasureable, unending distinguishing characteristic of Reformation doctrine that lies at the foundation of, and runs ers and sections of our Standards. At the head there might be written in prominent characters. red through faith, and that not of yourselves, it is Il the great Presbyterian and Puritan divines, by were compiled, taught that the love of a three-one the foundation, middle, and copestone of our salyon, carried on, and will be consummated in love, ed in glory will sing eternally, "Unto Him that id us from our sins in His blood, and hath made unto God and His Father ; to Him be glory and and ever. Amen." All of them were intimately d frequently expounded such texts as, "The Lord at of thee is mighty, He will save, He will rejoice He will rest in His love, He will joy over thee with what manner of love the Father hath bestowed auld be called the sons of God." "God so loved gave His only begotten Son, that whosever beald not perish, but have everlasting life." An al come to Scotland about the time the Standards Scottish Church, and who had never shown any ince, being asked on his return, what news he had and, replied, "Great and good news. I went to I heard a sweet, majestic looking man (Robert i me the majesty of God. After him I heard a anel Rutherford), and he showed me the loveliness went to Irvine, where I heard a well-favoured, th a long beard (D. Dickson), and he showed me ham, in his Commentary on the Song of Solomonfring commentaries in existence-shows that he his mind a deep and growing sense of the greata three-one God has shown in Christ to sinners , the greatest of the Puritans, seems to have had owing how salvation originated in this ever overlave, and in leading saints to say, "We love Him

#### ECCLESIASTICAL INTELLIGENCE.

# Ecclesiastical Intelligence.

COUPAR-ANGUS—CALL.—At a meeting of the congregation here, held on evening of the 26th February, a unanimous call was given to the Rev. A Yuill, Glasgow, to become their pastor. By appointment of Presbytery the R Mr. Morton, Perth, preached and presided in the moderation, and there wa full attendance of members. The Perth and Aberdeen Presbytery met Carnoustie on the 18th of March, when the call was sustained, and it was age to transmit it to the Glasgow Presbytery.

TOBERDONEY—CALL.—At a meeting of the Toberdoney Congregation, held the 28th February, a very harmonious call was given to the Rev. A. J. Yuill, Glasge to be pastor of the congregation. The Rev. James Patrick, Dromore, preach and presided on the occasion. At a meeting of the Ayr Presbytery, on ! March, the call was sustained as a regular Gospel call, and it was agreed to the mit it to the Glasgow Presbytery.

EDINBURGH.—The Young Men's Mutual Improvement Association connect with the congregation held its closing meeting for the session on the evening Friday, the 21st March. The Rev. J. Sturrock presided, and opened w devotional exercises. A number of the congregation were also present. excellent and seasonable address was delivered by Robert Reid, Esq., a for president of the Association, his subject being, "A Review of some recent ut ances on religious questions." At the close a cordial vote of thanks was given Mr. Reid for his address, and after a few words from the chairman congratulati the members on the successful session they had had, and expressing the hope t the Association would continue to be vigorously maintained, the meeting v closed in the usual manner.

ARBROATH.—Anniversary services were held in this church on Sabbath, 3 March, when the Rev. John Sturrock, Edinburgh, preached in the forenoon a evening, and the Rev. Alexander Stirling, pastor of the congregation, in 1 afternoon. There was a large attendance at all the diets, especially in the ew ing, when the church was crowded. The collections throughout the day w very liberal. On Monday evening the Annual Social Meeting was held in 1 Church, which was also largely attended. After an excellent tea, Mr. Stirli who presided, gave an address, in the course of which, referring to the success the congregation for the past year. He said that in many respects it comput favourably with any previous year. Suitable addresses were subsequen delivered by the Rev. Messrs. King, Carnoustie ; Sturrock, Edinburgh ; a M'Vicar, Dundee. After the usual votes of thanks, the meeting, which v evidently enjoyed by all, was brought to a close with devotional exercises.

PERTH.—The last meeting for the season of the Young Men's Mutual I provement Association in connection with the congregation was held on t evening of Monday, 31st March. The Rev. R. Morton presided. After the joyment of an excellent tea, the chairman, after a few remarks, called upon A J. Finlayson—the president of the association—to deliver the closing addre In a very interesting manner he reviewed the work of the past winter, and c cluded by expressing the hope that after the summer recess they might begin t work with renewed energy, and that it might be crowned with still more abund success. Addresses were given by the elders and friends, and readings by so of the young men, and in this way a very pleasant and profitable evening v spent. From the annual report which was read it was ascertained that t association was in a prosperous condition.

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# **JAL SECESSION MAGAZINE.**

# JULY, 1879.

# THE RECENT MEETING OF SYNOD.

i to be the key note of the recent meeting of the rt of our Church was struck by the retiring Moderator, ng sermon from the appropriate text-" Pray for the usalem; they shall prosper that love thee." Met in a iding ecclesiastical strife, the Synod was favoured with ce throughout all its proceedings, and its members exw. "how good and how pleasant it is for brethren to r in unity." Nor were peace and unity maintained at f a testimony for "the present truth," for as heretofore sound was given forth on some of those great questions ound which the war of conflicting principles and views rage not only with unabated but with daily increasing irmony was enjoyed because as a Church we continue. good hand of God upon us, to see eye to eye in the e still resolved, God helping us, to "stand fast in one ne mind, striving together for the faith of the gospel." this it surely becomes us to give thanks to the God of all our mercies, not in a spirit of prideful boasting but imility; for while we have still much to be grateful for, auch that should keep us humble, and lead us to search id try our ways before a holy and jealous God. And 1 may quicken and revive and purify us, as a Church--providential dealings with us-keep us faithful to our n the present "hour of temptation," and not forsake us, the constant fervent cry of all who love and seek the sperity of Zion.

XIV.

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## THE RECENT MEETING OF SYNOD.

As was to be expected the prolonged commercial depression has told unfavourably upon the income of the Church for the past year, but it is matter for thankfulness that the deficiency has not been more serious than it is. And it is certainly a most gratifying circumstance that the minimum stipend has now reached the highest point yet attained. It is still far below what it ought to be, and what we would hope to see it ere long, but it becomes us to be grateful for the day of small things, and to take courage. The whole Church will hear with regret of the resignation of our esteemed Synod Treasurer, who has for so many years rendered gratuitously invaluable service to the body, for which, we are sure, he has the warmest thanks of all interested in its welfare. It will not be an easy matter to fill his place, but we trust a worthy successor will be found.

From the various Reports it will be seen that the work of the Church, in its several departments, has been carried on during the past year with undiminished energy and it is to be hoped with some measure of success. Following the example of the Convener of the Home Mission Committee, we would call special attention to the work that Committee is charged to superintend, and to the state of the Fund by which it is carried on. This is work second to none in importance, and cannot be too zealously prosecuted. Charity, it is said, should begin at home, though it should not end there; and so while doing what we can to send the gospel to the idolatrous heathen in distant lands, we ought not to overlook those who are living in a state of moral heathenism around our own doors. And what multitudes are in this sad and pitiable condition everywhere --- in city and town, and country. The encouraging success that has attended missionary efforts in connection with the Territerial congregations in Glasgow, and elsewhere, should have the effect of stimulating the Church to greater exertions in this most hopeful direction. And especially when some of our congregations, in localities where the population is either stationary or decreasing, are being gradually weakened, it does seem to us that it would be wisdom on the part of the Church, without neglecting such congregations, to give increasing attention and encouragement to the work of Church-extension in other quarters where there is both ample room and urgent need for such work being done. As will be seen from the Report the contributions to the Home Mission Fund have not been equal to the claims upon it for several years past, and if the present operations are to be maintained, to say nothing of their being extended, there must be an increase in these contributions. We trust and believe that the special appeal to be made for such an increase will meet with a hearty and liberal response throughout the Church.

In the continued outward prosperity of our Indian Mission all must gratefully rejoice. Though its visible fruits have not as yet been great, this must not be allowed to discourage us, but, on the contrary, should stir us up to more abundant fervent prayer for the needed blessing from on high, without which no efforts of man, however laborious and persevering, will ever convert the moral wilderness into the spiritually fruitful field. Unquestionably one of the most promising parts of the work is that which is being carried on in the school, which continues to be well attended and efficiently conducted. Let us pray and trust that the seed of Divine truth there daily cast upon the minds and hearts of the young, may be made to take root, and who can tell what a blessed harvest may soon appear throughout the whole community of Seoni, to the joy of all engaged in this and other good works? It is matter for profound gratitude, that Mr. Anderson's state of health continues such, that he is able to attend to his various onerous duties, and we trust, that if permitted to carry out his intention to come home with his family next spring, the change to his native climate will have the effect of completely reestablishing his health. And we need hardly add, that when he does return, a cordial welcome awaits him from the Church he has served so well.

Both from the Church at home and the Mission field abroad, there is a loud and increasingly urgent call for more labourers. And in our present straits, it becomes all interested in the maintenance of our testimony and the on-carrying of the Church's work, to lay this vitally important matter seriously to heart, and make it a subject of earnest prayer, that He who has the hearts of all in His hand, would arise for our help, and send us right-hearted men to fill our vacant pulpits, and take part in the noble, though much derided, work of keeping aloft that banner for "Christ's Crown and Covenant," beneath which multitudes of whom the world was not worthy, have not been ashamed to suffer and die. We cannot shut our eyes to the fact that our students and the entire youth of the Church are at present surrounded by many influences of a most pernicious kind, and growingly hostile to the position we occupy as a Church. Hence the necessity for everything being done by ministers and parents to counteract these influences, and to imbue the young with a knowledge and love of our distinctive principles, and for prayer that they may be divinely taught, and kept from error and unsteadfastness in these unsettling times.

We cannot but regard it as a token for good, that the resignation of Professor Aitken was not accepted, but allowed to lie on the Synod's table for a year, and that he consented to undertake his

professorial duties during the ensuing session of the Hall. And we are sure it will be the desire and prayer of all, that God in His providence may open up the way, so that Professor Aitken's valuable services may be continued, as the loss of these at the present time would be universally regarded as disastrous to the interests of the Hall and of the whole Church.

We shall be excused if we refer in a concluding sentence or two to the subject of the Magazine. It will probably strike our readers that the Report of the Committee is not quite so encouraging and hopeful in its tone as some former Reports have been, though perhaps there is not much to complain of in this respect. We need hardly say that in these scrious times it is our great desire to see the Magazine rendered more efficient and acceptable, and in order to this we would again earnestly solicit the kind and steady literary help of brethren who share in that desire. And if even its present circulation is to be maintained, to say nothing of increase, we must have interested friends throughout the body who will be ready to take a little trouble in connection with its distribution, for the sake of the great cause we are all alike bound to do our utmost to promote. It is sadly true that in these days that cause is in many quarters being more and more lost sight of, and not likely to gain many converts, but we are persuaded that if all its professed friends were thoroughly loyal to it and true to themselves, and if they would continue so, it would not only be saved from sinking lower, but erelong it would begin to look up, for the day of its revival would be at hand.

# MODERATOR'S OPENING ADDRESS.

FATHERS AND BRETHREN,-In thanking you for the honourable position you have assigned me, I would come far short of my duty if I failed to express the great difficulty with which I again undertake the responsibilities of the Moderator's Chair. But eleven years have elapsed since I previously occupied this position, and we cannot but feel to-night as if the dark shadow of trial had fallen upon us, through the many bereavements with which we have been visited as a Church, during this short period. Many who were then with us have finished their work and entered into rest. Revered fathers and brethren in the vigour of life have passed away. By the removal of those who were formerly associated with us, the difficulty of maintaining our public position has not been lessened, but greatly increased. We have cause to be deeply humbled because so many of our eminent standard-bearers have fallen so fast in the thick of the battle. To mention but the names of those who are no longer with us, were to

cast a dark shadow across our proceedings, when we have them not as in previous years to cheer us by their presence, as well as by their kindly words of counsel. Probably no other section of the Presbyterian Church of Sociland, in propertion to its numbers, has lost so many of its ministers in so short a period. And here I cannot but acknowledge the loss sustained by our Church in the North, in the death of two beloved brothers, who, though not often with us in body, were ever with us in spirit, and in their pravers on our behalf before a Throne of Grace. Seldom have two such brothers been found in the Church-the one in the ministry and the other in the eldership, so closely linked together by many a tie. United in life by more than a common brotherhood, they were one in faith, and one in the maintenance of that cause which they believed to be the cause of Lovely and pleasant in their lives, in their death they are Christ. not now divided. In the district in which they lived and laboured they have left behind them a name and mark that cannot easily be blotted out. It is over the death of such eminent ones that we are commanded to write, "Blessed are the dead who die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their abours; and their works do follow them." By the godly example they set before us, and by the living testimony they have left behind them, they being dead are yet speaking to us.

The many changes that have recently taken place in our Church are all the more discouraging because so comparatively few are coming forward to occupy the place of those who have been taken from us. Other portions of the Church have been complaining, and much more cause have we to complain, that so few of the youth of Scotland are devoting themselves to the work of the Christian Ministry. Whatever be the reason why it is so, it is evident the time has now come when we should seriously consider what steps should be taken to induce Joung men of known piety and necessary gifts to come to the help of the Lord against the mighty. It is not to accessions of ministers from other Churches that we have to look for help, but to these who have been trained in the knowledge of our principles from their earliest years. The men are urgently needed for our congregations at home, and for our mission field abroad, and it becomes us therefore not only to pray, but to use all other Scriptural means, so that labourers may be thrust out into the harvest.

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Nor are the difficulties of our public position lessened through the various changes that are taking place around us. The Church is troubled on every side. Without are fightings and within are fears. Whilst our ranks have been thinned through the death of some of our more eminent standard-bearers, our work has become more ter. That this influence will be radical and determining, no one can for moment doubt. Hence the vast importance of insisting that religious instructive not in the sectarian, but in the broad and catholic sense of the word, be given these institutions. The demands of secularism—the word *secularism* being t modern word for what was formerly termed infidelity—that the instruction in t public schools shall be colourless (that is, destitute of any moral or religious el ment), is, in our judgment, both impious and preposterous." "It is time to pause and consider whether this apparent indifference (of t Church to this subject) is not one among other causes, and perhaps a chief cause

"It is time to pause and consider whether this apparent indifference (of the Church to this subject) is not one among other causes, and perhaps a chief came why in professedly Christian lands we have so much godless legislation, and the too, in matters vitally affecting the interests of religion. There are reasone doubtless strong reasons, for caution in this direction, but it is neither manly, me Christian, nor Presbyterian, to keep silence when the 'throne of iniquity frame mischief by a law.' As an illustration, we see the safeguards of the Sabbath, on by one, broken down; and, as a consequence, the day profaned in many way formerly unknown, to the wounding of religion and the detriment of pable morals. We seem to need a revival of the spirit which breathes in the languag of the Psalmist, 'I will speak of thy testimonies also before kings and will me be ashamed; 'that burned in the words of the prophets when they declared is the face of kings those judgments which their sins were daily incarring; the flamed forth in such splendour at the Reformation, when, in so many forms and with such powerful effect and such beneficial results, the supremacy of the Divis law was affirmed."

We regret to observe in a few of the papers some indicatins o those tendencies to latitudinarianism which we feared might find ar pression in the pages of this Journal, notably in two articles by Dr Dykes of London on Christian Worship. Presbyterians, true to their principles, have no reason to be ashamed of their simple mode of worship any more than of their unlordly form of government, for both are Scriptural; and to attempt to gratify ever varying human tastes at the expense of abiding Scriptural principle is at once dis honouring to Him whom we profess to serve and hurtful to the best interests of men.

Scottish Public Affairs, Civil and Ecclesiastical: A Letter to the Right Hon. Th Earl of Beaconsfield; with special reference to the Coming Election and the Advents Mr. Gladstone to Scotland. By James Begg, D.D. Edinburgh : James Gemmed

We rejoice in the satisfactory evidence given in this pamphlet that Dr. Begg is again able to wield the pen, and that his "hand" has low nothing of its "cunning." Perhaps there is no man living who has better right to be heard on Scottish affairs, than the sagacious author of this letter, and whether we can agree with all his views or not it i impossible not to feel that he is in earnest, and that what he say ought not to be lightly set by, but should receive most serious atter tion. Because he has seen meet to give his pamphlet the form ( a letter to the Prime Minister, and refers towards the close to th contemplated crusade of Mr. Gladstone for the representation of Mic Lothian, the intolerant radicalism of a portion of the newspaper pre has unscrupulously denounced it as a mere political manifesto in th interests of Toryism. Even granting that it were this, and nothin more, has not Dr. Begg as much right to hold conservative principle and do his best to further them, as his very liberal opponents have 1 hold and assert their principles? Well can he afford, however, 1 treat with the contempt they deserve his scurrilous anonymou assailants, conscious, as we have no doubt he is, that he has in viv ject higher and more important by far than any mere party ph—even the temporal, social, and religious wellbeing of his  $\exists$  land whose interests have so long lain near his heart. Most ally do we commend his vigorously written letter to all who information on questions closely affecting the welfare of our ry, and who wish to see that welfare promoted. And we trust istinguished Statesman to whom the letter is addressed, will these questions into serious consideration, and will see it to be aty to do something in connection with them in the directions indicated.

# fotes on Public Ebents.

tool BOARD ELECTIONS.—There is reason to believe that in the recent I Board Elections throughout the country, no changes have taken place of a kind as to endanger the continuance of "use and wont" in religious rition where this has hitherto been carried on, and for this we should feel fal. The apathy, however, almost everywhere shown by the Protestant mity in regard to the whole matter has been remarkable, and very far reditable. The Papists act otherwise, and by their zeal and earnestness example which should at once rebuke and stimulate their indifferent stant fellow-citizens. It is truly melancholy to think, that in several of the centres of population, such as Glasgow and Dundee, the Popish candidates returned at the top of the poll by large majorities. Scotland has surely indeed, when such a thing is possible and allowed! The idea of the tion of Scotland being to any extent under the superintendence of the arises of Rome, is enough to make the dust of John Knox stir in its grave ! tot satisfied with having a share in the direction of our public schools, the n Catholics, wherever they can, are erecting separate schools of their own and g them sanctioned and subsidised by Government, while yet they remain exclusive Romish control. This is outrageously unfair, and ought not to be tted to, and the conduct of those in power in allowing and encouraging it is th contempt. Any Presbyterians attempting the same thing would soon be emoniously told that if they wished schools of their own, under denominational intendence, they must support them themselves. And why should Papists, 'all others, be treated so differently?

OGRESS OF ROMANISM.—Under the suicidal fostering care of Britain, unism, her worst foe, is growing in its insatiable demands and in the bold lence with which it puts them forward, and is making rapid strides towards uscendency with which alone it can rest satisfied. We take the following signt statistics from the last admirable Report of the Scottish Reformation ty :—

•	In 1851.	In 1879.	Increase.				
Number of Priests in Great Britain,	. 958	2190	1238				
Do. Churches and Chapels Do.,	683	1380	703				
Do. Monasteries Do.,	. 17	ī 35	118				
Do. Convents Do.,	. 53	325	272				
Increase during two years, 1877-78.							
Priests,		108					
Churches and Chapels,	•••	71					
Monasteries (forbidden by law),	•••	32					
Religious Houses for women,	•••	21					
owment of Romanism from the public funds of the nation (exclusive of May-							
nooth permanent endowment).							
mal Payment from the Treasury and Rates,	åtc.,	· ··· £7	16,703 5 5				
ada-Value of Annual Endowment,			76,250 13 10				
and Ceylon-Annual Payment by Governi	ment		25.035 0 0				
Colonies-Annual Grants,	••• ••	• •••	34,608 7 3				

Total.

£1,052,657

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# Ecclesiastical Intelligence.

COUPAR-ANGUS—CALL.—At a meeting of the congregation her evening of the 26th February, a unanimous call was given to t Yuill, Glasgow, to become their pastor. By appointment of Presby Mr. Morton, Perth, preached and presided in the moderation, an full attendance of members. The Perth and Aberdeen Presb Carnoustie on the 18th of March, when the call was sustained, and to transmit it to the Glasgow Presbytery.

TOBERDONEY—CALL.—At a meeting of the Toberdoney Congreg the 28th February, a very harmonious call was given to the Rev. A. J. Y to be pastor of the congregation. The Rev. James Patrick, Dron and presided on the occasion. At a meeting of the Ayr Presby March, the call was sustained as a regular Gospel call, and it was a mit it to the Glasgow Presbytery.

EDINBURGH.—The Young Men's Mutual Improvement Associati with the congregation held its closing meeting for the session on t Friday, the 21st March. The Rev. J. Sturrock presided, and devotional exercises. A number of the congregation were also excellent and seasonable address was delivered by Robert Reid, E president of the Association, his subject being, "A Review of som ances on religious questions." At the close a cordial vote of thanks Mr. Reid for his address, and after a few words from the chairman ( the members on the successful session they had had, and expressing the Association would continue to be vigorously maintained, the closed in the usual manner.

ARBROATH.—Anniversary services were held in this church on ! March, when the Rev. John Sturrock, Edinburgh, preached in the evening, and the Rev. Alexander Stirling, pastor of the congreg afternoon. There was a large attendance at all the diets, especially ing, when the church was crowded. The collections throughout very liberal. On Monday evening the Annual Social Meeting w Church, which was also largely attended. After an excellent tea, who presided, gave an address, in the course of which, referring to the congregation for the past year, he said that in many respect favourably with any previous year. Suitable addresses were delivered by the Rev. Messrs. King, Carnoustie; Sturrock, Edi M'Vicar, Dundee. After the usual votes of thanks, the meeting evidently enjoyed by all, was brought to a close with devotional exer

PERTH.—The last meeting for the season of the Young Men's provement Association in connection with the congregation was evening of Monday, 31st March. The Rev. R. Morton presided. joyment of an excellent tea, the chairman, after a few remarks, call J. Finlayson—the president of the association—to deliver the clo In a very interesting manner he reviewed the work of the past win cluded by expressing the hope that after the summer recess they mig work with renewed energy, and that it might be crowned with still m success. Addresses were given by the elders and friends, and read of the young men, and in this way a very pleasant and profitable spent. From the annual report which was read it was ascertai association was in a prosperous condition.

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# ORIGINAL SECESSION MAGAZINE.

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WHAT proved to be the key note of the recent meeting of the Supreme Court of our Church was struck by the retiring Moderator, in his opening sermon from the appropriate text—" Pray for the peace of Jerusalem; they shall prosper that love thee." Met in a time of abounding ecclesiastical strife, the Synod was favoured with ubroken peace throughout all its proceedings, and its members experienced anew, "how good and how pleasant it is for brethren to dwell together in unity." Nor were peace and unity maintained at the expense of a testimony for "the present truth," for as heretofore no uncertain sound was given forth on some of those great questions of the day, around which the war of conflicting principles and views continues to rage not only with unabated but with daily increasing violence. Harmony was enjoyed because as a Church we continue, through the good hand of God upon us, to see eye to eye in the truth, and are still resolved, God helping us, to "stand fast in one spirit, with one mind, striving together for the faith of the gospel." And for all this it surely becomes us to give thanks to the God of peace and of all our mercies, not in a spirit of prideful boasting but of deepest humility; for while we have still much to be grateful for, there is also much that should keep us humble, and lead us to search our hearts and try our ways before a holy and jealous God. And that the Lord may quicken and revive and purify us, as a Church--sanctify His providential dealings with us-keep us faithful to our sacred trust in the present " hour of temptation," and not forsake us, ought to be the constant fervent cry of all who love and seck the peace and prosperity of Zion.

NO. IV. FOL XIV.

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NEW SERIES.

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- ALEV-MAN

Nor are the difficulties of our public position lessened through the various changes that are taking place around us. The Church is troubled on every side. Without are fightings and within are fears. Whilst our ranks have been thinned through the death of some of our more eminent standard-bearers, our work has become more

difficult on account of the strong current of opposition that has set in against our principles, and threatens, like a mighty and irresistible flood, to overthrow those walls of safety, and ancient landmarks erected by our covenanting forefathers. The rapid change in men's religious belief, and the many strange events that are ever taking place, seem to indicate that we are on the eve of still greater changes. The press, in many instances, ignoring the necessity of a supernatural revelation, does not hesitate to take up a position that is antagonistic, not only to the Church, but to the principles, precepts, and practices laid down in the Word of God. In what a variety of forms and under what pretentious names is scepticism appearing, even in the Church ? At one time it denies the divinity of the Son and of the Holy Spirit. At another time it makes light of sin, and tells the sinner that whatever be his practices, grace will all the more abound by his continuing in sin. There can be no day of retribution and no place of everlasting punishment, because anger cannot dwell in the Divine mind. When such views are spread by ministers of religion, and warmly advocated by the press, it is not surprising that they are extensively held throughout the land. But scepticism is not satisfied with attacking particular truths or principles. It does not merely attack the outposts of Christianity. The genuineness and authenticity of the Holy Scriptures are spoken of in such \$ manner, as to shake the faith of many within the Church. Reason is placed above Revelation, and many think it but a light matter to add to or take from the things that are written in the Book of God. In contrast with the cold and lifeless faith of such, if faith it can be called, we have the surest evidence of the Divine authority of the Word, in those fruits that are to be seen in every land and clime where it has taken root.

On these and other kindred subjects likely to be brought before us in the Report on Public Questions, I do not enlarge. Passing from these difficulties, I think there are other circumstances in the recent history of our Church, of a more favourable and cheering kind, that are not lightly to be passed over. Within the last few years we have been enabled, for the first time as a Church, to send forth the Word of Life to the far distant heathen. I regard this as a most important part of what may be called the Church's living and practical testimony for Christ. Though we cannot boast of the great work that has been accomplished in the conversion of souls, this is no reason why we should be discouraged. There are many reasons why we should rather be encouraged to go forward and possess the Foreign Mission field, that has been opened up for the reception of the Gospel of Christ. We have cause to be thankful to the Most High for the

measure of outward success that has attended the efforts of our missionaries in the centre of India. I believe that our Foreign Mission has been well organised, and it is certainly matter of encouragement that whilst we have efficient labourers abroad, the arrangements for raising the necessary funds are so efficiently carried out at home. The work has called forth a spirit of liberality, almost unknown among the members of our Church in previous times. Whatever may be the importance attached to the various agencies employed in the carrying on of that great work, there can be no doubt, great stress ought to be laid on the Christian training of the heathen young. It is the decided opinion of many who are competent to judge on this point, that it will, to a great extent, be through the education of the young, that the masses of India will gradually be reached. Through them the little leaven of the Gospel will gradually leaven the whole Through them the precious seed of the Word will be scatlump. tered throughout the length and breadth of that vast country, which, in the number of its people, in the variety of its caste, and in the extent of its territory, may be said to be a world in itself. Let us work and pray for such a desirable consummation, that the kingdom of Christ may be established in many lands, and in many hearts, and that the people who presently sit in darkness may see a great light, and they who dwell in the region of the shadow of death, on them the light may shine.

Another encouraging feature in the present position of our Church, is the Home Mission work that is being carried on in several parts. The command of Christ is not only to go forth into all the world and preach the Gospel to every creature, but to go out into the streets and lanes of our cities, into the highways and hedges of the country, and compel them to come in, that His Father's house may be filled. Repentance and remission of sins are to be preached in His name among all nations, but beginning at Jerusalem. Every encouragement in this work ought to be given to those congregations where the Blue Banner of the Covenant has been long unfurled, as well as to those missionary pioneers who have entered on new fields of labour in the Western Metropolis of Scotland. The command of God is to go in and possess the land, and having taken possession in His name to occupy till He come. The ('hurch has not only to be defensive, but aggressive. She has not only to defend the walls and forts of Sion, but she has also to go forth and raise the standard of Christthe ensign of nations, among the people.

There is another matter in connection with the recent history of our Church, and which I believe to be intimately connected with its future welfare, to which I cannot but refer. It is one on which we

ought to look with the deepest interest. I allude to the establishment of a chair for Biblical Criticism and Exegesis, in the training of the young for the office of the holy ministry. I am firmly persuaded that in no other section of the Church has that system of truth which we believe to be Divine, been more efficiently taught than in our own Hall. At the same time it is well known, that of late much doubt has been cast by some writers on the genuineness of some portions of the Bible, and it is therefore of the highest importance that our ministers should be well acquainted with those grounds on which the canonicity of the Bible rests, on which it claims to be Divine, and on which it has successfully resisted all those attacks directed against it in former and latter times. It is to the armoury of the Word the ministers of Christ have to repair for those spiritual weapons with which they may successfully hope to fight and overcome the scepticism which so widely prevails. As the ministers of Christ, the longer we live and the more we study, the more should we study that Word which cast its light across our own and other lauds during the dawn and progress of the Reformation. To that Word we still appeal as the Supreme Standard of our faith, and we should ever seek, through the teaching of the Holy Spirit, to be able to search the Scriptures, so as to have clear and decided views of what is truth, and to give to others a good reason for the hope that is within us.

I have endeavoured thus far, fathers and brethren, to refer to some of the changes that have recently come over our Church-some of a discouraging, and others of a more hopeful kind. Brought to our present position, the question necessarily arises. What is the duty that is resting on us in relation to that position, and under the circumstances in which we are now placed ? The present time is professedly one of great light and much knowledge. But even the profession of knowledge is not a light matter, and involves great responsibility. "To him that knoweth to do good and doeth it not, to him it is sin." In speaking of present duty, it is unnecessary I should refer to the distinctive principles held by the Church to which we belong. If the historical name of the United Original Secession Church by which we are known, does not sufficiently express to the world what these principles are, yet our position can be easily and clearly defined. We continue to occupy the position held by the Covenanted Church of Scotland during the period of the Second Reformation. We stand upon this ground because we believe it to be Scriptural, and one on which the scattered parts of the Presbyterian Church in Scotland might well unite at the present time. In order to the maintenance of this position, it is necessary that our people have clear and decided views of these principles which they believe to be drawn from the Holy Scriptures.

Whatever be the subordinate Standards of the Church, whatever be her past history and contendings, it is evident the time has now come, when all truth must be brought to the test of God's own Word. This was one of the very first principles of the Reformers. In all their contendings for the truth, they appealed to the Law and to the Testimony, and they spake according to this Word, because the light was in them. We are to prove all things, and hold fast that which is good. The strength of the Reformers lay in this, that, like Apollos, they were mighty in the Scripture, and it becomes us, in following in their footsteps, to be well acquainted with that Word which is able to stablish us in the faith and make us wise unto salvation.

In order to the maintenance of our cause we must also endeavour to lay hold of the young, and see that they be well grounded in the truth. Notwithstanding all that has been said as to the State having nothing to do with the endowment of religion, we have cause to rejoice that the Bible and Shorter Catechism are still taught in our public schools, and that this, as well as other branches of instruction, is paid for by the public rates. The command, to train up a child in the way in which he should go, is one that is addressed to the Christian parent and to the Christian magistrate, but it is also one that is to be taken up and carried out by the Church. The world in many ways is laying hold of the young, and pressing them into its service, and why should the Church not claim the services of those who are her sons and daughters ! They form a part of the Church's family-that spiritual seed which the Lord hath promised to her, and it is through the young that His truth is to be handed down from one generation to another. It is for this reason so much importance is attached in Scripture to youthful zeal and piety, and so great provision made for the welfare and instruction of the Church's children. "He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children ; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children." It is from such that the Lord is pleased to raise up those who are to carry on His work in future times, and let us consider how far we are seeking by prayer and Christian liberality to constrain the young, in the present dearth of ministers, to come forward and enlist themselves in the service of Christ.

But in conclusion, and above all, fathers and brethren, let us plead that the spirit of grace and supplications may be poured out upon our congregations, upon the work in which we are engaged, and upon our meeting of Synod. God's House is pre-eminently a house of prayer.

#### MEETING OF THE

Prayer is ever to be associated with every part of His service. To pray well, is to study well and to preach well. It has been well remarked, that for the Christian minister to study without prayer is unbelief, and on the other hand to pray without study, is presumption. Let us pray not only for ourselves, but for one another. "Brethren, pray for us, that the Word of God may have free course and be glorified." "Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thec. Because of the house of the Lord our God, I will seek thy good alway."

# MEETING OF THE UNITED ORIGINAL SECESSION SYNOD, HELD AT EDINBURGH, MAY, 1879.

THE Synod of the United Original Secession Church met within Victoria Terrace Church, Edinburgh, on Monday the fifth May, and was opened with a sermon by the Rev. John M'Kay, Glasgow, from Psalm cxxii. 6,—" Pray for the peace of Jerusalem: they shall prosper that love thec."

At the close of public worship, the Synod was constituted with prayer by the Rev. John M'Kay, Moderator, and the roll of members was called. It was thereafter reported by the Clerk of Perth and Aberdeen Presbytery, that, since last meeting of Synod, the Rev. Ebenezer Ritchie, late of Toberdoney, had been inducted to the pastoral charge of Aberdeen congregation, and he moved that Mr. Ritchie's name be replaced on the roll. He also reported that since previous meeting of Synod, the Rev. William Robertson had demitted the pastoral charge of Dundee congregation, and that his demission had been accepted, and the pastoral tie dissolved; and further, that since former meeting, the Rev. Peter M'Vicar had been loosed from the charge of Coupar-Angus congregation, and had been inducted to the pastoral oversight of the Dundee congregation. Оn being called, both Mr. Ritchie and Mr. M'Vicar answered to their names, and took their seats in Synod. It was then moved and unanimously agreed to, that the Rev. Charles Stewart Findlay, Thurso, be elected Moderator for the current year, in room of the Rev. John M'Kay, and Mr. Findlay took the chair accordingly. Mr. Findlay subsequently addressed the Court on the past changes, present difficulties, and future prospects of our Church. An extractfrom the minutes of the Irish Secession Synod was read, intimating the appointment of the Rev. John W. Gamble, B.A., Cootehill, and the Rev. Alexander M'Kenzie, Ph.D., Tullyvallen, as deputies to

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represent that Court at the present meeting of Synod. Both Mr. Gamble and Dr. M'Kenzie appeared, and it was unanimously agreed to place their names on the roll, and ask them to sit and deliberate. Reasons for the absence of the Rev. Robert Brash, Birsay, were stated by the Moderator, and sustained. The Clerk submitted a statement of the business to come before the Synod, and the proposed order of procedure, which was adopted. A Committee on Bills and Overtures was appointed-the Moderator, Convener, to receive additional papers designed for the Court. This Committee met twice and presented reports, which were received. The Rev. Peter M'Vicar. Dundee, was appointed to conduct devotional exercises after the Synod was constituted on Tuesday forenoon, and the Rev. Professor Spence, Auchinleck, was appointed to engage in devotional exercises on Tuesday evening. An extract was read from the minutes of Glasgow Presbytery concerning the designation of the two new Churches in Glasgow, and in terms thereof, it was agreed that in future the one on the South Side of the city be named Lauriston Church, and the other, in the East End of the city, be designated Bridgeton Church. It was moved by the Rev. John Sturrock, and unanimously agreed to, that the Moderator and ex-Moderator be requested to transmit the Address and Discourse they delivered at the opening of the Court, to the Editor of the Magazine, for insertion in that periodical. This they agreed to take into consideration. The Synod was engaged with the following among other parts of business up till Thursday afternoon :---

I. FINANCE.—On Tuesday forenoon the Financial Reports for the year were presented, and notwithstanding the general stagnation of trade throughout the country, the amount of money contributed for the different schemes of the Synod was very gratifying, and afforded ground of thanksgiving to the Great Head of the Church. The Financial Reports comprised :—

2. The Finance Committee's Refort. - The Annual Report of the Finance Committee was next read to the Synod. The Report gave a vidimus of the income and expenditure of the various schemes of the Church, and stated that the total

<sup>1.</sup> The Synod Treasurer's Statement.—The statement of Mr. A. G. Anderson, the Synod Treasurer, for the year 1878-79, was laid on the table and read by the Clerk. This statement included details concerning the income and expenditure of each of the five sanctioned schemes of the Church, together with a statement regarding the Students' and Bursary Fund, the Fund for the Ministers' Widows and Orphans, and the Seoni-Orphanage Fund. Appended to this statement were :=-(1), An abstract statement of the Synodical Funds at the close of the annual account for 1878-79; (2), an account of the money invested, and the property held for behoof of the Synod; (3), a comparative abstract of the receipts for the two past years; and (4), a comparative statement of the contributions to the different Synodical Funds for the past and preceding years. A certificate by two anditors, duly attesting the accuracy of the accounts, was read.

amount raised during the past year was L. 1,615 75. 10<sup>4</sup>.d., against L. 1,409 25. 8<sup>1</sup>/<sub>2</sub> during the year preceding, or an increase of L. 206 55. 2d. This increase is due to a legacy of L. 200, which is to be invested for certain objects specified in the Report, and a considerable sum which has been realized from the sale of Balmulo property. The congregational contributions show a deficiency of L. 116 when compared with the previous year, this deficiency being traceable to depressed trade and other causes. The following is the Report of the Finance Committee :-

"By reference to the comparative abstract of receipts by the Synod Treasurer it will be seen that the total amount received this last year has been L 1,615 72.  $10\frac{1}{2}d$ , as against L.1,409 2s.  $8\frac{1}{2}d$ . received in 1877-78, being an increase of L.220 5s. 2d, whilst the expenditure on the other hand has been L. 1,509 8s. 6d, as against L.1,602 4s.  $9\frac{1}{2}d$ . in 1877-78, being a decrease of L.92 16s.  $3\frac{1}{2}d$ .

Upon Receipts the increase has arisen as follows :----

Receipts from Congregations.	By Legacies and Donations.	Interest.	Other Receipts.	
1878-79L.775 19 11 1877-78 892 4 2	L.386 19 9	L.137 8 4 73 18 4	L.315 0 78 127 9 58	Total.
Increase Decrease L.116 5 of	71_9 oh	63 20 0	187 11 2	L.322 10 2 116 5 0
			Net Increase	L.206 5 2

"It has to be noted in explanation of this statement that included in 'Other Receipts' are receipts in India and contributions to Ministers' Widows' and Orphans' Fund; and, under 'Legacies and Donations,' the contributions of the Secession Synod, Ireland.

"Referring to each Fund individually, the Committee have to observe regarding-

"1. THE SYNOD FUND.—That the extraordinary increase in receipts, L.353 18s. 2d., shown upon this fund this year, arises from a sum of L.194 13s. having been realized from the sale of Balmullo property, and from a legacy of L. 200 left by the late Miss Ann Dick, Edinburgh, for behoof of the Synod, upon the conditions that it shall be invested and the interest applied as follows:—The interest of L. 100, to the augmentation of the stipend of the minister for the time being of Victoria Terrace Church, Edinburgh, and the interest of the remaining L. 100, to be paid equally among the schemes of the Church specified.

"The expenditure from the Fund has been L 108 125. 2d., as against L 132 195. 7d.; and of the balance of L.414 2s. 7d. remaining at the close of the year, L.200 will require to be withdrawn and invested this current year, under the conditions of the bequest.

"2. HOME MISSION FUND.—The amount received for this Fund this year, L. 192 6r. 0kd., falls short of the former by L. 26 4s. 7d., and this decrease has nearly wholly occurred upon contributions from congregations, which show a decrease of L. 24 19s. 4d.

"The expenditure has been L 221 9s. 11d., as against L 245 4s. 5d. of normal expenditure in 1877-78, the balance remaining on hand at the close of the year being L 164 1s. 3d., as against L 193 5s. 2d. in 1878.

"3. THE MUTUAL ASSISTANCE FUND shows a decrease in receipts of L.24 13. 10d., of which L.9 5s. 11d. is upon receipts from congregations, and L.12 10s. upon Donations.

"4. AGED AND INFIRM MINISTERS' FUND.—The decrease upon receipts this year of L.8 14s. 9<sup>1</sup>/<sub>2</sub>d., has arisen, chiefly, upon contributions from Congregations, which show a falling off in amount of L.7 17s. 8<sup>1</sup>/<sub>2</sub>d.

"The expenditure has been L.40 14s. 7d., against L.35 in 1877-78.

"5 AND 6. FOREIGN MISSION AND FOREIGN MISSION ORPHANAGE FUNDS.— The receipts for both these Funds for the year amount to L 518 1s. 5½d., as against L 622 15s. 11d.; decrease L 104 14s. 5½d. Of this decrease L.63 3s. 4½d. is apon contributions from congregations. "The expenditure from these two Funds has been L.827 55. 1d. this year, but of this sum L.136 has been expended in purchasing property and in building, leaving a net ordinary expenditure of L.691 55. 1d., as against L.632 135. 53d. spon the previous year.

"7. STUDENTS' AND BURSARY FUND.—The receipts this year have been from interest only—amount L.8 10s. 2d., as against L. 10 7s. in 1877.78.

"The expenditure has been L 23 16s. 6d., as against L 16 2s. in former year, and the balance in hand at close of account is L.44 13s. 11d., as against L 60 os. 3d. on former year.

"& BUILDING FUND.—Towards this Fund a donation has been received of LIO.

"9. MINISTERS' WIDOWS' AND ORPHANS' FUND.—L 40 95. 6d. has been received as against L 32 15. and the expenditure has been, as on the previous year, merely nominal.

In conclusion, the Committee would observe that whilst there is occasion to feel grateful that they are in a position to report an increase, though small, of  $L_{.11}$  12*t*. 2*d*. upon the total receipts of the year, after deducting  $L_{.194}$  13*t*., received from the sale of property; it is to them, at the same time, a matter of regret that the decrease upon contributions from congregations should amount to the comparatively large sum of  $L_{.116}$  5*t*.  $0\frac{1}{2}d$ . The Committee would desire, however, to mdicate that, among other causes to which this decrease is to be attributed, they would point, primarily, to the continued depression of trade throughout the committee, affecting the ability of members to contribute.—Respectfully submitted in name of Committee,

#### "A. G. ANDERSON, Convener.

#### "Glasgow, 5th May, 1879."

3 The Report concerning Family Boxes and Collecting Cards.—The Annual Statement regarding the Collecting Card and Family Box Scheme, for augmenting the revenue of the Home and Foreign Mission Funds, was submitted by the Rev. Alexander Stirling. The Report was to the effect that the sum of L 43 18s. 1d., had been realized from the Family Boxes, and L 79 19s. 1d., from the Collecting Cards, showing a deficiency of about L.18 on both sources of revenue for the year. The following is the Report :—

"The past has been a year of unusual commercial depression, entailing much destitution and misery throughout our land, and considerable retrenchment in ordinary basehold expenditure in homes usually accustomed to many of the luxuries, in addition to the common comforts of life. As was to be expected, it has had a corresponding effect upon the general contributions for Church purposes, as all our congregational treasurers can, from not the most encouraging experience, testify. In consequence, our forebodings of the result of the Family Box and Collecting Carl Scheme have not been of the most assuring kind, and to some extent the reduced circumstances of the usual contributions has not been in proportion to the reduced circumstances of the usual contributors; from which we infer that the deficiency compared with former years is not to be viewed as an evidence of the growing unwillingness of our people to give, but rather of their unprecedented mability. Further, we feel warranted in cherishing the hope that with the revival of commercial prosperity, there will be a revival of the whole financial affairs of the Church.

"In 10 of our congregations the Family-Boxes have been in use, the same number as used them last year. The total number used has been 124, which is nine fewer than last year. The amount collected by this means is 1. 43 18c. 1d. The amount contributed last year was  $L_{23}$  3 $L_{24}$ , thus showing a decrease of  $L_{75}$ , 7d. As in the two former years, the proceeds of the Family Boxes is designed to aid the Home Mission Fund. And as we consider the great and growing importance of this Fund, it is matter of regret that the supplement from the source in question is not larger than it is; but let us pray and hope for greater prosperity in time to come, while grateful to the Most High for His past unmented goodness toward us. "The Collecting Cards, the proceeds of which are to be applied towards defraying the expenses in connection with the Seoni Mission School, instead of the Orphanage, as in former years, have been used in 20 congregations, the same as last year, —the total number used being 250, which shows an increase of six, compared with preceding year, and the amount raised is L. 79 195. 1.4., whereas the amount contributed last year was L.91 105. 3.4., showing a deficiency of L.11 115. 3.4.

"Our brethren of the Irish Synod have not seen their way to lend their aid to the scheme in question as formerly, only one congregation having responded to the call made, the amount raised per Collecting Cards, by said congregation, being L.4 3s. 7d., showing a deficiency of contributions from the Irish Synod of L.22 24. 5d. The total sum raised per both schemes by both Synods amounts to L.128 2s. 9d. The total amount raised last year was L.107 19s. 6d., showing a deficiency of L.39 16s. 9d.

"The following is the expenditure in connection with the management of the scheme. Cost of Box labels and Collecting Cards, L. 2 13s., Postages and Travelling expenses, 13s. 6d.—total, I. 3 6s. 6d., thus leaving a net profit to be placed to the credit of the two respective Funds of L. 124 16s. 3d.

"As we have already noticed, the cause of the unusual decrease in the contributions as now stated is not far to seek, and when we take into account the special providential adverse visitation in connection therewith, it should lead not only to acquiescence, but to deep searching of heart, and to earnest, importunate prayer, that God would grant repentance and reformation in heart and life, in order to the aversion of judgment and the renewed return of prosperity —Respectfully submitted by

"ALEXANDER STIRLING.

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#### "Arbroath, 5th May, 1879."

After hearing these Reports, it was moved by the Rev. Thomas Hobart, M.A., seconded by the Rev. Thomas Matthew, and unanimously agreed to, that the Report of the Finance Committee, and the Synod Treasurer's Annual Statement, be received with gratitude to the Lord for the spirit of liberality displayed by the people in contributing to the various schemes of the Church; that the Report of the Committee be adopted and printed; that the Committee and especially the Convener, be warmly thanked for their assiduous and careful attention to the financial affairs of the Synod; and that the Committee be re-appointed, with the addition of Mr. John Dick and Mr. Robert Reid, Edinburgh—Mr. A. G. Anderson, Convener, with instructions to attend to the financial affairs of the Church during the current year.

The members of the Finance Committee are :--Mr. Hugh Howie; Mr. A. G. Anderson (Convener); Mr. W. Wood Roger; Mr. John Dick; Mr. Robert Feid, and the Synod Clerk.

The Report concerning the Box and Card Scheme was received with gratification; and on the motion of the Rev. William B. Gardiner, seconded by the Rev. Thomas Hobart, M.A., it was unanimously agreed to tender special thanks to Mr. Stirling for his continued interest in this mode of raising money for Mission purposes, and to re-appoint the Rev. Alex. Stirling to attend to this Scheme during the ensuing year. It was resolved that the amount realized by means of the Family Boxes during the current year be for the Home Mission Fund, and the amount raised by means of the Collecting Cards be for the benefit of the Mission School at Seoni. It was also agreed to give Mr. Stirling discretionary power to issue the Collecting Cards that may be forwarded to our brethren in Ireland, for behoof of the Orphanage Fund.

4. Resignation of Synod Treasurer.—The Clerk laid on the table and read a letter he had received from Mr. A. G. Anderson, Synod Treasurer, containing his resignation of the office which he has held for several years. After conversation, it was agreed, on the motion of the Rev. John Robertson, seconded by the kev. Ebenezer Ritchie, to accept of Mr. Anderson's resignation for the reasons stated in his letter, and at the same time to record in the minutes the satisfaction of the Synod with the faithful manner in which Mr. Anderson has discharged his duties. The Clerk was instructed to convey to Mr. Anderson the warmest thanks of the Synod for his long-continued and most efficient services as Synod Treasurer ; and an expression of the deepest regret at his demission of the office. A Committee was appointed to consider what steps should be taken to fill the vacant office, and to report at a subsequent sederunt. This Committee submitted a report with a recommendation to the effect that Mr. Robert Reid, Edinburgh, be appointed to the vacant office, and failing him that the Synod Clerk be empowered to receive and disburse Synod Funds, along with the Finance Committee, during the current year. On hearing this report, Mr. Reid stated that, however antious he was to advance the interests of the Church, he could not consent, owing to business engagements, to accept of the office. After mature deliberatioo, it was agreed to remit the matter to the Finance Committee, with full powers to make an appointment to this office for the ensuing year.

II. MAGAZINE.—The Report of the *Magazine* Committee was submitted by Mr. Jack, Dundee, and indicated that the periodical still maintains its position and efficiency. The following is the Report and Statement of Accounts for the past year :—

"The Magazine Committee beg to lay before the Synod their Annual Report and Statement of Accounts of the Magazine under their charge for the year ending 31st March, 1879.

"As mentioned in last year's Report a large increase in the circulation of the *Migazine* canpot reasonably be looked for in these times, and the same observation may now be repeated. But it is matter of thankfulness that the *Magazine* is still keeping its ground and every year finding its way into new quarters. There is a mall apparent deficiency on the year now closed, as compared with the year preceding; but that arises on casual sales, and from the removal of our most excellent agent in Canada—Miss Morrison—to the United States. Owing to this circumstance our Canadian Account has for the present been closed, but this may be remedied in the course of the current year. In all other respects the *Magazine* maintains its position, its popularity, and the Committee trusts its usefulness.

"The casual sales, it may be explained, are smaller now than in former years in consequence of its being impossible to supply complete sets of the *Magazine*. By the kind liberality of a friend, however, the blanks caused by parts being sold out have been nearly filled up, and parties desirous of back numbers can therefore now to a large extent be supplied.

"The Committee would be glad to see an increase of subscribers among our own congregations. There is room for it in various quarters. Even a small increase meach congregation would make a sensible difference in the year; and it would cable the Committee to pass a larger number of copies through the booksellers into the general public. The effect of this would be twofold, a benefit to the readers themselves, and indirectly to others.

"With these observations the Committee begs to submit the following Abstract Statements of the actual result of their operations for the past year, and also showing how the Magazine financially stands :-- 208

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Er. 3 10 0 0 -- L.209 3 10 00 00 L. 209 L. 223 **BL**. STATEMENT OF ACCOUNTS OF THE ORIGINAL SECESSION MAGAZINE AS AT THE 31ST MARCH, 1879. L. 223 51 14 10 · · · · 0 9 51 14 IO 0 o L.69 7 L 44 16 0 6 I3 69 85 II 25 0 0 -... L. 143 15 10 TREASURER'S CASH ACCOUNT. SPECIAL ABSTRACT. : : : : ., Amount in hands of Treasurer as : : " Congregational, and other local ex-: : : By Amount of Arrears owing by Sub-" Arrears due by Subscribers at 31st expenses -- Postages, " Editor's Salary for year, May, 1879 ABSTRACT. By Cash to Printer, May, 1878... .. Do., Nov., 1878... : : : Stamps, Carriages, &c. ... By Cash received during the year Value of returned Copies .... : Balance in hands of Treasurer " Commissions to Booksellers : ; : : March, 1879 : scribers " Treasurer's penses above : : I..47 12 8 3 10 0 o × - L. 161 11 L.223 8 L.223 -1. 131 0 0 0 45 IO. O : 14 IO **2** 10 0 18 6 L-49 18 0 15 - 0 01 1 173 10 " Cash received since as shown above ... L. 143 15 TREASURER'S CASH ACCOUNT. 73 To Balance in hand at close of last account ... SPECIAL ABSTRACT. ÷ : : : : : Postages recovered on single copies... : : : " Amount of Issues during the year, " Cash from Synod for printing pro-Interest on Bank Account to Novem-To Amount of Arrears due by Subscribers ABSTRACT. : " Commissions due to Booksellers viz., 6,945 copies, at 6d ... : , Amount at credit of Magazine : : Cash for old Magneines sold ... : To Amount due to Printers " Cash for advertisements at 31st March, 1878 • ceedings ... ber... : : .

#### UNITED ORIGINAL SECESSION SYNOD.

"These Abstracts show, not only the operations of last year, but the entire ancial position of the Magazine. Looking at the results generally, the Comttee think they should be regarded as satisfactory. If, however, a deeper terest were taken in the Magazine in our several congregations as above sugsted, its position might be greatly improved, the management made easier, and e results still more satisfactory and encouraging. "The Committee need scarcely add, in closing their Report, that in their judg-

"The Committee need scarcely add, in closing their Report, that in their judgent the necessity for carrying on the *Magazine* is as urgent now as at any previous eriod of our history, and they cannot doubt but the Synod will view it in the me light. If that be so, it then becomes an important duty, and the Committee arnestly bespeaks the aid and co-operation of every member of Synod in carrying a the work specially laid to their hand.—Respectfully submitted in name of the Lommittee, by

#### "Dundee, 1st May, 1879."

## "G. JACK, Convener.

On hearing this Report, it was moved by the Rev. John Robertson, seconded by the Rev. Professor Aitken, and cordially agreed to, that the Report be adopted and printed in the *Magazine*: that the best thanks of the Synod be tendered to the *Magazine* Committee, and particularly to Mr. Jack, Convener and Treasurer, for the Report submitted, and for the lengthened and energetic services of Mr. Jack in the management of the financial affairs of the periodical; and that the Committee be re-appointed, with the addition of the Rev. Robert Morton, Perth, in room of the Rev. William Robertson-Mr. Jack to be Convener and Treasurer. The Moderator conveyed the thanks of the Synod to Mr. Jack, in terms of the motion. The following are the members of the *Magazine* Committee:-The Rev. Thomas Hobart, M.A.; Rev. John Sturrock; Rev. Robert Morton, and Mr. George Jack (Convener).

III. THEOLOGICAL HALL.—The Report of the Hall Committee was presented by the Rev. Thomas Hobart, M.A., Convener. The Committee's Report embraced Reports by Professor Aitken and Professor Spence, regarding the attendance of students and the work performed during the last session of the Hall. The Report adverted to the last bursary competition, and contained Reports from Glasgow Presbytery, Perth and Aberdeen Presbytery, and Avr Presbytery, conoming the intersessional work of students residing within their bounds. After conversation, it was moved by the Rev. Ebenezer Ritchie, seconded by the Rev. John M'Kay, and agreed to unanimously, that the Report now submitted be adopted and printed in the Magazine; that the cordial thanks of the Synod be given to the Committee, and especially to the Convener, for the Report now premented; and that the Committee be re-appointed, with the addition of the Rev. Alexander Stirling, in room of the Rev. William Robert-10n-Mr. Hohart, Couvener, and with instructions to superintend the work of the Hall during the current year. The Hall Committee Consists of the following :- The Rev. John Robertson : Rev. Professor Aitken, M.A.; Rev. John Ritchie; Rev. Thomas Hobart, M.A. (Con-vener); Rev. Alexander Stirling; Rev. Professor Spence, and Rev. Andrew Miller, ministers; with Mr. Hugh Howie, Glasgow, culing elder

#### MEETING OF THE

IV. MISSIONS.—Interesting Reports concerning the Home and Foreign Mission operations of the Church were submitted by the Conveners of the respective Committees, and gave evidence of the earnest and encouraging efforts put forth at home and abroad for the spread of the Gospel and the upbuilding of the Church. These Reports were presented in the following order :—

I. Report on Operations at Home.—The Rev. John Ritchie gave in the Report of the Home Mission Committee. The Report referred to the Mission work carried on by the Rev. James E. Walker, M.A., in Cheltenham and its immediate neighbourhood; by Mr. George Cowieson, at Ayr; by the Rev. William Hamilton, at Pathhead, Kirkcaldy; by the Rev. Alexander D. King, at Carnoustie; by the Rev. Alexander J. Yuill, in the district of Lauriston, Glasgow; and by the Rev. John M'Kay, in the district of Bridgeton, Glasgow. Allusion was also made to Mission work carried on by Mains Street Congregation, in M'Alpine Street, Glasgow—the former mission district—and by some of the elders and others in the Kilmarnock Congregation, amongst the residents of the old mission district, and particularly among the young.

On hearing the Reports from these places, it was moved by the Rev. John Robertson, seconded by the Rev. Professor Aitken, M.A., and cordially agreed to, that the Report of the Home Mission Committee be adopted with best thanks to the Committee, and especially to the Convener, for their attention to the Home Missionary operations carried on in different localities; that the Report, along with the local reports now submitted, be printed in the Magazine, and that the Committee be re-appointed—Mr. John Ritchie, Convener. It was agreed to recommend that henceforth all the local Mission Reports be transmitted, through the respective Presbyteries, to the Home Mission Committee, not later than the 31st March. It was also agreed to empower the Convener of the Home Mission operations brought under the notice of all the congregations under the Synod's inspection, before the annual collection for the Home Mission Fund is appointed to be made.

The Home Mission Committee consists of the following ministers and elders :--The Rev. John Robertson; Rev. Professor Aitken, M.A., Rev. John Ritchie (Convener); Rev. Thomas Hobart, M.A.; Rev. William B. Gardiner; Rev. John Sturrock; Rev. Thomas Robertson, and Rev. Audrew Miller, with Mr. Hugh Howie, Glasgow; Mr. A. G. Anderson, Glasgow; Mr. Robert Sproull, Pollokshaws, and Mr. John Dick, Edinburgh.

2. Report on Operations in India.—The Rev. William B. Gardiner presented the Report of the Foreign Mission Committee. The Report referred to the recovery of the Rev. George Anderson from his recent illness, to the dismissal of Imdad Masih and his wife, and to the evangelistic and educational work carried on in and around Seoni. Allusion was also made to the present state of the Orphanage, the erection and occupancy of a new Church in Seoni, and the projected return of Mr. and Mrs. Anderson and family early next year. The Rev. George Anderson's seventh Annual Report of the Seoni Mission was also read. It was then moved by the Rev. Thomas Hobart, M.A., seconded by the Rev. John Robertson, and agreed to unanimously, that the Report be received with warmest thanks to the Committee, and particularly to the Convener, for the Report now presented, and for the interest manifested in this department of the work of the Church ; that the Report be printed in the Magazine along with the addition of the Rev. Alexander Stirling, Arbroath—Mr. Gardiner, Convener, with instructions to supervise the interests of the Foreign Mission during the current year. It was agreed that special prayer be offered on behalf of the Foreign Mission operations of the Synod, and Professor Aitken offered up prayer for this object at the commencement of the sederunt on Wednesday afternoon.

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The members of the Foreign Mission Committee are:--The Moderator of Synod; Rev. John Robertson; Rev. Professor Aitken, M.A.; Rev. John Ritchie; Rev. Thomas Hobart, M.A.; Rev. William B. Gardiner (Convener); Rev. John Sturrock; Rev. Alex. Stirling; Rev. Alex. J. Yuill, and Rev. Andrew Miller; with Mr. Hugh Howie, Glasgow; Mr. A. G. Anderson, Glasgow; Mr. William Forrest, Carluke; Mr. John Harwood, Kilwinning; Mr. William Lyon, Kirkintilloch, and Mr. John Dick, Edinburgh.

V. PULPIT SUPPLY.—The Annual Report of the Committee of Supplies was submitted by the Convener. The Report referred to the efforts of the Committee to provide for the supply of the vacancies during the year, and the extreme difficulty of so doing owing to the want of probationers. The Report is as follows :—

"The duty devolving on your Committee of providing supply for the vacancies throughout the year has been a somewhat difficult one, owing to the want of probationers, the number of pulpits for which provision has had to be made, and the distances to which assistance required to be sent. But through the ready help granted by brethren both in Scotland and Ireland, the demands of another year have been in some measure met, and the vacant parts of the Church have had ordinances dispensed among them more or less frequently. We deem it only due to our brethren to record our grateful recognition of their kind help in a time of urgent need, and we feel assured that all to whom they have ministered will join us in warmly acknowledging the services they have rendered. "We commenced the year with five vacancies, but one of these was filled up

"We commenced the year with five vacancies, but one of these was filled up immediately after the last meeting of Synod, by the induction of Rev. Ebenezer Ritchie as pastor of Aberdeen congregation. Another vacancy, that of Dundee congregation, was reported by the l'erth and Aberdeen Presbytery soon after the Synod last met. And this vacant pulpit has been already filled up by the translation of Rev. Peter M'Vicar from Coupar-Angus. This leaves us with the following five charges presently requiring supply :--Stranraer, Toberdoney, Kilmarnock, Olrig, and Coupar-Angus. The vacancy at Kilmannock is in a somewhat singular position, for the office-bearers recently intimated that, owing to their lack of funds, supply for their pulpit could no longer be taken. As the case of this old-established, though saily-weakened, congregation comes specially before the Synod, your Committee do not need to state its claims, or advance any arguments on behalf of its continuance. They only hope that something will be done for reviving the congregation, and for encouraging our friends who reside in that populous place, and that ere long they may have one located amongst them to break unto them the Bread of Life.

"It is matter of deep regret that several of our small vacancies or preaching stations, which have had no supply of sermon throughout the year, are all but extinct, and that the few faithful adherents of our Church in these districts, have been denied the privilege of hearing from the lips of the Lord's servants among us the glorious gospel of the blessed God. This deprivation of ordinances must be to them a great trial, and a great hindrance to their spiritual growth; but in present circumstances it could not be avoided. Though your Committee have been unable to send one to preach among them, it is their belief that many, both of the ministers and the people, remember their case, and ask Him to bless and keep them, whose gracious presence and blessing alone can more than compensate for the want of the preaching of the Word.

"Your Committee cherish the hope that the day is not far distant when additional labourers will enter the vineyard, and co-operate with us in watering and refreshing God's weary heritage. Men of strong faith and ardent love-men of burning zeal and thorough devotedness-are needed to preach the unsearchable riches of Christ, and publish and defend the truth as it is in Jesus. Surely the old banner of the Covenant will never want right-hearted men to support and uphold it! May the memory of those who in former times acted so nobly and faithfully in our branch of the Christian Church, and won for themselves lasting renown, incite and encourage a band of young men to come forward and be trained for the ministry of the Word, that the God of Zion may be glorified, that the Lord's people may be edified, and that many may be called out of darkness into marvellous light. Meanwhile, till the Lord sends help, those who are invested with the ministry will bear with us in the frequent calls we make on their services, and will, we doubt not, do what in them lies to visit the vacant portions of the Lord's vineyard, strengthening the hands and encouraging the hearts of those who have been deprived of the under-shepherd. 'Bear ye one another's burdens,' says an apostle, 'and so fulfil the law of Christ.'—Submitted in name of Committee,

"WILLIAM B. GARDINER, Convener.

" Pollok shaws, 5th May, 1879."

On this Report being read, it was moved by the Rev. John Robertson, seconded by the Rev. Alexander Stirling, and agreed to unanimously, that the Report be received with thanks to the Committee, and particularly to the Convener, for the interest taken in the important and difficult work devolving on the Committee; that the Report be printed along with the Synod minutes, and that the Committee, consisting of the Rev. W. B. Gardiner and the Rev. A. J. Yuill, be re-appointed—Mr. Gardiner, Convener, with instructions to take the charge of pulpit supply during the current year.

VI. REFERENCES, OVERTURES AND PETITIONS.—Various References and Petitions were considered by the Synod, all of which were duly transmitted by the subordinate Courts. The following among others were taken up :—

1. Calls to the Rev. Alexander J. Yuill, Glasgow.—On Tuesday afternoon the Synod considered calls from Coupar Angus and Toberdoney Congregations, in favour of the Rev. Alex. J. Yuill, Lauriston, Glasgow. The Coupar-Angus call, subscribed by 49 members, and adherents' paper, subscribed by 7 ordinary hearers, duly attested, were laid on the table and held as read. The Toberdoney call, subscribed by 72 members, and adherents' paper, subscribed by 12 ordinary hearers, and duly attested, were laid on the table and held as read. Extracts from the minutes of the Perth and Aberdeen Presbytery, the Ayr Presbytery, the Lauriston Congregation and Session, anent the calls, and from the Glasgow Presbytery referring the calls *simpliciter* to the Synod, were read. The following papers were also read :—Ist, Reasons for the translation of Mr. Yuill to Coupar-Angus, and answers to these by Lauriston Congregation ; 2nd, Reasons for Mr. Yuill's translation to Toberdoney, and answers to these by the Glasgow Congregation ; and 3rd, Reasons advanced by the Glasgow Congregation against the translation of Mr. Yuill either to Coupar Angus or Toberdoney. Messrs. Thomas Gardiner and William Rait appeared as Commissioners from Coupar-Angus Congregation and were heard. Messrs. Samuel Thomson and Charles Walker appeared as Commissioners from Toberdoney Congregation and were also heard. Mr. John B. King appeared as Commissioner from Lauriston Congregation, Glasgow, and was likewise heard. The Rev. Robert Morton and Rev. Peter M'Vicar appeared as Commissioners from the Perth and Aberdeen Presbytery and were heard. The Rev. John Robertson and Rev. James Patrick appeared as Commissioners from Ayr Presbytery and were also heard. The Commissioners were then declared to be removed. An opportunity was given to Mr. Yuill to express his mind in reference to the calls ; when he stated in effect that, after long and prayerful consideration, he preferred remaining in his present charge, but was prepared to acquiesce in whatever decision the Synod m

resolve accordingly. The Commissioners from Lauriston Congregation acquiesced in the decision, took instruments in the Clerk's hands, and craved extracts. The Moderator suitably addressed the Commissioners of the respective congregations.

2. Reference anent Kilmarnock Congregation.— The Synod considered a reference from the Ayr Presbytery and the Home Mission Committee respecting the present depressed condition of the Kilmarnock Congregation. The Rev. John Ritchie and Rev. Thomas Robertson were heard in explanation. After parties had been heard and questions put and answered, it was agreed to remit the case of Kil marnock Congregation to the Ayr Presbytery, in conjunction with the Home Mission Committee, with instructions to devise whatever means should be judged best for the resuscitation of the Congregation.

3. Overture aneut Collection for Ministers' Widows' and Orphans' Fund.—The Synod considered the following Overture from the Session of Edinburgh Congregation, aneut the Synodical appointment of a biennial collection in behalf of the Ministers' Widows' and Orphans' Fund :—

"Whereas a 'Ministers' Widows' and Orphans' Fund' has been formed in connection with the Church, and sanctioned by the Synod; and whereas it is desirable in order to said Fund being increased that contributions be obtained from the Church at large, in addition to the annual subscriptions of ministers; it is humbly overtured by the Session of the Edinburgh Congregation, to your reverend court to take the premises into consideration, and enact that henceforth a collec tion in aid of the 'Ministers' Widows' and Orphans' Fund' shall be made in every Congregation; and it is suggested that this collection might be made biemially, alternately with the collection for the 'Age1 and Infirm Ministers' Fund' which has a considerable sum at its credit, while the present claims upon it are not large; or otherwise the Synod might arrange in the matter as in its wisdom it may deem most suitable.--In name and by appointment of the Session, "JOHN STURROCK, Moderator.

"JOHN SMITH, Session Clerk."

The Overture, along with minutes of Edinburgh Session and Presbytery, having been read, and the Rev. John Sturrock and Mr. Robert Reid heard in its support, it was moved by the Rev. John Robertson, seconded by the Rev. Ebenezer Ritchie, and unanimously agreed to, that the Synod receive and adopt the Overture, thank the Edinburgh Session for bringing it forward, and for evincing such an interest in this Fund; and resolve in terms of the Overture to make a collection in all the Congregations under the Synod's inspection, for the Ministers' Widows' and Orphans' Fund, alternately with the Aged and Infirm Ministers' Fund. It was also agreed that the first collection for the Ministers' Widows' and Orphans' Fund be made this year.

4. Overture anent the admission of Ministers and Licentiates from other denominations.—The Ayr Presbytery transmitted the following Overture anent the admission of Ministers and Licentiates of other Churches to the fellowship of our Church, and appointed the Rev. James Patrick to support it :—

"Whereas the admission of Ministers or Licentiates from other denominations is a matter of great importance : whereas there is nothing regarding it in the Synod's printed 'Rules and Forms of Procedure;' and whereas it is most desirable that there should be an impartial uniformity in dealing with any such cases which may arise; it is humbly overtured to the Synod of United Original Seceders by the Ayr Presbytery, that the Synod would take the premises into serious consideration, and would frame such regulations on the matter as to its wisdom may seem best."

After the Overture had been read, and Mr. Patrick heard in its support, it was moved and agreed to, that the consideration of the subject introduced therein be delayed till next meeting of Synod.

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5. Petition for grant to Building-Fund of Kirkcaldy Congregation.—The Synod took up a petition from Kirkcaldy Congregation, applying for aid in enabling them to erect a place of worship at Pathhead. The Petition, together with extracts from the minutes of Kirkcaldy congregational meeting and Session, and extracts from the minutes of Edinburgh Presbytery, transmitting these, were read. The Petition is as follows :--

"Unto the Moderator, and other Members of the Synod of United Original Seceders, to meet at Edinburgh, on 5th day of May, 1879. The Petition of the Congregation of Kirkcaldy, humbly sheweth,

"Whereas your petitioners, having for a long time experienced considerable inconvenience from the want of a suitable place of meeting, resolved, after mature deliberation, to attempt the erection of a Church.

"Having secured, on advantageous terms, a suitable and central site, we had plans prepared and submitted to the Presbytery, and from their encouragement and commendation, as well as the promised support of many friends of the Covenanted Cause, we felt justified in proceeding forthwith to the erection of a Church. The building is now approaching completion, and promises to be a next and comfortable place.

"We have to record with gratitude the generosity of many friends, both belonging to the Body and otherwise, into whose hearts the Great Head of the Church has put it, to respond to our call and contribute to the Building Fund. Our object in approaching your reverend Court at this time, is to request (should you think it judicious) that you may apportion any sum which you may think proper, from the Home Mission, or other Fund, toward the above mentioned object. From your past liberality to us, and from your generosity toward other Congregations in the Body, when placed in similar circumstances, we trust you will take this our petition into your favourable consideration. Being very few in number, we would deprecate a burden of debt hanging over us, as tending to mar our comfort and usefulness, since in the past our income has been barely sufficient to meet our ordinary expenditure. "We hereby appoint Messis. James Anderson and James Crombie to support

"We hereby appoint Messis. James Anderson and James Crombie to support this Petition, and communicate any further information your reverend Court may desire. And that you may be guided in this, and all other matters which may come before you, by the Great Head of the Church, as shall be most for His glory and for the advancement of the cause for which we stand united, is the earnest prayer of your petitioners.--Signed in name, and by order of the Congregation,

"JAMES CROMB.E. "JAMES ANDERSON."

Mr James Anderson was heard in support of the Petition and stated in effect that the Congregation had felt warranted, from the amount of money they had already raised, to proceed with the erection of a small and comfortable place of worship, which was nearly completed; that the entire cost would be about L.850, and that they still required L.300 to enable them to open it free of debt. Mr. Anderson also mentioned that there is a prospective legacy of a considerable amount which, it is believed, will be obtained by the Congregation. After hearing Mr. Anderson's statement, it was moved by the Rev. John Robertson, seconded by the Rev. Thomas Hobart, M.A., and unanimously agreed to, that the Synod deeply sympathise with the Kirkcaldy Congregation in their endeavours to erect a place of worship, which they have been so long without, and that, in consideration of a considerable amount of money having been realized from the sale of Balmullo property, a grant of L.50 be made to the Building-Fund of the Kirkcaldy Congregation out of the Synod Fund. Mr. Anderson thanked the Court for the gift, in name of the Kirkcaldy Congregation.

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6. Petition from Bridgeton Congregation for Reneral of Grant from Horse Musion Fund.—A petition from Bridgeton Congregation, Glasgiw, praying for a renewal of the grant formerly given out of the Home Mission Fund, for the maintenance of ordinances amongst them was read, along with extracts from the minutes of Glasgow Presbytery duly transmitting it, and containing a recommendation that its prayer be granted. Mr. William Peterkin was heard in its support. The petition was to the effect that while the Congregation has met with much to encourage them to persevere in their efforts circumstances over which they had no control have occurred to discourage them. The membership has continued to increase slowly and steadily, but, being comprised of the working classes, the present commercial depression has seri usly affected their circumstances, and consequently their contributions for the angiest of crimances. The ground annual and interest upon debt incurred preses heavily upon them. Had the store undermeath the church been let advantageously, this difficulty would have been removed. The Congregation having received permission to convert one half of the ground flat into a Hall, are prepared to enter into negotiations for this being done. Were this done it is believed that by rents of the angulations for this being done. Were this done it is believed that by rents of the annual, and pay the interest of borrowel money. In their present weak condition the Congregation appeals for a continuance of the grant formerly received and they trust that by the time the next grant expires, the Great Head of the Church will so bless their endeavours as to convert them from an addressed into the church will so bless their endeavours as to convert them from an addressed into the convertion.

After hearing Mr. Peterkin's explanatory statement, it was moved by the Clerk, seconded by the Rev. John Sturrock, and agreed to manimously, that a grant of L.180 be made to the Bridgeton Congregation out of the Home Mission Fund, and extending over the period of three years—this grant to be appropriated as a supplement to the amount raised by the Congregation for the stipend of the minister, and to be given in such proportions as the Bridgeton Congregation may require. It was agreed to minute that the Synod does not hold itself bound to give this amount, except in so far as the Home Mistion Fund will allow. Mr. Peterkin thanked the Court for granting the praver of the petition.

7. Fdition anent Kilmarnock Mission Hall.—A petition from the Congregation in Kilmarnock, requesting a grant from the Synod towards defraying the expenses of their Mission Hall was read, along with an extract from the minutes of Ayr Presbytery, duly transmitting it. The petition indicated that the Congregation in Kilmarnock are still incurring expense in connection with their Home Mission Hall, which they find very useful for Sabbath School purposes, and which they desire to hold in the hope that a Minister or Missionary will be settled among them as formerly. The Congregation cordially thank the Synod for the yeariy grant of five pounds towards meeting the rent and defraying the other expenses of the Hall; and they earnestly and respectfully request that the Synod grant the same amount for the present year in consideration of their great weakness and difficulties as a Congregation.

Ou hearing the Petition, it was moved by the Rev. William B. Gardiner, seconded by the Rev. William W. Spiers, and cordially agreed to, that the sum of L.5 be granted out of the Home Mission Fund for the object specified in the Petition.

VII. SYNODICAL FUNDS.—Reports bearing on certain Synod Funds were presented to the Court at different sederunts. These included,

1. Report on the Mutual Assistance Fund -The Annual Report submitted by

the Committee who have the management of this Fund was read by the Clerk, and is to the following effect :---

"Referring to the Treasurer's Account it will be seen that the amount at the credit of the Mutual Assistance Fund at the close of the financial year is L 3159.  $3\frac{1}{2}d$ , which sum includes a balance brought forward of L.34 or. 7d. It may also be noted that the amount available this year is somewhat less, by L.9 115. 3d, that at the credit of the Fund last year, when the allocation made gave a minimum stipend of L 120 per annum, with a manse. In the present circumstances of the aid-receiving Congregations, however, your Committee consider themselves warranted in proposing the subjoined allocation, which will raise the minimum stipend this year to L.125 per annum, with a manse, —leaving a balance of L 28 9s.  $3\frac{1}{2}d$ . to be carried to next year's account.

		Stipend. per annum.			Sacramental Expenses.			Allowance trom Fund for Manse.			Supplement to Stipend.			Total Supplement.		
Auchinleck,		L.70	0	ο	L.7	ο	0		٠		L. 48	0	0	L.48	0	0
Aberdeen		100	0	0					••		25	0	0	25	0	0
Birsay	••	8o			8		0		••		37	0	0	37	0	0
Coupar-Angus		70	ο	o (8	3 month	s)	••	L. 10	0	0	42	0	0	52	0	0
Dromore		76	ο	0	4	0	ο		••		40	0	0	40	0	0
Kirriemuir	• •	ġo	ο	ο		••			••		35	0	0	35	0	0
Perth	••	130	0	ο	10	0	0	15	0	0		••		15	0	0
Thurso	••	85	0	0	5	0	0		••		35	0	0	35	0	0
														L. 287	0	•

"The Committee have also to observe that Perth Congregation has increased its stipend by L. 10 this past year.

"Regarding the returns from Congretations of their 'Income and Expenditure' for the year 1878 :—the Committee have to notice that the average rate of contribution for all purposes, per Member, has been I. I 125. 5d., as against L. I 95. 5d. upon the former year, and that the rate of contribution to the Synod Funds has been 45. 10d. as against 55. Id.

"The increase upon contributions for all purposes is accounted for by the fact, that in the case of several Congregations a considerable sum has been contributed by Members for Church building; whilst, the decrease upon Synod Funds is more than borne out, as to the fact, by the Synod Treasurer's accounts.

"There is evidence in the statement of congregational Income and Expenditure, that a system of obtaining strictly accurate returns has not yet been realized, and the Committee would therefore continue to recommend to Congregations to endeavour to bring the time of balancing their annual accounts as nearly as practicable into agreement with that period of the Synod's financial year.—Re spectfully submitted, in name of the Committee,

# "A. G. ANDERSON, Convener.

"Glasgow, 6th May, 1879."

On this Report being read, it was moved by the Rev. John Robertson, and agreed to, that the Report now presented be received with thanks to the Committee, and particularly to the Convener, for their attention to this important matter during the past year; and that the Committee be re-appointed—Mr. A. G. Anderson, Convener, with former instructions. But inasmuch as there is an existing law of the Synod that L.120, be the minimum stipend allowed to aid-receiving Ministers, with a Manse, the Synod resolve to allocate the amount on hand so as to keep within the limit prescribed by the Court. And further, that the Synod appoint a Committee to consider as to the disposal of the surplus which will still remain on hand, and report at a future sederunt. The following Committee was appointed accordingly, viz., the Rev. Thomas Hobart M.A.; Rev. Thomas Robertson; *Rev. Alexander* Stirling; Mr. Robert Reid, Edinburgh; Mr. James

### UNITED ORIGINAL SECENSION SYNOD.

Youngson. Aberdeen ; and the Synod Clerk .- Mr. Hobart, Convener. This Committee subsequently reported, and recommented that the sum of L.5 be paid out of the surplus to the Ministers of the following nine Congregations-Aberdeen, Auchinleck, Birsay, Carnoustie, Dromore, Kirkcaldy. Kirriemuir, Midlem, and Thurso. This reconmendation was made by the Committee on the ground that, even with this allowance, the stipends of these Ministers would be lower by L5 than the next lowest mentioned in the tabulated statement of congregational income and expenditure, and that the two Mission congregations are included in this list simply on the ground that there is such a large surplus this year. The consideration of this Report was delayed. On being resumed at a later stage, it was moved by the Rev. Professor Aitken, M.A., seconded by Mr. J. B. Kinz, and agreed to, that the Committee's recommendation be adopted, and that the Committee be allowed to amend their Report so as to embrace Lauriston and Bridgeton Congregations, Glasgow, and also to include a grant of L.5 to Kilmarnock Congregation for ruly it supply. It was agreed to remit to the Committee on the Mutual Assistance Fund, to consider whether the existing law, limiting the minimum stipend to L.120 per annum from all sources, with a Manse, should not now be altered, and submit a Report thereon at next meeting of Synod. The Mutual Assistance Fund Committee consists of the following :- The Rev. William B. Gardiner : Mr. Laurence Henderson, Glasgow ; Mr. Hugh Howie, Glasgow : Mr. A. G. Anderson, Glasgow (Convener) : Mr. R bort Reid, Edinburgh : Mr. J im Dick, Edinburgh : and Mr. John Knox, Kilwinning,

2. Report on the Minister? Which would Orphan' Final—On the Keppert of the Ministers' Widows and Orphans' Fund being called for, the Clerk lath on the ubleand read the minutes of the Committee entrasted with the non-agement of this Fund, and dated 25th July, 1575, and 5th May, 1572. From these et appeared that the amount presently at the credit of this Fund is L 309 100, 201, and that the outlay for the year was merely nominal. It was thereafter moved by the Key James Patrick, seconded by the Key John Ritchie, and unantwoodly agreed to that the Report of the Committee be received with thanks, and that the Committee consists of the following :—The Moderator, Clerk, and Trasurer of the Synod, the Key, John Robertson, Key, Professor Aliken, M.A., and Rev. Thomas Holzer, M.A.—the Moderator, Convener.

3 The Aged and Infrom Minister' Fund-On the motion of the Clock, it was agreed to grant the sum of L 35 out of the Agel and Infom Minister's Fund, towards the support of the Rev. Alexander Ritchle and finally, for the ensuing year.

4. Report on the Building Fund.—When the Report of the Commutee on the Building Fund was called for, the Clerk male a vertal statement to the effect that for various reasons, no meeting hall been held since the Synoil last met, and that it was the opinion of some members of the Commutee that its continuance would be fraught with no benefit to the Church. As the only contribution received for this Fund, was one of Lito from Mr. John Keid, Ayr, and as Mr. Reid had intimated that he was willing that his contribution should go towards the extinction of the debt on the new Church at Seoni, the Clerk moved that effect be given to Mr. Reid's wishes, and that the amount on hand for the Building Fund be appropriated towards the removal of the debt on the Seoni Church accordingly. This motion was unanimously approved of by the Synoil, and it was resolved to discharge the Building Fund Committee.

#### MEETING OF THE

VIII. TEMPERANCE.—The Annual Report of the Temperance Committee was presented by the Rev. Alexander J. Yuill, Convence. The Report referred to the prevalence of intemperate habits among all classes of society, and the dreadful evils resulting therefrom. Reference was also made to the formation of additional Temperance Associations in several of our Congregations, and to the spread of abstinence principles among the ministers, office-bearers and members of our Church. After hearing the Report, it was moved by the Rev. John Robertson, seconded by the Rev. John Sturrock, and unanimously agreed to, that the Report be adopted and printed in the Magazine; that the cordial thanks of the Synod be given to the Committee, and especially to the Convener, for their attention to the matter with which they were entrusted, and for the excellent Report now submitted : and that the Committee be re-appointed-Mr. Yuill, Convener, with instructions to watch over the Temperance movement during the current year, and bring up another Report at next meeting.

The following constitute the members of the Temperance Committee :-- The Rev. Professor Aitken, M.A.; Rev. Charles S. Findlay; Rev. John Sturrock; Rev. James Patrick; Rev. Alexander J. Yuill, (Convener); Rev. Professor Spence; and Rev. Robert Morton, ministers; with Mr. William Lyon, Kirkintilloch, rulingelder.

IX. CONFERENCE ON RELIGION .- On Wednesday afternoon the Synod resolved to hold a conference on the state of religion and morals throughout the land, and especially in the Congregations under Synod's inspection. Before entering on the conference, the Report by the Committee on practical religion was called for. Professor Aitken submitted a verbal report in which he suggested the desirability of reviving the practice of Presbyterial visitation, and then offered a few remarks on the spirit in which the work of the ministry should be carried on. He indicated that this should be done in a spirit of prayerfulness and faithfulness to souls, and under the habitual conviction that the Lord is at hand, and may at any time lay an arrest on our work. Members of Court were then called upon in the order of the roll to make a statement concerning the Lord's work in their respective Congregations, and the evidences appearing of the existence of spiritual vitality. Several members of Synod having spoken, it was moved by the Rev. John Ritchie, seconded by the Rev. Thomas Hobart, M.A., and agreed to, that the Committee appointed at last meeting of Synod to prepare a paper on the best means for promoting practical religion amongst us, be reappointed-Professor Aitken, Convener, with instructions to obtain statistics from the various Congregations under the Synod's inspection, bearing on pastoral work, the number of families and persons in each Congregation, the number of prayer and fellowship meetings, and all the agencies employed for the benefit both of old and young.

ommittee on congregational work consists of the following — . John Robertson; Rev. Professor Aitken, M.A. (Convener); in Ritchie, and Rev. William B. Gardiner.

**UBLIC QUESTIONS.**—The Annual Report on Public **is was submitted by the Rev.** Thomas Hobart, M.A., Con-**'Committee.** The Report took notice of some of the scientitions that are being brought against the Word of God at the time, and the erroneous views that are being propagated ing the doctrines of grace. On the Report being read it was by the Rev. John Ritchie, seconded by the Rev. John Sturrock, animously agreed to, that the Committee, and particularly avener, be warmly thanked for the elaborate and instructive now submitted; that the Report be adopted and printed in gazine; and that the Committee be re-appointed—Mr. Hobart, ler, with instructions to bring up another report at next meet-Synod. The Committee on Public Questions consists of the ag, viz., The Rev. Professor Aitken, M.A.; Rev. Thomas Hobart, Convener); Rev. John Sturrock, and Rev. Professor Spence.

UNION WITH OTHER CHURCHES.-An invitation from eneral Assembly of the Church of Scotland anent Union and ration with that Church was considered. The deliverance of eneral Assembly contained the following :-- "The General bly, having heard the Report of the Committee on Union with Churches, approve of the same, and again record their deep of the manifold evils arising from the ecclesiastical divisions of ad, and especially of the alarming amount of immorality and v in the land which the divided Churches have not succeeded noving, and which, moreover, their dissensions tend to in-; and renew their expression of their hearty willingness and to take all possible steps consistent with the maintenance and t of an establishment of religion to promote the co-operation d works and the re-union of Churches having a common origin, ng to the same Confession of Faith, and the same system of ment and worship. The General Assembly re-appoint the ittee, authorising them to approach other Churches with an nce that, while the General Assembly maintain inviolate the ole of the national recognition of the Christian religion, as conin the Confession of Faith, and the sacredness of the ancient us endowments, and steadfastly adhere to the doctrine of the sion of Faith and the Presbyterian system of Church governand worship, they carnestly wish to consider what other hes may state, in frank and friendly conference, as to the which at present prevent the other Churches from sharing the now reposed in this Church alone. They direct the Committee uire whether joint action with them in the advancement of s kingdom at home and abroad can be promoted; and to obtain respondence and otherwise all available information on the subunion and co-operation, and to report to next Assembly."

After deliberation, it was agreed that, in consideration of th time when this important subject has been brought before the Cour a Committee be appointed with full powers to prepare and transmi a reply to the General Assembly's invitation, in accordance with the principles of our Church. The Committee to consist of the Re-John Robertson; Rev. John Ritchie; Rev. Thomas Hobart, M.A. Rev. William B. Gardiner, and Rev. John Sturrock-Mr. Hober Convener.

### XII. MISCELLANEOUS.

I. Deputation from Ireland.—On Wednesday evening the Rev. John V Gamble, and the Rev. Dr. Alexander M'Kenzie addressed the Court as t representatives of the Secession Synod of Ireland. At the close of their address it was resolved, on the motion of the Rev. John Robertson, to thank the deput for their presence among us, and for the able and instructive addresses delivers and the Moderator returned the cordial thanks of the Court to the deput accordingly.

2. Appointment of Deputies to Irish Synod.—It was agreed to appoint the Re Thomas Hobart, M.A., and the Rev. Robert Morton, to attend the ensui meeting of the Irish Synod, appointed to be held at Belfast, in July next.

3. Petition to Parliament.—The Synod agreed to petition the House of Commons in favour of the existing law regarding marriage with a deceased with sister. The Moderator and Clerk were appointed a Committee to draw u subscribe, and transmit the petition, in name of the Synod, to the House Commons.

4. Balmullo Property.—The Committee appointed at last meeting of Synol dispose of the property at Balmullo, presented a Report by Mr. Jack, Convent The Report is as follows :—

"At the Meeting of Synod last year, the Convener of this Committee report verbally that the Committee had inquired into the state of matters at Balmula and had found that, with the exception of one aged female who was unable attend ordinances, the congregation there was extinct; that the engagene entered into by the Synod to provide occasional ordinances at Balmullo as long there were persons in membership with the body there to attend them had be implemented; and in consequence, that the time had now arrived for disposing the property. The Committee found that the Synod had not conferred on the power to sell the property, but they took certain preliminary steps with a view<sup>1</sup> a sale, and reported accordingly to the Synod.

"The Synod on hearing this verbal Report, approved of what had been done, a re-appointed the Committee with full power to take all the steps necessary selling the property. The Committee have therefore now to report that they ho no time in carrying out the directions of the Synod. They caused the property be valued by a professional valuator, who fixed the full value at L. 300. An being well advertised, the subjects were exposed to sale by public roup, and we sold at the sum of L. 307. It was expected that the lady-superior of the in would have re-purchased it, and it was put in her power, but she declined. It the same time she handsomely surrendered a servitude in her favour witho exacting compensation, which she might have done. In virtue of this sale an purchase, the property was conveyed to the purchaser in the usual way, t purchaser declaring himself satisfied with the title in his favour.

"By the terms of the conveyance to the Synod, it was provided that in the eve of the property being sold, a resolution to sell should be proposed and agreed at one sederunt, and confirmed at a subsequent sederunt. This formality was u observed by the Synod, the Synod not being aware that such was required. The circumstance caused some delay, but the difficulty was overcome by the Co mittee granting a personal obligation to the effect that the omission would remedied by the Synod at its next meeting. The Committee cannot doubt 1 the Synod will now readily relieve them of that obligation.

ischarging the debts, and feu-duties affecting the property, paying the s incurred in carrying through the sale, and half the expenses of the title, there remained the sum of L.171 3r. To that was added the ; tos., the balance of income in the hands of the Trustees, making in total sum of L.194 13r. That amount was remitted to the Synod's und along with it the relative documents showing the whole matter in

mmittee having thus carried out the Synod's instructions, and brought ; intrusted to them to a close, beg to submit these particulars for the proval.—Reported by

"G. JACK, Convener of Committee.

:, Ist May, 1879."

nod received this Report with cordial thanks to the Comnd especially to the Convener, for the deep interest he in this matter, and for bringing it to such a favourable d in terms of the Report agreed to record in the minutes of l a confirmation of the previous resolution to dispose of the its approval of the sale of the subjects at Balmullo, and le disposition following on the sale in favour of the Misses or whom the purchase was made.

**Churches in Glasgow.** —Extracts from the minutes of Glasgow Presbyad anent the expenditure in connection with the erection of the two 1 Lauriston and Bridgeton, Glasgow. From these it appears that the d furnishing of Lauriston Church has entailed a cost of L.2, 214. Of .1,000 has been obtained by a bond upon the property at 4½ per cent. burdens amount to L.110, against which, the Congregation anticipate 1 annual income of about L.75, being rent of shops and hall. The had expressed their satisfaction with the statement of accounts sublaiso with the manner in which the title-deeds were drawn out. The presented by the Managers of Bridgeton Church showed that the total ting and furnishing their place of worship was L.1,500, that the sum of been collected for this object, and that a sum of L.600 had been n the property. The amount that falls to be paid by the Congregation sthem correct. The title-deeds of the Congregation were also subl met with the approval of the Presbytery. The Presbytery submit ure, it will be more in keeping with the design of submitting such that they be presented in draft form, and be carefully examined before y approved and recorded.

rnod received these statements with satisfaction.

is to Edinburgh Congregation.—On the motion of the Rev. Thomas I.A., it was cordially agreed to tender the best thanks of the Synod to rs of Edinburgh Congregation, for the hospitable way in which they tained the members of the Court during the present meeting; and they warmly thanked accordingly.

ntment of Next Meeting.—The next meeting of Synod was appointed to be 1 Mains Street Church, Glasgow, on the Monday after the first Sabbath 180, at seven o'clock evening.

ninutes having been read and approved of, the Moderator a concluding address, in which he referred to the unanimity g among the members, and he expressed the hope that after eeting there would be some practical outcome in the revived the Congregations. He also referred in commendatory to the proposal to increase and deepen the interest of our

people in Home Mission work. Prayer having been offered up, the closing verses of Psalm lxxii. were sung, and the Synod was closed by the Moderator pronouncing the benediction.

WILLIAM B. GARDINER, Synod Clerk.

# REPORT OF HOME MISSION COMMITTEE-1879.

ALL excuses for neglecting religion and the soul's salvation are traceable to the depravity of the human heart, or man's alienation from God. But these excuses assume various forms. And one design of the parable of the great Supper seems to be, to bring this inte view. Some are wholly engrossed with the worldly possessions they have already acquired, and when they are invited to come and participate of the fulness of gospel blessings they virtually say, "I have bought a piece of ground and must needs go and see it, I pray the have me excused." Others are full of worldly anxiety and care about obtaining such possessions as the former has secured, and these also put off the invitation saying, "I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused." And others stil. are bent upon worldly pleasure, and by it are kept from coming to Christ, like him who said, "I have married a wife, and therefore I cannot come," or do you not see that I have a feast of my own, and why then trouble me with yours? Thus it is the pride, and the business, and the pleasure of the world that hinders men from coming unto Christ. It has been remarked that there is here an ascending scale of contumacy. The first would be very glad to come, if only it were possible, if there were not a constraining necessity keeping him away; he describes it as a needs-be, and so would have it represented The second alleges no such constraining necessity, and believed. but is simply going upon sufficient reason in another direction, yet be too prays to be excused. The third has plans of his own, he is, if possible, more dead to right feeling than either of the former, and does not trouble himself even to make a courteous denial, but refues downright to appear,-I cannot come. There is another noticeable feature about all of the parties here represented ; none of them had what it was not lawful for men to have, so that it was not open in and vice which led them to refuse, it was not the having either, but the unduly loving these things which proved the hindrance, and which ultimately excluded them from the feast.

It is deeply to be deplored that men should be so sensibly alive to their temporal interests, and to the success of their worldly place and schemes, and yet so careless where the favour or the wrath of

I and their own eternal happiness is at stake. But the extensive obvious prevalency of indifference and worldliness, and the virtual etition of all of the above mentioned excuses, furnish a constant essity for diligence and unremitting labour to all who are in the nistry, and to the Church for the persevering prosecution of sion work. It is our encouragement that Christ would have His use filled, and though many put away the gospel with disclain and use to attend to the things that belong to their peace. Christ is I saying, "Go out into the highways and hedges and compel them come in, that my house may be filled."

Last year reference was made to the hopeful prospect of Honfe ssionary operations being carried on in connection with the v. Mr. Walker's congregation at Cheltenham. Your Comttee have not received full information respecting the progress de in the work, and regret to have to state, in so far the agent employed is concerned, the hope which was cherished s not been realized; the defection of that young man cost : Walker and his congregation much money and greater dispointment. Our brother Mr. Walker is very diffident in speaking his own work, and merits our deepest sympathy in respect of his ving to labour on in an impaired state of bodily vigour. We take e liberty of quoting a sentence from a recent communication from a that he may have the sympathy and prayer of all the brethren d of all our people. He says, "I have really little to say of our gress; I trust God is with us and has in some measure blessed us. : have a flourishing Sabbath school and night school in the country; vice there on Sabbath afternoon and Wednesday evening, with adv and satisfactory numbers, and three services and a Sabbath nool here in the week with good numbers, though we offer no raction by our out of measure plain worship. If there is any blessr, to God be the praise."

As usual we give a brief summary of the work done at the various asion Stations, and append the Reports which have been sent in; d first,—

ATR.—Mr. George Cowieson still continues to labour in the Mission connection with the congregation, who speaks very hopefully and the same time with becoming caution as to the success of his labours. gives two interesting cases indicative of success in his work of itation and personal dealing as to the great salvation. A very ge amount of time has been spent by him in visitation and in ding and prayer during the past year. Two meetings are also d weekly, the average attendance at both being 53. In conducting se meetings he has been assisted by the Rev. Mr. Robertson and

two of his fellow elders in the session, viz., Messrs Cairns and Jamieson, whose aid he gratefully acknowledges. Tract distribution is carried on regularly, six distributors being employed in the work.

The Penny Savings' Bank is conducted under the superintendence of Mr. Wm. Taylor. On the roll there are between four and five hundred names, and an average attendance of from 70 to 80 persons on Saturday evenings. The Sabbath School continues to be conducted under the superintendence of Mr. Robert Cuthbert in Wallacetown Public School. The congregation of Ayr has now for a quarter of a century carried on this Mission, and at present as for many years past bears the whole expense of the enterprise.

# REPORT OF AVR HOME MISSION COMMITTEE.

AYR, April 21st, 1879.

To the Convener of the Synod's Home Mission Committee.

REV. SIR,

The following Reports of Home Mission Work were submitted to the Annual Missionary Meeting of the Congregation of United Original Seceders held in the Church in George Street to-night, and unanimously adopted as the Twentyfifth Annual Report.

Your Home Mission Committe have received the following Reports of the various departments of the Home Mission work, carried on in connection with the congregation, and these will form the Twenty-fifth Annual Report.

Your missionary, Mr. George Cowieson, reports :--

"In laying before you a condensed Report (as it must necessarily be so) of God's work in the mission district for the past year, I the more readily do so, not only because I know you desire such a Report, having a prayerful interest in the work, but also because I believe God has been working by His Holy Spirit in convincing, or at least impressing sinners; and I trust—yea, I fondly cherish the hope that I am not disappointed when I say that God has been working in conversion likewise.

"Although the work has been attended with many and serious drawbacks on account of my own weakness and imperfections, combined with the callous indifference that prevails with regard to spiritual and divine things, yet I am led humbly to believe that all the effort has not been in vain. We may not be able to see much apparent fruit as the result of the past year's labours, yet if we continue to sow the seed of the Word in faith, and if God is pleased to water it by the influences of His Holy Spirit, He must and He will be true to His word of promise (Isaiah lv. to, 11). God, however, has not left Himself without a witness, for He has, we believe, given at least one instance of His goodness and favour, and we trust it is but the precursor of greater blessing yet to follow. The case is that of a woman with whom I came in contact in the house of a friend of hers in the mission district. I entered into conversation with her, and found that she seldom or never attended any place of worship; so, on leaving, I gave her a hearty invitation to come to the meeting. She promised, and she proved as good as ber word (a very rare thing with many of them). She came to the meeting with the acquaintance in whose house I met her, and I made a point of visiting her afterwards. In the course of my visits to her I found she was very favourable to religion, and by-and by I noticed that this favourable inclination grew into anxiety about her own personal safety. On one occasion she told me that she had been long anxiously concerned about the interests of her soul, but could not get that peace her soul sought after. This gave me much inward joy to find her express herself in this open and frank manner. I read a portion of Scripture and tried to point her to Jesus, prayed with her, and then left. She continued to

tend the meetings, and I visited her more frequently after the had told me of her iritual condition, being specially interested in her case. I read many portions of ripture to her, among which was that passage in Romans x. first thirteen verses. iwelt specially on the 9th and 10th verses, speaking of the nature of saving faith Christ, not a mere head knowledge about Christ, but a living heart principle. visited her again and again, and in one of these visits my heart was not a little addened when she expressed herself to me in such a manner as to indicate that e experienced the love of Christ in her soul. I asked her to tell me how she me to this realisation. She told me she had been reading a little book : it was e story of Dr. Chalmers's conversation with the ignorant woman, when he tell  $\pi$  to 'lippen to Christ.' She told me also that that passage in the 10th of omans, 'If thou believest in thine heart that God hath raised up Christ from the ad, thou shalt be saved,' was borne home upon her heart with such power that was enabled to 'lippen' herself into Christ's hand, and to trust the Wor! f od concerning Him, in that He raised Him from the dead after He had made a Il satisfaction for her sins. I expressed to her my great delight, and told her to raise God on that account. She said she did, and that she kept locking to Him the had done :1 things wisely and well. I continue to visit her occasionally, and rhen I put to her the question, as I have done more than once. If she is still issuing to Jesus, she replies in her own quaint way, 'Yes, sir, I think I have my isviour.' And the warmth of her words and the joy of her countenance betray be fervour of her love and the joy of her heart within. Surely the Lord hath lone great things for us, whereof we are glad. I may mention also, with regard to this woman, that she has followed out the example of Andrew, who, after having found the Messiah, sought to bring his brother Simon to him likewise, for she has prevailed upon her sister-in-law to come to the meetings with her, and she gives ber attendance pretty regularly.

"Among the Roman Catholic families I generally meet with opposition, although there are a few exceptions to this rule, as there are, I suppose, to almost every rule. On one occasion, when visiting in one of the 'closes.' I found that a new family had come to reside in the place. I inquired at a neighbour who and what they were. She replied, 'You need not go in there ; they are Roman Catholic, and they'll have nothing to do with you.' Having a few other calls to make I took her advice; but on another occasion, when visiting in the same close, I bought I should like to give them a call, and if I should be blankly refused, I could be no worse than I had found in my past experience. The door stood open; I gently knocked, and quietly entered. The woman of the house sat by the fire. She received me very frankly. I had a short talk with her, and then her son, a young man about twenty, came in. I learned from her that she hereif had ben brought up in the Protestant faith, but that her husband and family inclined to the Roman Catholic persuasion. I asked if she would have any objections to my reading a few words of Scripture to them. She replied, No, she would he very glad if I did so. I read to them the 3rd chapter of John's Gospel, and made I dwelt upon the great proof of God's love to start a sinners, in connection with the gift of His Son, to save us from sin, death, a sinners, in connection with the gift of His Son, to save us from sin, death, nd hell. They both listened very attentively, the woman interrupting before I ad done, saying that they never spoke in that way or gave such proofs of God's ove to us in the chapel. She thought the priests delighted to keep their people a ignorance - a very true remark indeed, one of their tenets being that ignorance the mother of devotion. After I had tinished my remarks on the pa-sage, I en-aged in prayer, and was going to leave, when the woman gave me a very warm avitation to return soon and read again a few words to them. I expressed the upe that she would be anxious for herself in reading the Bible, and then reflectng that she might not have one, as Roman Catholics are prohibited by their riests from having in their possession that heretical book, as they term it, I in-pired if she possessed a New Testament. She said no, she had nothing of the ind in her house. I said I would bring them one if they promised to read it arefully, which they readily did. So in two days after I called with a New Testament and gave it to the son, who was in the house. I marked a few Passages for him, and asked him to give them his prayerful meditation. I don't my that these people are in real earnest about the salvation of their precious souls, but it would seem that what they heard they either never heard before, or heard

to no purpose. And so, if we continue to sow the precious seed of the word in faith, we know not what the end and issue may yet be, for we read that in due season we shall reap if we faint not. Other cases of a similar nature but varying in circumstances might be cited, but for the present we must forbear.

"The following statistics will show the amount of work engaged in throughout the year. I have spent in Mission work (exclusive of 2 hours weekly for meetings), 487 hours. In that time I made 1,776 visits, engaged in prayer 1.001 times, and read the Scriptures, with a short exposition, 760 times. The weekly meetings, I am glad to be able to say, are keeping up well, and I trust that spiritual benefit is keeping ahead of outward prosperity. The average attendance at the Sabbath evening meetings throughout the year has been fully 35, and at the Friday evening kitchen meeting nearly 18. Last year I reported the average of the Sabbath evening meeting to be 47, but it must be remembered that those figures showed the average only from November to April, whereas the figures already quoted give the average for the whole year, and taking the summer with the winter they compare very favourably with last year. In connection with these meetings, I beg to tender my sincere thanks to our worthy pastor, as also to my esteemed brethren in the session, Messrs Cairns and Jamieson, for assistance rendered throughout the year.

the year. "One word more about tract distribution. This work has been carried on regularly throughout the year, although with what result we are not in a position to say, the number of tract distributors at present being 6. Reviewing the whole work of the past year, we have still reason to thank God and take courage."

Mr. William Taylor, Manager of the Penny Bank, reports :---

"The Penny Savings' Bank continues to be conducted under the same superintendence, in the Lower Session House, on Saturday evenings.

"The advantages of this branch of the Mission cannot be well estimated. The beneficial results are not directly apparent; extending over a wider field than the other branches of the work, it is very difficult to gather facts together to make a Report. Your Committee think the Savings' Bank of special advantage to the young in teaching them, first, how to save their money; and second, how to spend it; and the manager can testify that at least some have learned this lesson. In youth this is an important lesson to learn, for who can tell what suffering and shame it will save in after years? The young, however, are not the only parties who receive the benefit; it is extended to their parents too, as has been noticeable, particularly of late years. Your Committee are thankful to God for the large measure of success which has attended their labours in this department, and rejoice that, although they cannot look forward to a harvest time when the fruit of their work will be manifest, they have at least some assurance that the institution is an invaluable blessing to many.

"Last year the deposits were fewer and the payments more than of late years, which can be accounted for, if we take into consideration the general depression in trade, and consequent scarcity of money. There are between 400 and 500 members on the Bank Roll Book, with an average attendance of between 70 and 80 on Saturdays. The average receipts per night will be somewhere about L.4. which, multiplied by 52, gives about L 208 per annum. This, in the course of the year, is all repaid, and taking into account the time at which the deposits are made and the amount paid, your Committee judge that the money is deposited for useful purposes.

"The great disadvantage in conducting the Bank is the want of workers-Those engaged in the work have no assistance within the Church, which is not a little discouraging. Your Committee, while commending the Bank to the sympathies of the congregation, commend it also to the young men as a good way of helping on a good cause. It requires self-sacrifice, no doubt, but all labours of love do; and it is our duty and our privilege to lend a helping hand in some part of God's great field—'Labourers are few,' is still the complaint.' Let us pray the Lord to send forth more, so that His work may be carried on more efficiently, and

Mr. Robert Cuthbert, Superintendent of the Sabbath School, reports :-

"The Sabbath School still continues to be conducted in Wallacetown Public School. The attendance at present is very small, but during the winter months."

great many more scholars came than could be properly taught by the limited staff of teachers. Once or twice there seemed to be as many children outside the building as in it. It was a very painful thing to keep them out, but it was impossible to maintain order without additional assistance. An appeal was made, both privately and from the pulpit, which was partially responded to, but many seemed to think that they at least might be excused. It is to be hoped that when another winter comes round, the spirit of lazy indifference may be removed, and an active band of labourers be found ready to engage in the good work. For some time past the teachers have been in the habit of meeting in the lower Session House on Sabbath morning, in order to go over the lesson for the evening, and this has been found a very pleasant and profitable exercise. They would be very grad if others should join them, although they did not take part in Sabbath

Your Committee have only to add that these encouraging Reports should stimulate the Congregation to aid by prayer and word and active effort, all the agents who are carrying on this good work, and look up to God for a greater bessing in the future.

### ANDREW S. TAYLOR, Secretary.

KILMARNOCK .--- The Report which your Committee have to give respecting Mission work at Kilmarnock is quite similar to that which was given last year. It is not worse, neither is it improved. The congregation still continues vacant, as all are aware, and it is to be deeply regretted that on account of the reduced membership and state of their financial affairs, they have ceased taking supply of sermon. A representation to this effect was duly laid before the Committee by the Presbytery of Ayr, and it was agreed to refer the whole matter simpliciter to the Synod for advice, so that this will come up in another form. Matters seem now to have reached a crisis, and the prospect is of the darkest character, but who can tell "but that at evening time there shall be light." It is very much to be deplored that the Secession cause should be permitted to expire in such a town as Kilmarnock which is large, and we believe still increasing, and where, with all its spiritual advantages, Missionary efforts are very much required. The fact that there is a substantial church there, and that it is well-situated for Mission work, seems to render it desirable that special efforts should be made to carry on such work and to resuscitate the congregation. The wisdom of the Synod will be required to devise a method by which one of the most important spheres of labour may not be lost

The Report from Kilmarnock is to the following effect :--" In submitting a Report of Sabbath School work in Kilmarnock during the past year, I have to wate that for some time I was unable to attend to it as formerly, through failing health, the school being left in the hands of strangers. But thanks be to God I am now able to attend, and join with the other teachers in the noble work of Sabbath seven on the tender soil! 'The harvest is plenteous, but the labourers are few.' For some time our attendance was less than formerly, but I am glad be and to fate we have reached our former number. We have 9 teachers, and between 60 and 70 scholars. A little Mission work is still done by visiting the scholar, and distribution of tracts and scriptural tickets. The Penny Savings' Mank is still continued, and the depositors have increased, so that there are now

between 300 and 400.—Hoping soon to be relieved by the sending of a missionary or minister to Kilmarnock, I am, &c., WILLIAM ANDERSON, Superintendent."

KIRKCALDY.—The following summary of the Mission Report is all that has been received up to the date of the meeting of Synod. Since last Report was submitted, a site in a central position has been secured, plans have been prepared, and a small but elegant church has been erected. Members of the congregation, as well as those of several congregations in our Church, along with other friends belonging to different denominations, have contributed liberally towards the building fund. The cost is estimated not to exceed L.850, and there is every prospect of it being opened about the end of May comparatively free of debt.

The Bible class, Prayer Meeting and Evening Sermon have been continued as heretofore, and the attendance has been very encouraging. Visitation has been carried on, and one whole family that formerly lived in the utter neglect of the means of grace, has been induced to attend religious ordinances. Their attendance has been most exemplary, and the parents contemplate connecting themselves with the Church at the approaching communion.

CARNOUSTIE.—The second Report has reached us from this station, which is both of a pastoral and missionary character in actual operations. The Report deals specially with missionary efforts and results. A slight increase is shown in the attendance at the senior Bible class, the roll containing six names more than reported last year. There is also a junior class, at which the girls are taught knitting, sewing, &c., girls and boys Bible knowledge; and boys separately, grammar, writing, dictation, and arithmetic; the whole occupying three hours, and devised to combine roligious instruction and secular knowledge, which the absence of evening schools rendered desirable. At these classes 53 might have been expected according to the roll.

The Sabbath school was held in the Church and in the Mission Hall, there being 11 teachers and about 87 children, which shows an increase (notwithstanding changes), of 2 teachers and 17 scholars above those reported last year. As formerly Prayer Meetings are held at Carnoustie and Easthaven, the attendance being equal to that of last year. Mr. King devotes about 20 hours weekly to visitation in every family in the vicinity of the places of meeting. The membership of the congregation, according to the roll, now amounts to 103, being an increase of 16 over last year, and of 60 from the time of Mr. King's settlement, allowing for all names dropped from the roll.

REPORT OF MISSION WORK IN CONNECTION WITH CARNOUSTIE CONGREGATION.

This is the Second Annual Report submitted to the Presbytery. On looking to our last, we find that we have not much new matter to refer to, but it may be

proper, since this partakes largely of a statistical nature, to compare this year's operations with those of last year. We do so under these heads, namely,

1. Senior Bible Class.—This class has been continued, and the work and text book have not been altered. After deducting the names of 28 who have left, the roll presently numbers 76, thus showing a slight increase over last year. The class has not been meeting so regularly for the past few weeks, because we have been delivering a course of Lectures on Romanism on Sabbath evenings, specially intended for the members of this class. Like the class itself, these Lectures have been well attended.

2. Junior Bible Class.—This class was resumed during the winter months; but we met in our Mission Hall instead of in the Church; and it was also somewhat changed in its nature. The want of evening schools is much felt here, and this class was intended to be a substitute. For an hour the girls were taught knitting, swing, &c., under the superintendence of ladies in connection with the congregation,—the work being laid aside the Bible lesson was commenced, and occupied an hour, when the boys were also present. And then the girls having left, the boys waited another hour later for lessons in grammar, writing to dictation, and anthmetic. There were 53 names on the roll.

3. Prayer Meetings. ---(1), Carnoustie. The meeting was continued here with the usual attendance till well on in the summer, when the inducements of out-door pleasures proved too strong for those attending it; and, during the winter months, the weather was so severe that we deemed it preferable to let the junior Bible class take its place. It has now been resumed, however, and the average attendance promises to be at least up to that of last year, ---manuly 30. (2), Easthaven. We have continued to hold occasional meetings here, and they have kept up in their very encouraging attendances, ranging from 50 to nearly 70.

4. Sabbath School.—In the portion held in the church we have now 5 teachers and about 35 scholars. In the portion held in the Mission Hall there are 6 teachers, and about 52 scholars. In all there is an increase of 2 teachers and about 10 scholars. All the teachers are members of the congregation, and continue to discharge their duties admirably. Four have had to resign during the year, which they did very reluctantly, but it will be seen that others have been found ready to take their burden, so that to our staff of teachers no less than 0 have been installed since last Report.

Perhaps it should be noted here that towards the end of 1878 our Mission Rooms were taken from us, and it was not until some weeks had elapsed, that Messrs. Smeiton kindly agreed to give us the use of the Hall belonging to their works, which is a little more commodious, though the rent is somewhat higher. It is hoped in the meantime that the congregation may be able to defray all expenses connected with it.

5. Visitation.—This has been kept up during the year, and about the same time—20 hours each week—has been devoted to it; and has also been made on every family in the vicinity of our meeting-places.

6. General.—As a congregation we have to thank God and take courage. Although we have had to delete 7 names from the Communicant's Roll since last Report, it now numbers 105, being a net increase of 18. Instead of only receiving members from all quarters, as we did during the former year, we are having the honour now to be sending them to several other parts of the Church. Our attendances have also increased; and our finances have stood the stress of the teceptionally severe and trying winter.

Many most interesting incidents have occurred in the course of the yearparticularly arising out of drunkenness—some of which have been both painful and pleasing; painful in retrospect, but hopeful and so pleasing in prospect. In all such cases we strongly recommended prayer and the pledge, and we have always been favoured with the desired success.

In conclusion, we trust and pray that while we work and hope, the Lord Himself will abundantly bless.—Respectfully submitted by

A. DUNLOP KING.

GLASGOW.-The chief attention has been directed to the work carried on in this city for some time past, and specially on account of the fact that here we have two territorial Mission Congregations added to the Church, within a recent period, and that here, as in other denominations, the largest measure of success is believed to have been obtained. Before adverting to the work in these congregations, your Committee think it right to state that they are aware of missionary efforts being put forth by the congregation of Main Street, and although the esteemed pastor, the Rev. Professor Aitken, thinks that what has been done is not worthy of a place in this Report, it is pleasing to mention, that a room has been obtained in M'Alpin Street for the last year, where two meetings are held weekly, one upon Thursday evening and one upon Sabbath evening, to which the Sabbath School teachers try to bring as many as they can. The average attendance is about 14 or 15. Rev. Mr. Aitken conducted the Sabbath evening meeting before his illness, but it has not been advisable for him to resume this work, and Mr. Wood has been specially active in the work. Besides these prayer-meetings, a sewing class has been held twice a week in the room, attended by about 25 girls from the district, and at which opportunity is taken to direct their attention to spiritual things. These things have not been reported for publication, but your Committee feel glad to state what they know to be the fact, and would feel it a privilege to be able to report any similar efforts made in other districts, and in connection with other congregations.

South Side Congregation, Bedford Street.-This congregation has had various designations from the changes of the place of meeting, as noted in last Report. The Presbytery, however, resolved, with the concurrence of the parties interested, upon the 25th March, that the designation shall henceforth be Laurieston congregation. It has been ascertained, from the detailed financial statement submitted by the Treasurer, that the total cost of the erection and furnishing of the new church was L.2,213 19s. 21d.; this exceeds the original estimate by L.415, and is explained by a change of plan and the employment of a second architect. The whole amount due for building and furnishing may be said to have been paid excepting L.93 10s.; but in order to meet the expense a bond of L1000 has been obtained upon the property at four and a half per The total annual burdens amount to L.110, but the congrecent. gation receives a considerable sum as rent for the hall and shops. For the ensuing year they have the prospect of receiving at least L.73, reducing the liability to L.37, which sum is not materially different from the amount formerly paid for rent while the congregation had no church.

Several Reports of the Mission work carried on in connection with this congregation have been published during the year. From the present statement it will be learned that in addition to pastoral work a good deal has been done in the Mission field. A considerable time has been spent in visitation, and Mr. Yuill has been enabled to "deal bread to the hungry" as well as to minister spiritual food. The Sabbath school, and likewise a junior and senior class, are carried on weekly, and have an encouraging attendance. From thirty to forty persons attend the weekly prayer-meeting; a temperance society has been formed and has a membership of about fifty. The membership of the congregation has had 14 accessions during the past year, but has not increased by that number as there have been many who have had to be dropped from the roll. At present the membership is stated to be 85. The attendance at public worship is improving in the forenoon, and in the afternoon there are from 130 to 140 people.

### **REPORT OF LAURIESTON MISSION CHURCH.**

In accordance with established usage we now gladly furnish the Synod with a brief Keport of our labours during the past year. Periodical Reports have been submitted to, and approved of by, the Presbytery during the year, and to these we must needs refer in the drawing up of the present Report. It is now about a year since the new church was opened, and it has been a

source of great comfort both to the congregation and its minister.

Mission work still continues to be prosecuted, and not without some measure of success. A considerable portion of our time has been spent in visitation and classes for the young; and the latter is not the least interesting and encouraging part of our work. Commercial depression and social destitution have prevailed to an unusual extent during the past exceptionally severe winter, and in visitation many distressing scenes have been witnessed. In this part of the work we would often have been greatly inconvenienced had it not been for the aid obtained from the Glasgow Benevolent Society-an excellent Institution to which we have frequently acknowledged cur obligations. A few private friends have also generously placed several sums in our hands which have been very serviceable, and we need scarcely say that we have endeavoured to distribute these moneys to the best of our ability.

The wide-spread depression which has prevailed has told more or less upon the temporal prosperity of the congregation ; but we trust trade will soon revive, and that matters in this respect will improve.

We shall now endeavour to give the Synod some idea of the position and prospects of the congregation. During the past winter three services were held each Subbath—the two regular services during the day, and a mission meeting in the trening. Towards the close of the year the Sabbath evening meeting was, at the request of the session and managers, transferred from the Hall to the Church. The object of this was to try and draw in the people more numerously from the surrounding district. These meetings were continued till the beginning of Febru-ary, when they were discontinued, as they were not found to be answering the end for which they were designed.

The various agencies formerly referred to are still in operation. The Sablath School is encouragingly attended, and the teachers take an interest in the young entrusted to their care. They give them little books and Scripture texts, and in other ways seek to encourage them to attend and profit by the school. It has an attendance of about 80, and 9 teachers.

The two classes have been held from week to week, and both, particularly the junior, have had a most encouraging attendance. The senior will be discontinued during the summer months; but the junior will be kept on.

The Temperance Society, to the formation of which we alluded in a former Report, has now a membership of about 50. Its meetings are largely attended by the young, and we seek to interest them in the cause of temperance.

The weekly prayer-meeting is held in the Hall on Thursday evenings, and is attended by between 30 and 40.

We must now state one very discouraging circumstance. Previous to the dispensation of the last October communion the roll was purged, when it was found that no fewer than 20 names had to be dropped; but as there were 7 accessions the membership was still about 80. The sacrament was again dispensed on the Ist Sabbath of April, when we had again 7 accessions. But two of the 7 who joined in October, a husband and wife, the former an esteemed elder, were removed by death within ten days of each other; and so the membership at the present time is 85. As to the attendance on Sabbaths, we may mention that on the whole it has been encouraging. We have noticed an improvement in the forenoon of late. And in the afternoon there are often from 130 to 140 people. Our heart's desire and prayer to God is; that the congregation may prosper both in a temporal and spiritual point of view; and that there may be added to it such as shall be saved.—Respectfully submitted by, A. J. YUILL

Bridgeton Territorial Mission Church.-The readers of the Magazine have been furnished with several Reports of the work in connection with this congregation likewise. The total cost of building and furnishing the new Church in William Street is stated to have been L.1,462 19s. 4d. The total amount raised is L.902 14s. 9d., and to meet expenditure L.600 has been borrowed upon the property. The total annual burden for feu rent and interest amounts to L.66, which will be lessened, however, when the under part of the premises is let. Upon the strong recommendation of the Presbytery, your Committee authorised the congregation to fit up a part of these premises as a Hall for meetings and classes, and it is believed that the likelihood of letting the part so fitted up will be increased, while the interests of the mission will be promoted by the suitableness of such a place of meeting. It is gratifying to state that there is still an increase of the members. The members enrolled are 104, which is a net increase of 14 during the year, not including parties whose names have been removed from the roll. The average attendance at both diets of worship is 160, showing an increase of 43 since last Report furnished by the Committee. As formerly the Sabbath school and Bible classes are zealously conducted and well attended. A Temperance Association has been formed, and 71 names are enrolled. Mr. M'Kay calls attention, forcibly, to the untiring energy of the Romish priests to retain their hold of their own people and to exclude Protestants from their community, and your Committee have reason to believe that the same sort of centralization is attempted in the vicinity of all public works, and especially wherever there is a Roman Catholic Chapel or School.

REPORT OF BRIDGETON TERRITORIAL MISSION CHURCH. We have come to the close of another ecclesiastical year, when an Annual Report must be submitted to the Synod. Reflecting on the year that has gone,

re are solemnised with the sense of its felt brevity. "We are but of yesterday ind know nothing, because our days upon earth *are* a shadow." This is a truth of which we are frequently reminded, and on which we are often disposed to moralise. And such reflections are not out of place, if they help to stir us up to greater diligence.

Twelve months ago the average attendance during the morning worship was 57, and on afternoon worship it was 92. It is now about 60, in the earlier diet of worship; and 100 during the after-part of the day. At last meeting of Synod, the membership of the congregation was stated to be 90, with 25 adherents over 14 years of age. There were enrolled at last communion 104 members, and 20 adherents over 14 years of age. There are besides 88 young people under this age, so that in all we now number 212 persons. The total increase of the membership throughout the year has been 23. But as the names of 9 persons had, for various reasons, to be dropped from the roll, the net increase has been 14. It may occur to some, that the attendance upon ordinances has not kept pace with the increase of membership. The reason is, that during the year a number of families have removed to the distance of two or three miles from the church, and though the female members of these families cannot attend on the public services of the sanctuary, with the same degree of regularity as before, yet they desire to retain their connection with the congregation as members. The Sabbath school has an average attendance of 60 scholars, who are taught by 6 teachers. I have 4 Bible-classes under my own care, which are well attended. There is also a Temperance Association, in connection with the congregation, for the benefit chiefy of the young. Its membership, including adults, is 71.

I have seen a few cases of what I believe to be hopeful conversion, in the course of the year. And one of them, who, however, does not belong to my congregation, has been specially marked, for her elevated spiritual joy has lasted over a number of months. She delights in that Scripture as expressive of her experience, "Old things are passed away; behold, all things are become new." I have also seen among believers, cases of joyous edification.

It may not be out of place to state here, that the present depressed state of trade threatens to have a somewhat injurious effect upon the congregation. A number of its members are out of employment, and are seeking everywhere to find it. And unless the Giver of all good, open up a way for them in the city, their connection with the congregation must apparently soon cease.

If we believe that the cause of the Covenanted Reformation, in our hands is the cause of Christ Jesus, and that it is vitally connected with the welfare of these hads, we ought to be in earnest in making use of all Scriptural means to maintim and advance it. For Romish priests are making use of every available means, whether secular or sacred, and that with untiring energy, method, and zeal, to effect its overthrow. Not only do they use the services of the chapel for indoctrinting their people with soul-ruining errors, but they devise means by which, if possible, so to surround their dwellings with Romish influences, as to prevent a my of Bible light from penetrating the deep darkness they thus create. For tample, a number of Roman Catholic families reside in a tenement, and then they contrive to make those who may belong to another communion, so very uncomfortable, as that they are glad to look for a residence elsewhere and thus after a time that house comes to be inhabited only by papists. And some of their more wealthy members purchase a number of adjacent houses. These dwellings are let, only to those of their own religious persuasion. And if a minister or missionary make an attempt to visit these abodes, he is told that the is not wanted there, is none but Roman Catholics live there. In view of such earnestness on the part of our enemies, it behoves us to be more abundantly energetic in the use of Scriptural means, that we may win the city for the Saviour.

Respectfully submitted by

JOHN M'KAY.

The past year has been one of great commercial depression and distress, and it was preceded by an unpropitious agricultural year, so that there was ground for apprehension that the contributions to the fund might not be fully maintained this year. But we regret to state

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that the diminution of the amount contributed is somewhat serions and calls for immediate attention. Through the kindness of the Synod's Treasurer we are enabled to state that the Income for 1878-1879 is L.192 6s., the expenditure being L.221 9s. 11d. which is L.29 3s. 11d. in excess of Income. To provide for this the balance on hand had to be drawn upon, so that the sum under that head last year L.193 5s. 2d. is now reduced to L.164 1s. 3d.

This deficiency renders the re-establishment of a Mission Stationat Kilmarnock less hopeful, and any present extension of efforts impossible, and what we greatly fear is, that small indeed as is the field now occupied some portion even of that will require to be abandoned, or mission stations crippled and impeded through want of necessary But we cannot yet believe that the Church wishes this to be aid. done. The annual collection for the Home Mission Fund is appointed to be made by all congregations under the Synod's inspection on the first Sabbath of June, so that unless where collections are made by boxes or by subscriptions throughout the year, no appeal to the liberality of the people can be heard in this Report, to be of any avail. It is believed that it is almost entirely owing to similar circumstances, that previous appeals have had little or no effect. Your committee, therefore, earnestly trust that the Synod will use means to have the necessity and urgency of increased liberality to this important fund, brought before the people previous to the time fixed for the annual Collection. It is believed that there are several who only require to know the real state of matters, and who without further solicitations will so enlarge their contributions, as to render the continuance and maintenance of the existing Mission Stations no longer a source of anxiety.-Submitted by

# JOHN RITCHIE, Convener.

# REPORT OF FOREIGN MISSION COMMITTEE. May, 1879.

REFERENCE was made in the last Report presented by your Committee to the distressing intelligence which had been received on the eve of our Synodical meeting, concerning the alarming illness of the Rev. George Anderson. This information, coming as it did, after the receipt of the most cheering tidings regarding a season of remarkable prosperity to our Mission, was felt to be a great trial to our faith and hope in God. So far as we could see, the success of our missionary enterprise depended, humanly speaking, on Mr. Anderson's active personal exertions. In all the departments of labour he was the prime worker or superintendent, and it was feared that the prostration

cacted illness of such a man, placed in such circumstances, rove most detrimental to our Mission, and probably bring the agencies to a sudden close. Moreover it was felt that, he be unable to resume operations for a lengthened period, or the necessity of coming home at once, our Mission would be t considerable disadvantage, its very existence be endangered, th of the good work already accomplished be to some extent tappily our fears have been disappointed, and our most a hopes exceeded. After being laid aside for fully four

and after experiencing an alarming relapse when nearly rethe Lord has again granted His servant some measure of and has permitted him to engage with his wonted energy and he important work to which he has devoted his life. In this d trace the good hand of our God, and see an answer to many

He "in whose hand is the soul of every living thing, and th of all mankind," has said "Call upon me in the day of ; I will deliver thee, and thou shalt glorify me." We have and the Lord has heard and answered.

right that the Synod should know that Mr. Anderson felt cheered and stimulated by your generous gift of fifty pounds, s expressed himself in such a way as to show his warm appreof your kindness.

Committee met three times during the past year, and all the swere numerously attended. Various matters affecting the welusefulness of our Mission to the Gonds have engaged the attenthe Committee, and these have been dealt with as the circumdetailed in the communications received from Seoni seemed to

. The Report forwarded by Mr. Anderson, and here to subjoined, nish the Synod with some idea of the work actually accomplished lission-field; and all that will now be attempted is to indicate ure and extent of the agencies presently employed, and the

that continues to be taken by the members of our Church, friends outside our denomination, in our Indian Mission. A at Mr. Anderson's Report will show that the number of rs employed in the foreign field, and the amount of work done out the year, falls short of what has been annually reported. is is not awanting, however, to convince us that our missionhis fellow-labourers have let no favourable opportunity slip g good to the poor and needy around them, and that their asm is as ardent and their zeal as burning as heretofore.

number of labourers has been lessened by the dismissal of Masih and his wife. It will be in the recollection of the Synod is man was engaged in March 1877, as a teacher in the school,

and an assistant in Bazaar meetings, and in Mission work generally. He professed to be a follower of the Lord Jesus, and for a while gave satisfactory proof of his discipleship. But as he was found guilty of certain dishonest acts, the Session of Seoni congregation, after repeated dealings with him, deprived him of Church privileges, and severed his connection with the Mission. "This was a great trial," Mr. Anderson says, "but we could not act otherwise." And Mr. Bose adds, "Though the case is a lamentable one—and such cases are to be found in the history of every Mission—yet we hope the manner in which we have dealt with it, will have a beneficial effect on the minds of the new converts, and also on those of the heathen around us."

During the past year four persons have been admitted to the Church from the heathen world, by baptism. One of these is a Hindoo, who, after lengthened inquiry and careful examination, was led to make a profession of his faith in Christ, and connect himself with the Christian Church. A son of this convert has also been baptized, and will henceforth receive a religious training. The other persons baptized were orphans, who have recently been handed over to the care of our missionary. Although the addition actually made to the membership of the Church has been small, yet evidence is not lacking that favourable impressions are being produced on the minds of not a few. It is something to learn that among the blinded and prejudiced natives in and around Seoni, "many sre favourably inclined towards Christianity."

There are three departments of mission work, vigorously carried on by our agents, and concerning which favourable reports have been received. These include

# I. EVANGELISTIC WORK.

Athough no record has been kept of the actual time spent in work of a purely evangelistic kind, of the places visited, the meetings held, or the number attending these meetings, during the year, yet it is believed that after Mr. Anderson was able to resume outdoor work, he held an average number of meetings and visited many of the villages which lie within easy reach of his residence. The number of people addressed and conversed with on these occasions must have been considerable, and there can be little doubt that salutry impressions would be produced on the minds of some, while others would remain as indifferent as ever. If the preaching of the Gospel in their own tongue, leads them to inquire into the nature and design of the Christian religion, and creates within them a desire to know more about the Lord Jeaus and the truth that saves the

ul, an important end will be gained. Ere long the truth may awn upon their darkened minds, and penetrate into their hardened earts, dispelling the ignorance and unbelief prevailing there, and evealing the only way of approach to a reconciled and gracious God. The preaching of Christ crucified, though foolishness to some and a stumbling-block to others, is "the power of God unto salvation, to every one that believeth." The great day will declare what good has been effected in that part of India by the simple and faithful preaching of the Word.

Owing to Mrs. Anderson's numerous domestic duties and not very robust health, very little ZENANA WORK has been overtaken last year. This important and necessitous branch of missionary labour demands our attention, and will be resumed when circumstances permit. Nothing could be more distressing than the case of these females who are shut up in the Zenanas, and doomed to spend a life of drudgery and misery, with few to sympathise with them, and fewer still to instruct, and counsel, and guide them in the path that leads to true happiness, genuine peace, and abiding rest. Seeing that the door of admission to these cheerless dwellings is open, we must strive to enter in and direct them to the sinner's Friend.

Our COLFORTEUR, David Gajadhar, has spent a part of the year in perambulating through the towns and villages with his pack of books and tracts, and religious periodicals. Although his sales have not been large, yet this mode of visiting gives him the opportunity, which he might not otherwise get, of speaking to some of the people about the way of salvation. His sales have amounted to L.3 18s.  $0\frac{1}{2}d$ ; and when we take into account the limited amount of money in possession of the natives, and their extreme reluctance to expend any of it on the purchase of books, the result may be considered satisfactory. This branch of our agency, including salary and purchase of stock, has cost L.20 9s.  $5\frac{1}{2}d$ . As previously arranged, the North British India Bible Society has paid fully half of the amount expended, so that we have been enabled to carry on our colportage operations at the nominal outlay of little more than L.8.

# II. EDUCATIONAL WORK.

Our Mission School continues to prosper. Notwithstanding the diminution of the teaching-staff, through the discharge of Imdad Masih, and the enforced absence of Mr. Anderson from feeble health, the school has been carried on in all its departments with considerable efficiency and remarkable success. The number of boys enrolled last year at one time reached as high as 189, while the average number on the roll was 164, with an average attendance of 110.

This is a fair number to educate, and the instruction impart them—the religious element obtaining the predominance—can under the blessing of God, to prove beneficial to them, and wi good fruit many days hence. The information received by children in school will not only improve themselves, but may ductive of great benefit to their parents and friends, to who make it known.

FEES continue to be levied from those who are able to p when it is known that the parents are in destitute circumstane fees are not exacted. The amount obtained in this way for tl ending in March last was L.8 10s. 4d.; and this Mr. Andere only regards as satisfactory, but as an evidence that the se getting into popular favour, and has risen considerably in the tion of the inhabitants.

To make the surroundings of the school-house more pleasa to add to the comfort and health both of teachers and sch number of small houses, evidently no better than mud-hut purchased by Mr. Anderson at a cheap rate, and the most o were at once demolished. Some of the material thus acquired used in the construction of out-houses in the Mission compou good play-ground for the pupils has thus been secured, and t been carefully fenced in to avoid the encroachments of unscri people in the neighbouring buildings.

The school underwent a careful examination by the Gove Inspector last year, and his report is highly favourable. He pron it equal, if not superior in some respects, to schools of long stan large towns. This must prove very encouraging to the teache should stimulate them to greater exertions in time to come. dicative of the fact that some really good results will be atta

may be stated that two of the advanced pupils succeeded in the last scholarship examination in Jabalpur, and that one o gained a bursary equal to about eight guineas annually.

Efforts are being made to secure an additional English teac the school. A Christian man of good reputation and well ed was expected to accept of the appointment; but it seems very ( to get men to settle down in such a place as Seoni. Mr. An says, "Heathen teachers are to be had in abundance; but we like to make the best provision possible for the religious educa the scholars." In the meantime Mr. Anderson teaches two vernacular classes their Scripture lessons every Monday mornin the English classes are attended to every day by Mr. Bose.

Your Committee are disposed to set a high value on the tional department of our work, believing that much depends

proper training of the young. We would seek to do everything within our power for the encouragement of the teachers in their arduous labours, and would open a wide door for the admission of boys into our Mission school. We trust the day is not far distant when a school for girls will be established, and when the neglected and despised females will be educated as the boys are, and trained, not for household work alone, but for usefulness in a far higher sense, and for a moral blessing in the community where they reside. A few of the girls, whose parents have overcome the bigotry and superstitious customs of their race, have obtained permission to attend Mrs. Anderson's class, which is designed chiefly for the orphans, and is taught in the Bungalow. We hope the attendance at this class will speedily increase.

# III. THE ORPHANAGE.

At present there are 15 inmates in our Orphanage, under the care of Mrs. Mary Gajadhar. This number exceeds that of the former year by 5. Among those recently admitted are a boy aged 7 years, who has been named James Anderson, and a female infant, who has received the name of Jessie Gouinlock. The other three are motherless children, whose father recently made a profession of his faith in Christ, and was admitted to the Church by baptism. Owing to certain peculiar circumstances connected with this case, Mr. Anderson considered it advisable to admit these children, and his action in this matter has met with the Committee's approval. With two exceptions, all the children in the orphanage have enjoyed good health throughout the year, and for this it becomes us to be grateful to the Lord. The expense of maintaining the Orphanage this past year has considerably exceeded that of any former year. This arises chiefly from the high rate charged for grain. The amount expended for the support of the orphans has been fully L.75. Of that sum L.12 have been obtained in India, leaving L.63 to be paid out of the Orphanage But of this amount no less than L.22 is contributed by the Fund. adopters of orphans, so that the actual outlay from the general Fund for the upkeep of this very important Institution is only L.41. Your Committee would take special notice of the liberal spirit displayed by friends at home in providing for the support of some of these poor And in addition to those who have formerly been named, children. it affords them pleasure to state that Mrs. Rettie of Aberdeen has generously undertaken to maintain an orphan, who shall receive either her own name, or, what she prefers, the name of her deceased and highly esteemed husband-Adam Rettie. Here, too, would we make Mention of the kindness of Mrs. David Scott, Aberdeen, who made a gift to the Committee of about four hundred copies of the orphans'

photographs, and which were disposed of at a cheap rate to th collected or subscribed to the Orphanage Fund during the j year.

It now devolves on us to notice, and this we do with of gratification,

# IV. THE ERECTION OF THE CHURCH AT SEONI.

The erection of a place of worship in our Indian settlemen an accomplished fact. Photographs of the building having b home, a wood-cut was prepared and inserted in the Magazin able all interested in our operations to form some idea of the l It is plain, neat, substantial, comfortable, inexpensive, and c situated. It provides accommodation for about 100 worshipp has been crected at an expenditure of L.152. This amount e the estimated cost of the building, and was entailed by t price of material, and more elaborate workmanship th originally designed. Still it is said to be worth more than do money expended on it. To meet the outlay, your Committee made a grant of L.50, and Mr. Anderson undertook to r remainder in India; but for various satisfactory reasons, his tions were not realised. In order to liquidate the remaining d Committee gave instructions to the treasurer to pay the ad sum of L.35, so that the Church may be freed from this encun The building is a good investment for the money expended, a considerably to the value of our Mission property in Seon Church was opened for public worship in the month of Sej last, and has been in use ever since. In addition to the service every Sabbath morning, a Sabbath School is held in th noon, and at a later hour a meeting is conducted in the verns Mr. Anderson and Mr. Bose taking this part of the work on a Sabbaths. It is pleasing to know that we have obtained building in that far-distant land, and that a congregation ( meets there for public worship. Who can over-estimate the that may result to old and young from the preaching of the and the dispensation of sealing ordinances, in that house of May it be known as the birth-place of many souls !

Here would we gratefully acknowledge the kindness of tw burgh friends, Mr. and Mrs. Robert Thomson, who out of their gen provided our Seoni Church with a complete set of silver com plate, and a baptismal basin. Such a spontaneous act is dese warm commendation.

In adverting to some other matters calling for special rema: Committee have to refer to

# V. THE PROPOSED RETURN OF OUR MISSIONARY.

is contemplated that Mr. and Mrs. Anderson, with their four ren, will return to Scotland next spring. The change of climate s needful for their health, and we are sure that all connected with hurch will gladly welcome them back, should it please the Lord mit them to come, and will do everything in their power to show appreciation of the abundant and successful labours in which they been engaged. It is anticipated that Mr. Anderson will remain native land upwards of a year, and during that time it is de-I to have special Missionary meetings in all the congregations, if practicable, when a detailed account of the rise and progress of idian Mission will be given, and addresses delivered bearing on lvancement of the Lord's work in heathen lands. It is also exi that Mr. Anderson will be able to preach every Sabbath while ne, and thus his presence will be doubly welcome, as the demand courers is so great. Definite arrangements have not as yet been for the carrying on of the work at Seoni, during the missionary's ce, but Mr. Anderson believes that under the supervision of Mr. the most of the departments of labour could be carried on as

This is a matter, however, which your Committee have still to ler, and everything possible will be done for the benefit of the on during the period of the missionary's well-earned furlough. ew of Mr. Anderson's return, your Committee corresponded again Mr. Bose on the subject of his ordination to the ministry. And with feelings of regret that we have to report his continued ungness to be ordained. He has arrived at this conclusion, after rate and prayerful consideration, and the Committee feel that it l be wrong to press such a matter further. We still cherish as an opinion as ever regarding his abilities and fitness for the work ; is own convictions of duty must be respected. In his present on he has proved very useful to our Mission ; indeed, so far as in see, it would be extremely difficult to get another equally ied for educational and evangelistic work. As an ordained elder. regularly appointed catechist, he can use the gifts the Lord has wed upon him, in his own sphere, and with the probability of much good, both among parents and children. Our prayer is, ie may be long spared to labour in the great field of usefulness before him, and that he may be the honoured instrument of ig many from the error of their ways to the wisdom of the just. hough your Committee have used efforts to secure another mary for Seoni, they regret to say that as yet no one has offered They rejoice to know, however, that several lf for the work. men, in various parts of the Church, are considering the desir-

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ability of being trained as missionaries. Ere long some of the volunteer to go to India, where such multitudes of people are ing for lack of the Bread of Life, and where many seem disp listen to the story of redeeming love, and receive instruction ing the doctrines and duties of the Christian religion.

It is cheering to know that in these depressed times, when s have been thrown out of employment, and money has been so ( to get, so much as L.518 has been sent in during the past our Foreign Mission Funds. Of this sum our brethren in have contributed about L.30, and for their continued help deeply grateful. When we think of the way in which the have given of their substance for the all-important object we l view, from first to last, we cannot fail to see and admire the t God in this matter. While grateful to the numerous contr for all their donations, we would be specially thankful unto H has disposed them to give so liberally, and so freely, and so c ously, for the success of His own work.

As the years roll on, and as the coming of the Lord drawetl we see more and more need of the most active exertions bei forth in heathen lands, for the enlightenment of the ignorant, s rescue of the lost. The work already accomplished is but the commencement of the great work which must yet be done Church must gird on her strength and go with all her ener such a stupendous undertaking as this; for the glory of he Lord is concerned therein, and the salvation of men is cor therewith. While the sword of war is opening up new highw trade and commerce, and some of the political movements of t are aimed at the addition of extensive territories to an Empire of vast dimensions, the Church must send her agents to the d peopled countries where multitudes are perishing for lack of kno and where the sighs of the oppressed, and the groans of the dist and the wails of the miserable fall constantly on the ear, so t children of men, in every land, may be brought within he and become the followers of Christ. To direct such to who is mighty to save, and to tell them of freedom from demnation, and of life never-ending for such as they, i dutiful and laudable. Ours be the privilege of toiling, and : and watering, amid many a doubt and many a tear, and, remay, the praise and the glory shall redound unto Him who giveth the increase, and who, on redeeming this and the otl of India, can say to those whom He honours to be co-worked Himself, "This thy brother was dead, and is alive again; a lost, and is found."

Our Report is closed; but our thanksgiving to the Lord for His great goodness in permitting us to take some part in the evangelisation of the world, during another year, must begin, and should continue ascending from grateful hearts day by day.

> "O that men to the Lord would give Praise for His goodness then, And for His works of wonder done Unto the sons of men!

Among the people gathered Let them exalt His name, Among assembled elders spread His most renowned fame."

Submitted in name of Foreign Mission Committee, by

# WILLIAM B. GARDINER, Convener.

# **REPORT OF MISSION WORK IN SEONI DISTRICT FOR** THE YEAR 1878-9.

l SINCERELY regret that I can only give a very general Report of work done during the past year, and that the work done has been much less in quantity than usual. I have kept no record of meetings held either in town or village, the work having been so much interrupted by various causes already reported to the Committee.

Shortly after sending in my last year's Report, I was completely laid aside from daty by severe illness, and was not able to resume it for about four months and a half. I then began to preach in English on Sabbath, and as my strength improved I gradually took up other branches of my work, such as preaching in the vermetalar in church, teaching in the Sabbath school, village preaching, &c. I am now able to attend to all the branches of mission work; but I find that I must beware of exposing myself to the sun, which prevents my doing quite as much work as I should like to do. A little undue exposure or overwork brings on fever, and a return of my illness might render it necessary for us to leave Seoni at once.

During the past year a Hindu and his son, a boy of about eight years of age, wre admitted into the Church by baptism; and two orphans have been baptized, making in all four baptisms from the heathen world during the year. We deeply regret that as yet no more of the wives of the converts have applied for baptism; but they seem more favourably inclined towards Christianity than they were, and we bope that they may, ere long, join their husbands in the profession of their faith in Christ. They sometimes come to the bungalow to converse with Mrs. Anderson. A few professed inquirers come regularly to receive instruction from me in the evenings.

Very little Zenana work has been accomplished during the past year, owing to the discharge of Imdad Masih, and consequently of his wife, and to Mrs. Addenson's inability from various causes to carry it on herself. My long illness, her own indisposition, and the illness, from time to time, of one or other of our didden, together with the care of our infant child, have made it impossible for her to do more, besides her household duties, than attend to the instruction, clothing, &c., of the orphans.

#### I. ORPHANAGE.

We began the year with ten inmates. In the course of the year two other children, a boy and a girl, were made over to the orphanage. In accordance with the Committee's instructions, they were named respectively James Anderson and Jessie Gouinlock. The latter being quite an infant, a nurse had to be employed to tend her; the former is a nice smart-looking boy of about s age. Other three children of one of the converts, whose mother months ago, were received into the orphanage, chiefly with a v Christian training.

The three boys who attend school are making good progress, youngest boys have begun to learn Hindi in the orphanage. Five besides reading with the matron, and sometimes with me, spend s daily with Mrs. Anderson in learning needlework, knitting, &c.

The orphans have on the whole enjoyed good health during the sorry, however, to state that it now seems evident that Maggie Hobai from paralysis of the left side. She has suffered, at long intervals, fr ever since she was admitted; but the attacks have of late been mc We have consulted all the doctors who have been in Seoni in regard our present civil surgeon is of opinion that she is suffering from par prevents her making as much progress with her work, as she would o but she sews very neatly, knits well, and makes very nice crochet w being able to read and write Hindi and Roman-Urdu. Thomas Ma a good deal from cutaneous disease; but he is now pretty well. thinks a lengthened course of medical treatment will be necessary skin to a perfectly healthy condition.

During the year we realised L. 12 in India for the orphanage, and th arrears which we expect to realise. The expenditure amounted to L which is higher than the expenditure of the previous year. This is 1 the increase in the number of children, and partly to the high pri Grain will probably continue to be dear for at least another year, c failure of the wheat crop, which is just about to be reaped.

#### II. SCHOOL

On the whole, I think the school is in better condition than it was Two of the senior boys were successful in passing the last High Scl ship examination in Jabalpur, of whom one gained a scholarship. I remarks on the result of the examination, the Inspector-General c commented favourably on the success attained by our school, as com long-established Mission School in Jabalpur. I regret to say that as in-aid has not been obtained for the school, which is, I understand, c the opposition of an officer, who, while secretly opposing our efforts, be friendly to the mission and to its educational work.

In the month of May last, I was under the painful necessity of dism Masih for conduct grossly inconsistent with the Christian profession. so far as religious instruction was concerned, was filled by our Colpo beginning of October, when, with the dry weather, he resumed his rSince that time the vernacular classes have received their religiou from Mr. Bose and myself. Several attempts have been made to ge teacher, but as yet without success.

In respect of number of scholars, there is very little difference to r highest number was 189, the lowest number (the attendance on the f the New Year holidays) was 96, and the average number on the rol year was 164. The present number is 150. The average attendance was 110.

During the year the fees realised amounted to L.8 1s. 4d., being times the amount realised in the former year. This fact indicates so in the stability of the school. There is still room for improver respect; but it is very difficult to realise fees in Seoni. At the s think the levying of fees has a good effect both on parents and schola not seriously diminish the attendance, as we are always ready to mak on behalf of those who are really poor.

With the sanction of the Committee I purchased a number of houshuts, immediately adjoining the school and had all of them, except away. I then had the ground levelled, and the compound fenced ir very necessary, to prevent the neighbours from encroaching. The sc now open space all around, has plenty of light and air, and the boys playground.

### III. COLPORTAGE.

David Gajadhar was unable to devote the whole year to Colportage. During the rainy season he was employed in the school, as has been already mentioned, besides which he was two or three times laid aside from duty, for weeks at a time, by severe attacks of fever. Bibles and portions of Scripture to the value of L.214. 44., and tracts to the value of L. 1 3. Sid. were, however, disposed of. The trat expenditure on Colportage, including price of tracts, freight, &c., amounted to L.20 92. Sid., of which L to 132. was paid by the North India Bible Society, kaving L.8 102. 9d. to be paid by the mission. The two Christian vernacular papers formerly mentioned, continue to be subscribed for.

#### IV. LIBRARY.

A few volumes have been added during the year, at a cost of L. 2 2r. 7.d., including book-binding. Including a number of books presented, the library now contains in all 350 volumes.

#### V. CHURCH BUILDING.

I am thankful to be able to report that during the past year a neat, airy, and comfortable little church has been erected in the corner of the mission compound mearest to the town. It is in a good situation, quite near the Great Northern Road, which skirts the east side of the compound. Since it was opened in September last, several of the residents have begun to attend the English service, which is held on Sabbath morning. The Sabbath school is now held in the afternom, after which a vernacular meeting is held, conducted on alternate Sabbaths by Mr. Bose and myself. I have not, as yet, thought it prudent to attem; t more work on Sabbath.

The total cost of the erection of the church amounted to L.152 122., which, though by no means expensive, considering its appearance and quality, is higher than I had anticipated. Iron, wood, and lime, for example, cost more than was expected, and, owing to my illness. I was unable to superinten i the work as I should have liked to do. Mr. Bose looked after it very energetically, and spent as much time as possible beside the work-people; but he had to attend school for a considerable part of each day, which rendered complete supervision impossible.

To meet the cost of erection, we have realised in all, including the grant from the Foreign Mission Fund, L.115 107.  $2\frac{1}{2}d$ , besides which L.1 142, has yet to be realised. This will make a total of L.117 42.  $2\frac{1}{2}d$ , being L.35 75.  $9\frac{1}{2}d$  less that the amount expended. Of the amount realised, L.10 42.  $5\frac{1}{2}d$  was collected in Mrs. Anderson's mission box. With a view to the liquidation of the debt remaining on the church. I would venture to suggest that the Foreign Mission Committee should consider the propriety of giving an additional grant, especially in consideration of the fact that a much superior building has been erected to what was proposed, when the grant of L.50 was made, and also considering how limited are our resources in India.

In conclusion, I would again ask the friends of our mission to be instant in payer, that the work of the Lord in this place may prosper, that sinners may be svingly converted, and that those who have professed their faith in Christ may be enabled to walk worthy of the profession which they have made. —Submitted by

GEORGE ANDERSON, Missionary.

Seoni, Chhapara, C. P., India, 11th March, 1879.

# **REPORT ON PUBLIC QUESTIONS.\***

# PRESENTED TO SYNOD AT EDINBURGH, MAY, 1879.

The Synodical year just closed has been a most eventful one. It has been a year of wars and rumours of wars in all quarters of the globe, -in Europe, in Asia, in Africa, in America, -a year of great com-

\*The remarks on disestablishment were not read to Synod.

### REPORT ON PUBLIC QUESTIONS.

mercial disasters, and of revelations of great corruption in in commercial transactions, of great Bank catastrophes, of employment, of distress of nations, of men's hearts faili fear, and of many crying, what shall the end of these But, whilst many are wringing their hands, and crying out of their trials, how many are seeing that God's hand is lif His judgments are in the earth, and have been led to ask, hath the Lord done thus unto this land,-unto many ] meaneth the heat of this great anger? When Jonah procla streets of Nineveh, "Yet forty days, and Nineveh shall be o' we are told that, "the people of Nineveh believed God and a fast, and put on sackcloth, from the greatest of them least of them. For word came unto the king of Ninev arose from his throne, and he laid his robe from him, a him with sackcloth, and sat in ashes. And he caused it claimed and published through Nineveh, by the decree and his nobles, saving. Let neither man nor beast, her taste anything; let them not feed nor drink water: but beast be covered with sackcloth, and cry mightily unto G them turn every one from his evil way, and from the viol in their hands. Who can tell if God will turn and reper away from His fierce anger, that we perish not. And G works, that they turned from their evil way; and God the evil that He had said that He would do unto them ; it not" (Jonah iii. 5-10). But whilst the men of Nineveh the preaching of Jonah, how many in this highly favoure nanted land are repenting at the preaching of Christ spe in His word, and by His providential dispensations? H us hear the rod and Him that has appointed it, turn t that smitch, and are afraid of the fulfilment of the 'And I will bring distress upon men, that they shall wal men, because they have sinned against the Lord?' We, in that there is distress upon men, but do we not ascribe t to any or every cause but the hand of God? Has not the being an evidence of Divine displeasure on account of natic calling for national fasting and humiliation, been by many fessedly religious men, almost contemptuously reject we not been told that the day of adversity is set over aga of prosperity, that we ought to think more of our politic tions and sanitary arrangements, than of the direct int God in our affairs, and that we are to expect a period of depression, with its accompanying misery, to follow a per mercial prosperity? There are, indeed, many who say

show us any good ? and who run to and fro. so as to cause knowledge to be increased; but there is an evident unwillingness on their part to acknowledge God's hand in our trials, and to believe that the neglect of His word will bring down on us His judgments. Infidel philosophers, treat God as if He were an epicurean Deity, who had no interest in, and did not in any way interfere with the business of man on earth, and call those "cultured" men, who have doubts as to His Personality, Word, and blessings. Many professedly religious men seem to be afraid to contradict the philosophers, and deprive themselves of the coveted title---cultured men. Hence their unvillingness to acknowledge that God interferes directly in human sfairs, and to believe that He may even turn fat lands into barrenness, for the sins of those that dwell therein. This is a sign of the times to which we venture to draw the attention of the court, and the following are the reasons why we think it ought to be carefully considered by us.

I. There is a growing determination, on the part of many of our philosophers, to exclude God from His own universe. Our philosophers do not formally deny God's existence, but they treat Him as if He had no interest in, and could hold no intercourse with, man on earth. They assure us that God has never spoken so as to be heard by man, and has never wrought, so that any one could with certainty recognise the work of His hand. The idea of a miracle they cannot endure. Accordingly they view the Bible as a human production, and its signs, and wonders, and miracles as mere fictions. But though our philosophers denied the miracles of the Bible, many felt that they could not consistently deny the miracles of the creation of matter and of life. How did matter and life begin to exist? How and by whom was the first particle of matter formed ! How and by whom was life first brought into existence? Whilst our philosophers would not answer the question in regard to the origin of matter, they tried hard to show that life originated by spontaneous generation, that is by life producing itself. When Professors Tyndall and Huxley proved that there is no spontaneous generation, and that life can only be produced by subscedently existing life, it was thought the miracles of the creation of matter and of life would now be admitted, and that henceforth there would be no dispute about the direct interference of God on two occasions at least in the business of the universe. But our philosophers at once saw that if they admitted the miracles of creation, they could but logically deny the miracles of revelation. If they admitted that God could work a miracle once, they admitted the principle that He could work a miracle as often as He chose to do so. But to belief in the direct interference on the part of God in the affairs of men, to be-

they have added the eternity of life. They tell us that every p of matter has existed from eternity, that it never had a beg and that, as far as they know, it will never have an end. teaching us that matter, like God, has always existed, they te also that matter, like God, has always had life. Like transu tiation, the evidence of your senses may be against you. Itı difficult to believe that the particles of the cold, wet clod a have always been alive. But our philosophers assure us that i easier to believe this, than to believe that the one living and tru gave unto living beings the life they possess. They candidly that they can adduce no proof in support of their extraor statements. But as we must either believe, as the Bible teache God created all things, or believe that matter and life are  $\epsilon$ they deliberately prefer the latter to the former alternative. philosophers, who are always talking about credulity in Chri will manifest any amount of credulity, and believe any abs rather than believe in the personality and works of the Lord ( Israel. "The carnal mind is enmity against God, it is not sub the law of God, neither indeed can be." When men do not retain God in their knowledge. God gives them over to ret minds, to do and to believe those things which are not conveni

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But whilst our philosophers can give no positive proof of their ments, they try by bold assertions, stated in a negative form, t that the Bible record of creation cannot be correct. Professor 1 (St. Andrews), in an article, entitled Ethical Philosophy and Evo in the Ningteenth Continue for Sontember 1978 declares "If me

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illions of ages ago, when the first germs of vitality started into ing! Did the vital proceed by a still remoter development from e non-vital then, or was it created by a fiat of volition ? cr has it ways existed in some form or other as an eternal constituent of the werse ? I do not see how we can escape the last alternative." are the Professor distinctly asserts that matter and life are eternal. d though he adds that "Theism has nothing to fear, but much to in, from a scientific doctrine of evolution," yet there can be no ubt, that in teaching that God's works are as old as Himself, he removing a foundation of Theism, and teaching a dreary Panthem, that is as destructive of man's faith in God as blank Atheism it-If. "And yet," as Dr. Duncan says, "I think that the Pantheistic stem is an emphatic admission, or rather proclamation, that there a secret in the universe that belongeth unto God, unfathomed and thomless by men." Professor Tyndall is so delighted with the sentisents of his St. Andrews' brother, that in referring to the language " have quoted he says, "They repeat in fuller language what I entured to utter four years ago, regarding the book of Genesis. rofoundly interesting and indeed pathetic to me are those attempts the opening mind of man, to appease its hunger for a cause. But be book of Genesis has no voice in scientific questions. It is a poem, at a scientific treatise. In the former aspect it is for ever beautiful; a the latter it has been, and it will continue to be, purely obstructive ad kurtful." In the most emphatic manner he declares that he is tone with Professor Knight in asserting that life has always existed 1 some form or other as an eternal constituent of the universe. rofessor Tyndall, however, seems to feel that the views enunciated y himself and his brother in St. Andrews are so extraordinary, and difficult to believe, that he takes not to arguing with, but to scoldg the Divines, who will not receive his assertions as true. " Theogians," he says, "must liberate and refine their conceptions, or be repared for the rejection of them by thoughtful minds. It is they, ot we, who lay claim to knowledge never given to man. Our refusal the creative hypothesis is less an assertion of knowledge, than a rotest against the assumption of knowledge, which must long, if not lways, lie beyond us, and the claim to which is a source of perpetual outusion." Here the Professor asserts that the knowledge of creation "snever given to man. Now this is a question, not of science, but fact. Is it, or is it not, a fact that such a revelation has been iven | God says, Christ the Word created all things, and without lim was not anything made that was made. I form the light, and reate darkness, I the Lord do all these things. Credible witnesses, vincenes intelligent, clear-headed and truthful, attest that they

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heard God say, that in six days He made heaven, the ear and all that in them is. The Professor says God never m statement. The simple question, therefore, is, whether believe God whose words are attested to us by so many wi are we to believe the Professor ? The Professor seems to rational beings can have no alternative but to believ Accordingly he tries to hide his defeat and cover his retree ing of the difficulties natural truth, that is Atheism, has I tend against. "This world of ours," he says, "has, on been an inclement region for the growth of natural truth ; be that the plant is all the hardier for the bendings and b has undergone. The torturing of a shrub within cer strengthens it. Through the struggles and passions of man reaches his estate; through savagery and barl civilisation; and through illusion and persecution his kn nature. including that of his own frame." Without, howev to show how God assures us that He created man in righteousness, and true holiness, and Tyndall in the above assures us that man was formed a brute and a savage, ( been said to show how determined our so-called leaders ( our state-paid teachers, for whose disestablishment no o peeped or muttered, are to exclude God from His own u to lead men to believe, not in the wondrous works of th God, but that the little particle of dust that pains the ey from eternity and will live to eternity, that it never had a and that it will never have an end. These views are taken as correct in many of our Lecture Halls, in our Sciend classes, and in the leading articles in many of the literary that are scattered broadcast among the masses of the peol who adopt them are called cultured people; those who reje It becomes us, therefore, as a cou treated as barbarians. testify against them, to teach that true culture consists the three-one God in Christ, as revealed in the Word, that that God made man upright, though they have sought or ventions, and that----

> "The heavens by the Word of God, Did their beginning take, And by the breathing of His mouth He all their hosts did make."

. II. There is a general belief in the existence of the relig in man.

In the last century, Christianity and religion were synonymous terms. Those accordingly who denied the d

of Christianity denied the existence of religion. Those, on the other hand, who believed in the divine origin of Christianity, believed in the existence of religion; maintained, and were prepared to prove it to be the one true religion in the world,-the religion that God made hown to our first parents in Paradise, immediately after the fall, of which fuller revelations had been given in the Patriarchal and Mosaic dispensations, of which the perfect revelation only had been given when Christ rose from the dead, and the mystery which had been hid from ages and generations was revealed at Pentecost, and, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. An essential distinction is attempted to be made in our day between Christianity and religion. So far from being viewed as synonymous terms, many of the opponents of Christianity are viewed as the warm friends of religion. Our philosophers who are opposed to what they call the exclusive claims of the one, maintain and uphold what they call the all-embracing folds of the other. Nay, they glory in maintaining that the religious faculty is part of man's nature, that he is as much a religious as he is a thinking being, and that in Buddhism, Brahmanism, Mohammedanism, and Christianity, we have the different forms in which that faculty manifests its existence. These all spring from the same root, and are all evidences that religions, like languages, are inherent in all men everywhere, having a close sympathy or connection with political and family life. "Religious feeling," says Tyndall, "is as much a verity as any other part of human consciousness, and against it, on its subjective side, the waves of science beat in vain." But the religion that is thus praised by the opponents of Christianity must be essentially different from it. And what is it? It is defined by one class, as "the system of relations subsisting between us and a supreme power;" by another, as "man's belief in a being or beings mightier than himself, and inaccessible to his senses, but not indifferent to his sentiments and actions;" by a third, as "the effort to come into satisfactory relation with some personal being or beings in whom the supernatural centres." Broad-churchism defines it to be the belief in the universality of a Father's love, and in the universality of the existence of a Father's life in the hearts of men. Broad-churchmen tell us that the Father loves every one with an unbeginning, unmeasurable, and an unending love, and as the fruit of it, has given to every one the divine life, and the divine seed within him. As philosophers tell us that natural life exists in the germ in every clod, so Broad-churchmen assure us that spiritual life exists in the seed in every man. The Bible assures us that in their natural state sinners are dead in trespasses and in sins, are without life, without God, and

Broad-churchmen do not formally deny the doctrines of ; us. sacrifice of Christ, and the work of the Spirit. On the contr teach that a belief in these doctrines may tend to cherish and the life in many sinners; but, as every one has the life wit a belief in these doctrines is not necessary to salvation. what Christ did in coming from heaven to earth was not t sinners, but to show them the most perfect way of devek hidden life they already possessed, and triumphing over sin in souls, how to be better men and better women than hitherto been, and how at last they would be translated to bloom with ( ever in the Paradise above. These facts show that Broad-ch though it does not go to the same extent, is the same in its as the other worldly systems to which we have referred. It tem that strikes at the foundation of salvation by grace, tradicts such passages as, Christ "was wounded for our trang bruised for our iniquities, the chastisement of our peace w Him, with His stripes we are healed." "The Lord hath mad be sin for us who knew no sin that we might be made the r ness of God in Him." "Without the shedding of blood th remission," no pardon and acceptance with God. Christ "gave for us, that He might redeem us from all iniquity and put Himself a peculiar people, zealous of good works." "I am t the Truth, and the Life; no man cometh unto the Father, bu It is a system, that, by assuming the Christian name, has gi philosophers plausible grounds on which to assert that Chris monologiona of the meaning france the milital all a militations for soil

sve, such a revelation, and that in Christianity we have simply one f the many forms in which the religious faculty develops itself, and maifests its existence. But whilst the divine origin of Christianity denied, the general admission is made that man is essentially a sigious being, that seeks to have some friendly relations subsisting stween himself and a supernatural power. This is a peculiarity of wage in which we live, by which many are liable to be led astray, ad to which, therefore, as a court, we require to direct special attenon. For, when philosophers praise Christ as the Founder, as they I Him, of Christianity, praise His genius, His originality, His sching, especially the beatitudes in the sermon on the mount, praise is moral precepts and human kindness, when they also praise bristianity as a religion that has been beneficial to man, and urge bristians to cultivate the religious faculty and develop the spiritual fe within them, good men are liable to be deceived, and to forget at the religion so highly praised is a religion from which the ideas f sin, of righteousness, of the God-man, of the atonement, of the pirit's work, of progressive sanctification are excluded. It is a religion bat teaches man that he is inherently good, and that all that is rewired of him is to cultivate aright the spiritual life he already ossesses. It is a religion that, however elegant its language or orrect its expressions, tends only to harden us in sin, to forget hat Christ is the only Saviour, and that if He be not dead and isen and revived our preaching is vain, your faith is vain, we are et in our sins. The religion of Christ cordially embraced in the wart produces the finest feelings and leads to the manifestation of he most ardent and disinterested love to God and to man, but the eligion that consists in mere feeling, and from which Christ and the wint are practically excluded, is a religion that will never purify the wart and regulate the life, and from which, therefore, we ought at me to turn away. "For other foundation can no man lay, than that a laid, which is Jesus Christ,"

III. A strong desire to modify the doctrines of grace in accordance with the new views so widely prevalent in regard to the Father's love. Clearly does the Bible teach that God's attributes, like His nature, munot be divided, that His love cannot be separated from His inversignty, His justice, His holiness, and that, in dealing with inners, love must be manifested in accordance with His nature, and in the way of having all His attributes harmonized, that mercy and tuth must meet together, righteousness and peace must embrace each other. For "a God all love is a God unjust." Divine, like human love, must in some way fix on and distinguish its objects from other objects, must seek their welfare, and delight in securing for them

special blessings. "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." The Father's love, u taught by so many at the present day, is a love that does not distinguish its objects from other objects, that confers on them me benefits, and secures for them no special blessings. It flows with the same intensity to fallen angels as it does to fallen men-to those among men who have never heard of or who despise and reject Christ, as it does to those who have been enabled to accept of and rejoine in Him as the Saviour. It is a love, in proof of the existence of which we have an appeal, not to the Scriptures, not to facts, but to feelings, and to such questions as. Are we to suppose that a God of love would make any one to condemn him! Are we to suppose that a Solon, a Plato, a Socrates, would not enjoy as much of a Father's love, as a Peter, a John, a Paul. Such questions are not proofs, but they are almost all with which in the shape of proof we are furnished. It is a love that is plausible, and widely prevalent, and that lies at the foundation of much of the teaching, not merely of philosophers and ordinary Broad-churchmen, but of divines from whom other things would have been expected at the present day. It is believed to lie at the foundation of much of the support given to Professor R. Smith in the Free Church, and it avowedly lies at the foundation of what is called the Declaratory Statement of the U.P. Synod. The first article of that Statement is, "That, in regard to the doctrine of Redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction, on the ground of Christ's perfect sacrifice, are matters which have been, and continue to be, regarded by this Church as vital in the system of Gospel truth, and to which she desires to give special prominence." In discussing this article in the Edinburgh U. P. Presbytery, Mr. Mills, Leith, objected to the apression, "as taught in the Standards, and in consistency therewith," on the ground that the Standards did not teach the new views in regard to the universality of the Father's love. In replying to Mr. Mills. Dr. Peddie said, "the very object of the statement is to remedy that defect effectually." Now if the very object of the statement be to bring out clearly and prominently the universality of the Father's love, it is evident that it must be in consistency with this doctrine that all its articles are interpreted. or that this is the doctrine that lies at the foundation, and must be held as running through all its articles But, in giving us the foundation doctrine of the Statement, Dr. Peddie, as we think, brings a very unwarranted charge against the great divines by whom our Standards were compiled. Quietly changing

re of God to all mankind," in the article into the "love of God ift of His Son," in his speech,--- a love the compilers of the ds clearly taught, and that lies at the foundation of the Stannemselves, the Doctor charged the Standards with not giving rable prominence to this love which it deserved. Now. this r as a very unwarranted charge. Salvation by grace, that is, ruit of free, sovereign, unbeginning, unmeasureable, unending the great distinguishing characteristic of Reformation It is the doctrine that lies at the foundation of, and runs **.** 1 all the chapters and sections of our Standards. At the head 7 one of them, there might be written in prominent characters. ace are ve saved through faith, and that not of yourselves, it is of God." All the great Presbyterian and Puritan divines, by our Standards were compiled, taught that the love of a three-one Christ was the foundation, middle, and copestone of our sal-; that it is begun, carried on, and will be consummated in love. st-the redeemed in glory will sing eternally, "Unto Him that is, and washed us from our sins in His blood, and hath made s and priests unto God and His Father; to Him be glory and on for ever and ever. Amen." All of them were intimately ited with, and frequently expounded such texts as, "The Lord d in the midst of thee is mighty, He will save, He will rejoice ee with joy, He will rest in His love, He will joy over thee with ." "Behold what manner of love the Father hath bestowed s, that we should be called the sons of God." "God so loved rld, that He gave His only begotten Son, that whosever bein Him should not perish, but have everlasting life." An iman, who had come to Scotland about the time the Standards lopted by the Scottish Church, and who had never shown any f religion before, being asked on his return, what news he had t from Scotland, replied, "Great and good news. I went to irews, where I heard a sweet, majestic looking man (Robert and he showed me the majesty of God. After him I heard a air man (Samuel Rutherford), and he showed me the loveliness ist. I then went to Irvine, where I heard a well-favoured, old man, with a long beard (D. Dickson), and he showed me heart." Durham, in his Commentary on the Song of Solomonthe most edifying commentaries in existence-shows that he er present to his mind a deep and growing sense of the great-' the love that a three-one God has shown in Christ to sinners ikind. Owen, the greatest of the Puritans, seems to have had delight in showing how salvation originated in this ever over-; fountain of love, and in leading saints to say, "We love Him

who first loved us, and gave Himself to be the propitiation for our sins." Making a faith's appropriation of Christ, they aimed each one at saying, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." How clearly do these facts show that with the greatness and disinterestedness of a Father's love, the compilers of our Standards were intimately acquainted. But the love with which they were acquainted, which they expounded, and in which they delighted, is a love that secures the complete and everlasting salvation of all the objects loved, whoever or wherever they may be, that provided Christ Jesus to be the Saviour, the Divine Spirit to apply to them the redemption purchased by Christ, shed abroad the love of God in their hearts, prepare them for, and bring them to live and reign with Christ for ever on His throne. This is a love that is a warrant and encouragement to every sinner to come to Christ in the faith that " him that cometh unto Me. I will in no wise cast out."

The Father's love that lies at the foundation of the U. P. Statement is confessedly a love that does not secure the complete and everlasting salvation of the objects loved. It is a love that is as much fixed on a Judas as on a John, on those to whom Christ says, I never knew you, as on those He claims as His own, on those to whom the Judge will say at the great day, "Depart ye cursed," as on those to whom He will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is a love that, from the nature of the case, can no more be the cause of the blessedness of the one, than it is the cause of the misery of the It is a love that confers no practical benefits on the objects other. loved, and that does nothing. It is certainly a love with which the compilers of our Standards had no acquaintance, and, though we are told that it lies at the foundation of the U. P. gospel, we trust it is a love with which the great majority of U. P. divines have no acquaintance either.

But whilst teaching that love is only a name, our leading U. P. divines seem anxious to persuade themselves that this has been the teaching of the Secession Church from its commencement. Dr. Peddie declares "that the view contended for has always been held in this Church." The late Dr. Harper declared that the doctrine had been received from the very beginning of this Church. The Doctor's language, as reported in the newspapers, is somewhat ambiguous. He seems to confound the universality of the gospel offer with the new views about the universality of the Father's love. There can be no doubt, however, that his design is to assert that the new U. P.

bout that love were taught in the Secession upwards of 130 go. In proof of his statement, the Doctor refers to the Act of leral Associate Synod, dated 18th April 1754, "containing an n of some gospel truths in opposition to Arminian errors upon d of universal redemption." It is an act that brings out "that there is a general free and unlimited offer of Christ, ration through Him, by the gospel, unto sinners of mankind with an interposal of divine authority in the gospel call, imly requiring all the hearers thereof to receive and rest upon lone for salvation, as He is freely offered to them in the

But it at the same time as clearly condemns that love in name with which so many U. P. divines seem to be so much d, and asserts that the love of a three-one God in Christ ily secures the complete and everlasting salvation of *all* the of mankind on whom it has always been fixed. How needful, see that we understand and maintain the doctrines of grace leir integrity, as doctrines that give all the glory of salvation and **all** the benefit to man, and that the hope in which we be people to abound is a good hope through grace of a blessed ality.

he arguments for Disestablishment. This subject has been so :ly and so fully discussed in previous Reports, that we shall notice a few of the leading arguments by which it is supported. t one is that the Church is to be supported voluntarily. On at we have no dispute with our opponents. On the contrary, atain that freewill offerings are acceptable offerings to God, t the Church, as Christ's kingdom on earth, ought not only luntarily but cheerfully maintained. The question, however, ow, but by whom are the freewill offerings to be presented ? y to be given by man as an individual only? or are they to be r him both in his individual and corporate capacities. What e Scriptures? Clearly do they teach that man exists not is an individual, but in three divinely constituted corporate -the family, the nation, the Church. The Church derives stitution and authority directly from Christ, and in the pere of her special work is not to be subject to, or controlled by, chority on earth. The family and nation, deriving their y from God as the Creator, have been given to Christ for the of His Church. The Lord hath given Him to be Head over s to the Church which is His body, the fulness of Him that ll in all. Hence we are told that He is King of kings and lords; that all power on earth is given to Him; that the nd kingdom that will not serve the Church shall perish; yea,

those nations shall be utterly wasted, and that "The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts; yea, *all* kings shall fall down before Him, all nations shall serve Him." It is admitted that man is to support the Church in his individual and corporate capacity as families, but it is maintained that he is not to recognise or support the Church in his corporate capacity as nations. The passages we have quoted, however, show conclusively that nations, like individuals and families, are voluntarily to serve the Lord and support His Church. Accordingly, we find that God commanded the Israelites as a nation to give freely for the erection of the tabernacle in the wilderness, and to bring all the national tithes into His storehouse, for the maintenance of His ordinances.

The late Dr. Young, Perth, seems to have felt these arguments to be so powerful, that he tries, by the following extraordinary statement, to set them aside: "Dependence on anything beyond the Church is foreign to the nature of the pastoral office, and cannot fail to prove injurious to far more than a majority of those who take part in the Christian ministry. It is dependence, in short, on that which is profane; for the Bible acknowledges no community but the Church, which is holy, and the world which is unholy; and what but mischief can come out of a system by which the separated servant of God is made to look for his daily subsistence on the servants of the devil." Here the Doctor ignores the family and the nation, and treats both # if God had never given them a corporate existence. Voluntaries have always had little to say on this aspect of the case, on the family. They, indeed, admit that the family is to honour the Lord, and . support the Church; but they find it to be impossible to quote \$ passage in which the corporate society, the family, is to support the Church, whilst the corporate society, the nation, is forbidden to help her. Indeed, it is found that in this aspect the two corporate societies cannot be separated. Hence the Doctor quietly ignore Here the Doctor confounds the State with what the them both. Scripture calls the world ; and as the world is the phrase it employs to denote the ungodly, he concludes that all who receive money from the State must receive their subsistence from the servants of the devil. The argument made some noise at the time; and though the people are allowed to take for granted that the Christian State is of the earth, earthy, leading voluntaries do not find it convenient to bring it prominently forward. Two influential doctors in the U. P. Synod resigned their charges for State salaries, but it is understood that both of them repudiate the idea that they receive their daily subsistence from the servants of the wicked one. It is an argument which shows how

r friends find it to be to support their system, and how imis to show that it is wrong in the kings of Tarshish and the ring presents to the Lord and voluntarily support His How clear is it in the Doctor's argument being set aside hurch is to be recognised and supported by the Christian the Christian family, and the Christian nation; how far ould be to refuse to recognise the Church, and how happy for the world when the Church is exalted above the mounall nations flow into it. "Be wise, now, therefore, O ye instructed ye judges of the earth! Serve the Lord with ejoice with trembling. Kiss the Son lest He be angry, and from the way, when His wrath is kindled but a little. e all they that put their trust in Him."

the State recognition of the Church is persecution. Love the heart cannot be produced by a mere command. It sgotten in us by the Holy Ghost. Christianity, therefore, sture cannot be promoted by external force. But though it ten shown that Church and State, though specifically distinct nt in their nature, and not to be confounded in the admincan voluntarily recognise each other's existence, and be helpful in the advancement of objects common to both, yet s maintain that the recognition by the State of the Bible as s, and of the Church as Christ's kingdom on earth, contains ssence of compulsion, or persecution for conscience' sake. plausible statement. It takes with our unthinking age. ;h I have read over their statements pretty carefully, I ound one that can be called a proof that the State recogniaching is in itself persecution. On the contrary, I find s generally maintain that there is no persecution in State 1 and in State pay in themselves. Dr. Calderwood, a leadtary, resigned his charge as a minister of the Gospel, to e State-paid teacher of moral philosophy in the University rgh. Dr. James Taylor resigned his charge as a minister of I to become the State-paid Secretary to the Board of Educa-: Hutton and the U. P. Synod are supporters of a national education, that is, they support a system of State-paid o instruct children, and to compel them to attend so as to e State-prescribed instruction. We find no fault with their ut it is evident, that in advocating a system of State-paid they do not believe that the State recognition of teaching is persecution. Now, if it be not persecution to have Stateers of natural and moral philosophy, and other departments and moral culture, how is it possible that there can be per-

be no persecution in the State recognition of morality and rincess, there cannot possibly be persecution in the State recognithe Church of Christ, which teaches the highest morality highest form of righteousness, which teaches sinners how t turned from sin to holiness, from death to life, from Satan how they are made wise for time and wise for eternity. Volso far as we know, have never tried to meet this argument, or how it is right for the Christian State to recognise and pay teaching of morality, and wrong to recognise and support the of Christ in preaching the everlasting Gospel, and in laying solid foundation on which a system of true morality can be e

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But whilst the State's recognition of religion is not in itse cution, is not the Scottish Establishment supported by con and ought it not on this account to be disestablished ? that i we not to seek, not the reformation of Church and State, but solution of the union subsisting between them? We answ And why? Because it was with the full consent of the p voluntarily, that the Church was established in 1567, and Nay, in 1567, the people practically compelled the State to the Church. At the Reformation in 1560, two thirds of the of the Church were given to the Romish Hierarchy, and at t of the Prelates, to fall to the Crown, and one third was to be between the State and the Protestant ministers. The Gov collected the one third, and professed to send the half of i Ministers, however, who did not support the Gov ministers. measures in Presbyteries, Synods, and Assemblies, soon for

they asked the Government to establish the Church, or to make it legal for the inhabitants of each parish to pay the half of the third of the Church revenues to its own minister. The Government rehetantly complied with this request. It was thus for the preservation of freedom, that the Church was established. And it was by being thus brought directly into contact with the people and made independent of the State, that the ministers were enabled to take the front nuks in the battle for freedom, and through the Divine blessing, to bring the Church to stand by and defend it when those of whom other things were expected turned their backs upon it. And as it was with the consent of the people that the Church was established in 1567, it was expressly on the ground that it was agreeable to the will of the people, that Presbytery was re-established in 1690. The consent, the people thus gave to the establishment of Presbytery in 1567, to its deliverance from Prelatic corruptions between the years 1638-50, and to its re-establishment in 1690, has never been withdrawn; and until it has been as formally withdrawn as it has been formally and repeatedly given, it is out of all question to speak of the Scottish Church as supported by compulsion.

We may add that the national recognition of the Church lies far nearer the foundation of civil and religious liberty than many imagine. Romanism claims supremacy over the State. It demands that when the Pope or his Bishops condemn a man to be an heretic, the State shall, on the ground of that condemnation, tie his body to a stake, and reduce it to ashes. It tells us that the Pope's condemnation is God's condemnation, and that the State as God's servant is bound, when asked by the Pope, to execute his decrees. When the voluntaries who teach that the State has no connection with the Church deposed Dr. M' Crie, the author of the Life of Knox, &c., not for error in doctrine, or immorality in practice, but because he would not break his ordination vows, and give up with Reformation principles, they asked the State, on the ground of their Act of Deposition, to deprive him of his Church property. They did not charge him with any crime, or assert that he had in an illegal nunner obtained possession of the property, they simply said, "You the State must, on the grounds of our ecclesiastical Act, deprive the Doctor of his civil possessions." Now if the State is to be the mere creature, the mere servant of bodies outside itself, whether they be Popes, or voluntary Synods, it is evident that the constitutional Acts by which liberty is preserved, and the foundation on which it rests, are removed. If the State is to deprive us of life and property at the request of a body of whose acts it has no knowledge, and with whom it is by that body itself forbidden to have any connection, it

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#### REPORT OF HALL COMMITTEE.

is clear as day that our liberties civil and religious cannot exist. the national recognition of the Church as supreme within her sphere, the Church cannot be made the creature of the State, ar State cannot become the mere servant of the Church. Both, the second Reformation period, are recognised in the constit of the nation, and both, therefore, must act within the limits o constitution. It was for the preservation of liberty that the C was established in 1567. The preservation of liberty demand the Church, as reformed, should be established still.

On marriage with a deccased wife's sister, on the new views c of condemnation, of punishment—views that strike at the found of the gospel message, and that overlook the fact that the gri design of the revelation of the reality and the terrible nate punishment, is not to pain us, but to rouse sinners to flee from wrath to come, to turn to the strong hold as prisoners of hopeother practical evils we will not enter. Enough, we think, has said to show, how determinedly the very foundation of our fa attacked, how much worldliness, and a desire to please the prevail, and how needful, therefore, it is for us to cry,

> "Hold Thou me up, so shall I be In peace and safety still; And to Thy statutes have respect Continually I will."

In name and by appointment of Committee,

THOMAS HOBART, Conven

# REPORT OF THE HALL COMMITTEE,

PRESENTED TO SYNOD AT EDINBURGH, MAY, 1879.

THE Hall was opened on the Tuesday after the first Sabbath of and closed on the 30th of July last. According to the instru of Synod, the Committee met with the Professors and student at the beginning and at the close of the session. There were students present, viz., Mr. Alexander Smellie of the third yes Messrs. Duncan M'Kinnon, and George Anderson of the first ye

The Convener having engaged in prayer, Professor Aitken, opened the session with an able and instructive lecture "C General Scope and Design of the Old Testament Scriptures."

The following are the Professors' Reports :---

**PROFESSOR AITKEN'S REPORT.** 

I have to report that three students have attended the class of Biblical C. during this session of the Hall, viz., Mr. Alex. Smellie, of the third ye

Messrs George Anderson and Duncan M'Kinnon of the first year. I have much pleasure in recording my entire satisfaction with their diligence in the prosecution of their studies. They have given in the exercises that were prescribed, and these have been sustained with approbation. As to the work of the class, we have read and critically examined the larger portion of the First Epistle of Peter ; and on the basis of Pinnock's Introduction to the New Testament we have considered the leading elements and principles of Biblical criticiam, such as the manuscripts, media and cursive, the versions and the history of the Greek printed text—notes having been each day read to the students, supplementary to the outline given in 'the text-book.

In Hebrew I had to take each of the students separately. With Mr. Anderson I had to begin with the elements of the language. With Mr. M'Kinnon who already in some measure knew these, considerable progress in the grammar was made. With Mr. Smellie, who is proficient in the language, nine chapters of Isaih were read and briefly commented on, and besides this, on each day devoted to the Hebrew, he was examined on a portion of Principal Fairbairn's work on Prophecy, and in the course of the session the whole of that valuable book was overtaken.

#### W. F. AITKEN.

#### PROFESSOR SPENCE'S REPORT.

The class of Systematic Theology has this session been attended by three students, Mr. Alexander Smellie of the third year, and Messrs Duncan M'Kinnon and George Anderson of the first year.

The class has been conducted in very much the same way as that adopted in the preceding session, and described in last year's Report. The special subject of study was that department of Systematic Theology usually known as theology proper, under which the subjects usually treated of are such as the Being and Attributes of God—the doctrine of the Holy Trinity—the Divinity of Christ—the Divinity and Personality of the Holy Spirit—the eternal Sonship of Christ—the Procession of the Holy Spirit from the Father and the Son, and kindred topics. There were as usual regular oral examinations, as well as fortnightly written examinations on the work of the class. We also read in the Latin a few sections of the 13th chapter of the first Book of Calvin's Institutes, "De cognitione Dei Creatoris."

l have as formerly to report very favourably in regard to the diligence and progress of all the students, as well as in regard to the uniform regularity of their attendance and the strict propriety of their conduct at the Hall.

Three discourses were delivered during the Session—one by each of the students all of which were cordially sustained.

JAMES SPENCE.

The Committee, in accordance with the instructions of Synod, recommended the Presbytery of Edinburgh to prescribe trials to Mr. Alexander Smellie with a view to his being licensed with all convenient speed.

The Committee, considering the latitudinarian tendencies of the age, how much our excellent Standards are opposed by many who have solemnly vowed to adhere to them, how ignorant many of the Jounger ministers of other denominations often manifest that they are of them, and how often they condemn what they seemingly have not been at the trouble to read, resolved that Shaw's Exposition of the Confession of Faith (chapters i. to xxiii, inclusive), should be the book on which the students would be examined at the competition for the Dick and Synod bursaries. The following were the questions prescribed :---

QUESTIONS ON DR. SHAW'S EXPOSITION OF THE CONFESSION OF FAITH.

I. How, according to Dr. Shaw, does the Confession show that a supernatural revelation is necessary, and that in the Bible we have that revelation given to us without any admixture of error?

II. What does the Confession teach in regard to God's eternal decree, (1,) As it respects all things; (2.) As it respects man? III. What does the Confession teach in regard to creation and providence? IV. What does the Confession teach in regard to freewill and effectual calling?

V. State briefly the Confessional doctrines of justification, adoption, sanctification, saving faith, repentance unto life, and good works, and give an outline of the arguments by which they are maintained and defended.

V1. What does the Confession teach in regard to assurance and Christian liberty? VII. What does the Confession teach in regard to religious worship? VIII. What does the Confession teach in regard to the magistrate's duty to

Christ. and His church ?

The written answers to these questions showed that the competitors had an intimate acquaintance with the subject. The Dick bursary (L.10) was gained by Mr. Alex. Smellie, Edinburgh. The Synod's bursary (L.8) was gained by Mr. George Anderson, Perth.

The following are the Reports of Presbyteries who have had students under their supervision during the past year :---

#### EDINBURGH.

#### ANENT THE SUPERVISION OF STUDENTS UNDER ITS INSPECTION DURING THE PAST YEAR.

The Presbytery begs to report that Mr. Alexander Smellie has completed his third Session at the Hall, that on the recommendation of the Hall Committee, the Presbytery prescribed trials to him with a view to licence, that a number of his trials have been delivered, and cordially sustained, and that it is expected he will be licensed at the close of the ensuing Session of the Hall.

THOMAS HOBART, Presbytery Clerk.

#### GLASGOW.

#### ANENT THE SUPERVISION OF STUDENTS DURING 1878-79.

The Presbytery have to report, that, according to the instructions of Synod, relative to Arts students, Mr. Duncan M'Kinnon was examined, and certified to the Hall Committee as a Divinity Student of the first year. The Presbytery heard him deliver a lecture which was cordially sustained, and prescribed to him some of the subjects of intersessional study for students of Theology between the first and second sessions.

Also that Mr. James Buchanan, student, and also a member of Mains Street congregation, was introduced to the Presbytery by Rev. Mr. Aitken, as presently attending Glasgow University, and as a student in Arts of the second year. The Presbytery prescribed to him subjects of study for students in Arts between the first and second sessions, substituting Horace for Livy in Latin, and Collier for Spalding in History of English Literature .- Submitted by order of Presbytery,

JOHN RITCHIE, Presbytery Clerk.

### PERTH AND ABERDEEN.

#### ANENT THE TRAINING OF STUDENTS.

There has been only one student under the inspection of the Presbytery during

the past year, viz., Mr. George Anderson, Perth, a student in Arts, also of Theolegy of the first year. He has been examined on subjects of intersessional studies for students between second and third sessions at college, and his appearance on trey occasion has been most creditable. In addition, he has delivered a Homily  $\alpha \downarrow$  John ii. I, which was sustained. The Presbytery express their satisfaction with the progress Mr. Anderson has made, and have much pleasure in encourging him to proceed with his studies.

Starting the progress of the relation matrix and the next interpretation in the progress of the recognized as a student next interpretation of the respitery. Mr. M'Beath has completed his third session at Aberdeen University, and has successfully passed the classical part of the examination for the degree of M.A. The Presbytery accordingly agreed to recognise him as a regular student under their supervision, and prescribed subjects for examination, in view of attending next session of the Hall.—By order of the Presbytery,

# ALEXANDER STIRLING, Presbytery Clerk.

These facts show that, though the harvest is plenteous, our labourers are few. How needful, then, to pray the Lord of the harvest, that He would send forth labourers into His harvest. Christ spent a whole night in prayer, before He chose the twelve apostlet. How many of us have spent a night in prayer, for a faithful and efficient goepel ministry? May we all be stirred up to cry more and more for the fulfilment of the promise, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—By order of Committee,

THOMAS HOBART, Convener.

# REPORT OF THE COMMITTEE ON TEMPERANCE. May, 1879.

THERE cannot be a doubt that one of the great prominent outstanding evils of the day in which we live is intemperance. It is truly bumiliating to think that in our beloved land-a land of Bibles and Sabbaths, and Churches-a land whose soil has been red with the blood of the martyrs of Jesus who cheerfully laid down their lives on the scaffold, and at the stake, and on the high places of the field in defence of the Crown-rights and royal prerogatives of our exalted Redeemer-a land in which, notwithstanding many great and grievous defections from former Reformation attainments in religion, gospel light still so clearly shines, and gospel privileges are still so abundantly enjoyed, the dreadful vice of drunkenness should be so rampant. It is true that many other evils prevail in our midst. Ignorance largely abounds. Multitudes in this highly favoured land are lamentably ignorant of God, and the things which belong to They live as if there was no God, no approaching period their peace. of death, no judgment seat, no coming eternity, no heaven, no hell. They ignorantly think that to-morrow shall be as this day and much thought seriously of the evil and all its concomitants, the could not indulge in it as they do. In order that our imp of it may be deepened, let us specify a few things concerning cannot be too frequently reminded of the fact that it is a violation of the Divine law. Again and again in the most sole emphatic manner is it denounced, both under the Old and Ne ment dispensation. "Woe unto them that rise up early morning that they may follow strong drink; that contin night till wine inflame them." The following passage is si the one just cited, "Woe unto them that are mighty to dri and men of strength to mingle strong drink." And in anoth the character of transgressors of the Divine law is stated thu walk in the imagination of their own hearts to add drunke thirst." In language equally strong is this sin forbidden ( demned in the New Testament, "Be not drunk with wine, w excess." "Be not deceived, neither fornicators, nor idola effeminate, nor abusers of themselves with mankind, nor thi covetous, nor drunkards, nor revilers, nor extortioners, shall the kingdom of God." Here is a black catalogue of vile upon whom the world itself would set the brand of deepest and here the drunkard is mentioned as one of them. Elsev find drunkenness associated with murder; and it too often that they occupy the relation of cause and effect, and both demned as "works of the flesh." As then the law of God so and unsparingly condemns intemperance, we cannot too andomn is more consciolly when like a vasiations soment :

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rhose summits tower majestically towards the sky; for they schildren of departed ages, they are among nature's first born. storms have raged around them, and many thunders have disskies above their heads: while they themselves have been ed by the buffetings of storms. We look admiringly upon the when we think how long its waves have washed the pebbly , and how many noble ships containing precious cargo it has upon its mighty bosom. With equal interest we gaze upon ckless forest, when we think how long some of its trees have ood the winter blast, and how long the slanting rays of the ; summer's sun have shone in the open glades, illuminating usand leaves, and testifying that the sun is still above the n. But alas ! antiquity lends no enchantment to the practice which we are more immediately dealing. On the contrary, it s it all the more ghastly and deformed. Would that in reto this special evil we could say that because it is old it has e obsolete---it has passed away. But this is very far from beie case. It prevailed among men long ago; it prevails still. those righteous soul was vexed with the wickedness of the inints of Sodom, was overcome by strong drink; and under its ying influence he was guilty of incest, and brought dishonour his old age. Noah, too, so far forgot himself, as to become inted. He lived prior to the flood, and survived that great rophe. The character given of him in the sacred narrative is. e was a 'just man, walking with God, and perfect in his genera-

He was also a preacher of righteousness, was favoured with a revelation of the coming deluge which was to sweep away the of the ungodly, was instructed to prepare an ark for the saving house, was safely piloted over the shoreless expanse of waters great Helmsman who is above, and in due time was brought lace of safety. In token of gratitude he crected an altar unto ord, and praised Him for His delivering mercy. And yet, for it, he became "drunken." How sad was this! What a warning t convey to us! It is true that it was not a fault to which be en accustomed, but one in which he was at this time "over-;" and we never read of him being drunken again. At the time let none plead Noah's sin as a palliation of their own. s not the conclusion to be drawn from it. Theirs is all the r, because the sin has been of so long standing, and beit has been committed in the face of so many warnings. Alas ! many precious souls, each more valuable than ten thousand s, have been ruined by it for ever. Is it not high time that lague was stayed? And let us rejoice that it shall eventually

countenanced and encouraged by high and low, rich and poor, and illiterate. And it has been estimated that in this countr are, among the many who drink, no fewer than ten hundred th drunkards; and from amongst them sixty thousand are cor year after year, to the realities of the unseen world. Of cou cannot, by means of these representations, fully comprehe extent of this calamity. This can only be known to Him omniscient, and into whose ear are poured the cries and m those who are wronged and oppressed by it. But still it is appalling fact that in civilised and christianised, and cove Britain, the 'land of the brave and the free,' there are ten h thousand drunkards-our fellow-countrymen, our fellow-imi who are leading a drunkard's degraded and wretched life, and onwards to a drunkard's degraded and undone eternity. Oh we think of the extent to which this evil prevails, we cannot d wise than conclude that there must be a vast amount of guil where, and a fearful danger connected with it; a danger im] not only over individuals and families, but also over us as munity or nation. For, unless the nation repents of its sinsof extravagance, its sin of impurity, its sin of covenant-violat sin of intemperance, the righteous retribution of the Moral G of the Universe shall assuredly overtake it. Hence the threatening, 'Shall not I visit for these things ? saith the Lo shall not my soul be avenged on such a nation as this ?'

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> And yet, as we have said, men are very unwilling to aws a sense of the evil. Here we shall use no words of our ow

ms, drowned by their drink, crawl from their slimy ooze, affocation's blue and livid lips, hear them testify against that has destroyed them. Let them snap their burning doomed drunkards, and sheeted with fire, and dripping aves of hell, hear them, hear them testify against the lations of their taking off' by the power of intemperance. ! young men, hear it ! and may it warn you against pleasant circle of the whirlpool, the vortex of which is

e evil we are considering leads to many other evils. For t leads to the destruction of a vast amount of wholesome believe we are not beyond the mark when we say that ns of bushels of good nutritious grain are annually dedistillation, and a liquid extracted from it, which instead od to the human constitution is, if we are to credit the some of the highest medical authorities of the kingdom. lous to it. Needless waste is highly offensive to the Most accordingly we find that when our Lord performed a supply the wants of the people, He said to His disciples. ) the fragments that remain, that nothing be lost;" and 1-seeing One beholds as much grain wasted every year as y feed one-fourth of the entire population of this country, bhorrence must He regard this perversion of His bounty. when it is done for the purpose of procuring that which onscience, hardens the heart, clouds reason, destroys the lenches the motions of the Holy Spirit, gives over to the stan, and stirs up to the perpetration of the foulest crimes, est sensualities. Not only is much precious grain wasted . uction of intoxicating liquor, but the Sabbath is greatly and many thousands of our fellow-immortals are deprived sings of the day of rest, and surrounded by all that is The work in which they are compelled to endebasing. he Lord's day tends to the banishment of all serious om their minds, and has a most demoralising influence And so long as malt liquors are produced in such antities, the Sabbath must be largely profaned by manual I why i because eight days are required for the preparation it must undergo a certain process on each. "This," as has marked by our late esteemed brother, the Rev. Jas. Smellie, s the question whether it is lawful to manufacture them t for medicinal purposes. It also raises the question, how ns can lawfully use what they know is produced by the pro-God's holy day, for worldly gain. The late Sir Andrew

Agnew would not post a letter on Saturday, lest he countenance the sin of Post-office labour on the Sabbath. TI have similar conscientious convictions as to the sanctity of th rest, will surely have a similar scruple as to the use of Sabba liquor."

For another thing, it leads to a great misapplication o Money is very useful in its own place ; indeed it is an indispe It is to be viewed as a gift or talent from God, and w life. remember that we are responsible to Him for the use we me A very large proportion of the wealth of this nation is squan The enormous sum of £150,000,000 is year strong drink. on this one article of consumpt. Were this sum made to other and healthier channels, the depression of trade under w country is presently groaning, would soon, there is reason to disappear; the social destitution which so largely prevails we place to plenty, and miserable hovels to comfortable homes. that the working-classes in these lands could be brought to the drink traffic is their greatest enemy, for until they are lea this view of it, and refrain from spending so much of their ] earnings in the dram-shop, there is little or no reasonable their general elevation. May the time speedily arrive when state of things shall be introduced, when all ranks and clas see the dreadful evils which flow from the drink-system, and strained, from a sense of duty, to abandon the use of that best can only be regarded as an unnecessary luxury.

This evil also leads to a serious loss of property both by by sea. Every year many hundreds of houses are burn throughout the land, and much valuable furniture is destro many lives are lost. It would be wrong to say that all the fire which occur are traceable to intemperance, but many are; and fathers and mothers, children and servants, ca carefully guard against intoxication, and the causes which le for when they are under its power they are reckless, and i of exercising that caution which is so necessary to the prev accident. And then what immense loss takes place by sea f Many a stately vessel that ploughs its way thr one cause. boundless ocean, is wrecked, or foundered, or runs foul of vessel, or takes a wrong course, and strikes against the rocl ishes by fire. In the latter case how awful and heart-rendu scene. The affrighted passengers cling to each other in their wives to their husbands, and children to their mothers, and friend. The hissing flames flash upon, and scorch them. The be rolls around them. The distraction is fearful, and in some c

p into the sea to escape the violence of the fire, and find a speedier sth, and at length the hoary deep swallows them up, and shall retain em in its depths till that great and solemn day, when the sea shall we up its dead. Now it is a well-established fact, that such a rible catastrophe as the one we have attempted to describe, is equently attributable to intemperance on the part either of masters, ficers, or men; and abundant evidence could easily be adduced in mirmation of this statement. It is matter of thankfulness that any vessels now sail the sea without the use of ardent spirits, and e conduct of the crews of these vessels is well worthy of commenution; and surely if the men who climb the mast, and are subjected the dashing spray, and the fury of the storm, can do without rong drink, we may also dispense with it; and thus do what in ; lies to put down the drinking usages of society, and help to ing about the happy time when a drink-oppressed land shall be set 88.

The evil effects of intemperance to which we have now alluded, late more closely to the nation ; but no less injurious are its effects pon individuals. The drunkard impairs and ruins his health, and is his body with diseases of various kinds. He reduces himself to verty and sometimes to absolute beggary. He puts himself out of nployment, and has no heart to work even though he could get it. le destroys his usefulness, becomes a burden to society, and to him-If, and contaminates those with whom he comes into contact. He welops his mind with the deepest sorrow, yea, the darkness of demir. He fills the hearts of his friends with grief, and they are often bliged, after having put forth fruitless efforts for his reclamation, to bandon him. He is capable of performing the meanest actions; his me of honour is eradicated, and he will do anything to procure that hich has accomplished his ruin. The stream of natural affection in is bosom is dried up, and he deserts those for whom he ought to rovide, and leaves them to the mercy of the world. He attended be house of God at one period of his life; but he now despises the actuary, reviles the ministers of religion, and spends the Sabbath a the haunts of dissipation, and amid the wild outcries of discord nd contention. And when he comes to die, he has fearful anticipaions of future vengeance; and at length sinks into a dishonoured gave, and his naked defenceless soul is launched into a Christless ternity.

And then what evil does intemperance entail upon families. The family circle, when domestic affairs are as they should be, is one of the most delightful scenes the eye can behold. It is cheering to think that there are many happy homes in our midst. But there is

God. "Oh! my soul, come not thou into their secret, and inte assembly, mine honour, be not thou united."

Now the question arises, what is our *duty* in view of this hug and the dire results flowing from it ? It is certainly our duty ( fess that it has been, and still is the sin of the land, and to h ourselves before God on account of it. It is our duty to pray the eyes of the nation may be opened to see its sin, and renounc thoroughly forsake it. It is our duty to use every laudabl Scriptural means to recover drunkards from their sin, and p others from falling into it. It is our duty to set ourselves again sin, and all the occasions of it. We may add, that all who c their way should practise total abstinence from all intoxi stimulants. This is neither more nor less than to act upo principle laid down by the apostle Paul, when he said, "It is neither to eat flesh, nor to drink wine, nor anything wherel brother stumbleth, or is offended, or is made weak." Wer principle universally adopted, every public-house would soon be ( and drunkenness would nowhere be found; and thus a migh struction to the progress of the gospel both at home and in he lands would be removed. Cases of discipline in the Church wo much rarer than they unhappily are at present; and a bright better era would dawn both upon the Church and the world.

ould also petition Parliament on all suitable occasions for the »n of the liquor traffic. The fact that from year to year this s traffic is engaging the attention of the Government of this untry is sufficient to show that its ramifications are wideand that the hold it has upon the land is indeed great. It is : during the past session of Parliament, at least one important ice measure was passed into law, viz., the Bill for the closing > houses in Ireland on the Lord's day. The measure was opposed, and in order to secure its adoption, some of its rs had reluctantly to exempt Dublin, Cork, Belfast, Limerick, erford, from early closing. The Act came into operation on the 13th of October last, and it is to be regretted that : Smith, M.P., who took such a deep interest in the measure, ive to see the good results of his labours in this direction. o be expected, the returns as to the effects of the Act have that could be desired. During the present session of Parliaht different measures have been introduced in the House of s with respect to the liquor traffic. One of these seeks to boon on England similar to the one now enjoyed by Ireland :land. Let us hope that the promoters of the Act may in be successful in securing the very desirable object they have

aclusion, let us seek to persevere in the cause we have We have many encouragements so to do. God is on our I will ultimately cause right to triumph over wrong. The in its various branches has taken up this question more and extensively than it has hitherto done. The number of ig ministers is on the increase, and those who do not see y to abstain, are more disposed to discourage the drinking than formerly. Temperance Hotels have long been estabour towns and cities, and these are the safeguards of the raveller when beyond the care of home. Many drunkards o been reformed, and are now useful members of society, one example of which is to be found in the case of J. B. Gough, been electrifying the country during the past months with ant and heart-stirring crations. For the progress that has de let us be thankful, and let us not think that our efforts r be relaxed, for they are still greatly needed. As there is l road to learning, so there is none to victory. The evil which we contend is a gigantic one, and is so interwoven with hat it will be difficult to get it overthrown. But let us conhope, and labour, and pray, in anticipation of the victory all sooner or later be achieved. Let us constantly look up who has promised to aid and direct those who put their trust and without whose blessing all our efforts will be unavailing. us hail with satisfaction the arrival of that happy time when rledge of the Lord shall cover the earth as the waters cover -By order of Committee,

A. J. YUILL, Convener.

# ORIGINAL SECESSION SYNOD TREASURER'S ACCOU. 1878-79.

# SYNOD FUND.

April 30, 1878.	Brought forward, £1 8 74
To Balance of Account £36 17 10	To Interest on Bank Account
April 30, 1879.	Account 2 5 0
To Collections from Congrega-	
tions-	
Aberdeen £1 5 0	
Arbroath 2 16 0 Auchinleck 0 19 0	Ameil 90, 1970
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	By Rent of Hall Room
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Coupar-Angus 1 5 0	Alam of
Dromore	By Synod Officer's Fee
Dundee 2 0 0	By Hall Keeper's Fee
Edinburgh 17 14 5	By Synod Treasurer's Expenses-
Glasgow, Mains St 7 8 10	Postages and Stationery
	By Synod Clerk's Expenses-Pos-
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Kilwinning 1 17 1	By Convener of Committee of Sup-
Kirkcaldy 1 10 0	plies' Expenses-Postages and
Kirkintilloch 4 0 0	Telegrams
Kirriemuir 1 5 0	By Travelling Expenses-
Midlem 2 17 0	Attending Meetings of
Perth 2 0 0	Synod Committees £2 12 6
Pollokshaws 4 13 8	Commissioners attend-
Shottsburn 2 15 11	ing Meeting of Ayr
Stranraer 2 8 0	Presbytery 2 2 0
Thurso 1 15 3	Commissioners attend-
Toberdoney 1 0 0	ing Meetings of Perth
75 5 5	and Aberdeen Pres-
Carluke — Sabbath	bytery 1 3 4
School 0 10 0	Attending Meeting of
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Alexander Smellie,	By Printing Accounts-
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property 194 18 0	at Synod Meeting
To proceeds 49 copies	By Fire Insurance Hall
Testimony 3 1 6	Library
To proceeds 12 copies	By Balmullo Property-
Rules of Eccles. Pro-	Interest for half-year
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THRASURER'S ACCOUNTS. 275

# HOME MISSION FUND.

4, 1878.	Bronght forward. £11 0 0 £306 0 7] To Domations-Continued. Dr. A. Buchanan, New York, per Mr. George Jack, Dundee 2 10 0 Anonymous 0 10 0 Mrs. Kerr, O. S. Manse, Columnel per Rey
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Bridgeton 1 1 0	Mr. Thomas Garvie 0 2 0
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ORIGINAL SECESSION SYNOD

3 18 • 0 5 • 000000000000000 -古 8 14 4315 9 Total .. £57 10 0 £248 15 • • a 0 £315 £314 3 3 69 ° 2 2 יי יי 9 I c 00 Manse. Pulpit Supply. 7 18 0 16 0 10 0 : 101111 111111 3 : Ŕ Account, :: : a a Z., per Rev. W. : : 610 0 15 0 : : 111 ۱ I 14141 1 1 Investment Interest on £20', 16s. 4d. as per Investment 11th November, 1877, to 11th November, 1878, : : : 0000 0 c : : prend : . . 1 • 000 ۱ 0 0 James Pye, Auckland, N. Gardiner 9.0 2 32 848 -34 ы В С 8 : : April 30, 1870. By Aid-Receiving Congregations --By Balance to next year's Account, Brought forward, ::::: : : : :: • : To Interest on Bank Account, : : : : : : : : : : : Coupar-Angue, Kirkcaldy, .. Kirriemuir, Aberdcen, Auchinieck, : : : : Biraay, ... Carnoustie, Kilmarnock, Midlem, Perth, Thurso, Ъ ដ **.** -• 45 183 214 • : 00400040 000000 -020 e 0 00 0 00 10 0 17 0 10 28 29 0 222<sup>10</sup> 9 0 - -0.000075 0 61 **22**% 5 **5**50 01 ---"Friends," Carluke, per Rev. T. Hobart Anonymous, Glasgew, per Rev. Prof. : Ber. : ; : : : : : : : : : : : 1 .: : ::::::: ::::: ::::: :: :: : Anonymous, St. Andrews A Withow's Mite. Castleton. : : : To Collections from Congregations-: ::::::::: :::: :::::::: : : : : : : : : : : : : : : :: : : : : :: : : : : : : To Balance of Account, Carinke-Sabbath Echool, To Donations-: Coupar-Angus. : Kilwinning Kirkcaldy Kirkintilloch Kirriemuir Midlem... Olríg ... Perth ... Pollokahawa Shottaburn Arbroath Auchinleck Thurso ... Toberdoney Birnay .. Carluke Carnoustie Friends ... Aitken Aberdeen : Stranner ž

MUTUAL ASSISTANCE FUND.

TERASURER'S ACCOUNTS.

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# GED AND INFIRM MINISTERS' FUND.

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# ORIGINAL SECESSION SYNOD

# FOREIGN MISSION FUND.

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Kilwinning		. 312	7				Perth-
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Kirkintilloch		. 7 7 . 1 0 . 5 15	10				Bible Class 1 2
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Thurso		. 2 10	0				"Friends," Carluke,
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				170	0	6	"A Glasgow Friend,"
To College	6	-					per W. W. R 5 0 0
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Mission Sc	hool Se						Morton 200
oni, per (	Collectin						I. D. M., per Mr
Cards, per	Rev. A	2					J. D. M., per Mr Alexander Smellie,
Stirling—							
Aberdeen	•• •	· 2 4 · 2 16 · 8 0 · 9 8	9				J. D. M., per Mr Alexander Smellie, Edinburgh, for debt
Arbroath	•• •	. 216	0				Alexander Smellie,
Birsay Carluke	•• •	. 8 0	Ň				on Mission Church,
Carnoustie		. 1 8	4				Seoni
Coupar-Angus	s	. 2 5	0				Anonymous, Glasgow,
Dromore		. 0 14	0				per Rev. Prof. Aitken 1 0 0
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Kirkintilloch		5 16	ŏ				J. Robertson, 0 10 0
Kirkcaldy		. 57	6				A Friend, Colmonell,
Kirriemuir	•• •	. 1 12	0				A Friend, Colmonell, per Rev. J. Robert-
Olrig		. 717	1				son 026
Perth	•• •	. 214	0				Per Mr George Jack, Dundee-
Pollokshaws Shottsburn	•• •	. 5 19	0				Dr. A. Buchanan, New York,
Stranraer		. 212					Mrs Bailey, Idaville,
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Belfast		.£8 9	8				Mr Duncan Frazer,
Boardmills		. 4 12	10				Ellan
Cootehill	•• •	. 1 10	0				Per Rev. W. B. Gardiner-
Coronary Garmany's Gi		. Z 18	0				Mr Jas. Gibson, Glen-
Tullyvallen		. 215 . 28					harvie 0 10 0 Mr L. Frazer, Denbigh 0 9 6
1 unyvanen	•• •	·				_	MILLA FIRZER, DEHOIGH V 8 6
				£872	-	<u> </u>	Carry forward, £27 11 11 £409 1

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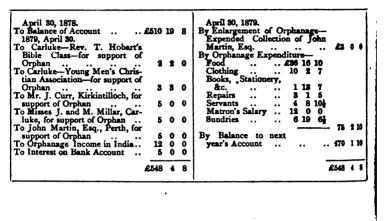
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#### TREASURER'S ACCOUNTS.

Brought forward, ... £27 11 11 £400 16 8 Mr James Pye, Anck-had, N.Z. ... 0 10 0 30th April, 1879. By Rev. George Anderson, Seoni, ··· 0 10 0 ·· 0 10 0 A Widow's Mite gift from Synod . . . . . By Rev. George Anderson, Seoni, Life Assurance Annual Prem-250 0 9 28 11 11 To Exchange and In-901 ium ... terest on remittances ium ... By Drawing and Engraving View of Church, Seoni ... By Purchase of Communion Roll, and Baptismal Register for Seoni Mission ... terest on remittances to India Receipts in India for building of Church-Mr Martin's collec-48 16 7 •• 2 2 0 • . 0 18 0 8 0 0 0 7 8 65 10 2 School Income 500 2 12 6 6 200 0 0 12) 0 0 Colportage Income-Bible Society's grant, 10.13 0 Copies of Scriptures and Tracts Sold .. 3 18 01 106 12 0 14 11 04 per Investment Ac-count, 11th Nov., 1877, to 11th Nov., 1878 To Interest on £530, as 20 16 6 1878 ...... To Balance to next •• &c. .. Sundries ... .. 4 9 1 year's Account ... .. 148 13 8 •• 146 10 7 By Colportage Expenditure . . . By Conveyance . . By Repairs, including Rethatching Bunga-23 8 94 . 20 7 14 low ••• 2 2 7 2 11 8 1 17 7 .. 1 17 82 18 14 £749 2 3 £749 2 3

FOREIGN MISSION FUND-Continued.

ORIGINAL SECESSION STNOD



### FOREIGN MISSION ORPHANAGE FUND.

# STUDENTS' AND BURSARY FUND.

April 30, 1878. To Balance of Account To Interest on &200, as per Invest- ment Account, 11th Nov. 1877, to 11th Nov. 1878 To Interest on Bank Account		3 2 0	April 30, 1879. By Mr. Alexander Smellie- "Dick Bursary By Mr. George Anderson-Bur- sary By Bookseller's Account By Expenses at Bursary Compe- tition and at closing of Hall By Balance to next year's Account	£10 0 0 8 0 0 4 17 6 0 19 0 14 13 11
	£68 10	5		£68 10 5

### BUILDING FUND.

April 30, 1879. To John Reid, Esq., per Rev. John Robertson To Interest on Bank Account	£10 0	0 8	0	April 80, 1879. By Balance to next year's Ac- count	£10	3	0
	<b>£</b> 10	8	0		£10	3	_

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# TREASURER'S ACCOUNTS.

# MINISTERS' WIDOWS' AND ORPHANS' FUND.

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1		-			9	9	6				
Account			12	4							
	est on Bank										
ber 187		7	17	2				k			
	11th Novem-										
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	vestment Ac-										
To Intern	est on £200 as	_		-	•	U	v	1			
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	sburn, per Ret										
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	ow's Mite	_	0	0							
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To Donat								4			
		_		-	24	0	0				
,, A	. D. King	1	0	0							
	eo. Anderson		-	0							
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	. Robertson			-							
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	S. Findley	1	0	0				By Balance to next Year's Ac-			
	of. Aitken		O	Ø				and Stationery	0	1	1
	iptions-							By Outlay of Clerk for Stamps			
	ce of Account		1		£09	10	11	By Printing Account	£0	9	1
	h April, 1878.							30th April, 1879.			

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### ORIGINAL SECESSION SYNOD TREASURER'S ACCOUNTS.

# ABSTRACT STATEMENT OF THE SYNOD'S FUNDS, As at Close of the Annual Account, 1878-79.

Balances due on- Synod Fund	£414	2	7	Cash in Union Bank Cash in advance to	••	£1301 17
Home Mission Mutual Assistance Aged and Infirm Ministers Foreign Mission Orphanage	164 315 184 470	1 9 8	3 8 10 10	Mission, Seoni	••	<b>213</b> 0
Building Ministers' Widows' and Orphane	10	8	0			
Less Balance due by For. Mission	1662 148				. '	
	£1513	17	81			£1513 17

#### INVESTMENTS.

Invested under D Donations of Miss A					Navi	gatio	on Tr	wsi	ces,	Inte	res	t a	t 4 per	œ	ut.
Synod Fund.		n, 134		•			£30	0	0						
Home Mission Fu	<u>.</u> , .	•	••	••	••	••									
			••	••	••	••	- 30	0	0						
Mutual Assistance			••	••	••	••	30		0						
Aged and Infirm I	Minister	s	••	••	••	••	31		0						
Foreign Mission				••	••	••	80	0	0						
•									_	£150	0	0			
Mutual Assistance H	Fund-														
Legacy of Mr Gou	rlav. St	. And	Irews							156	1	11			
Aged and Infirm Min	nisters'	Fund		••					•••	478					
Students and Bursar				••	••	••	••		••	110	*0	•			
Donation of Miss			4:	<b>b</b>			100	•	•						
Denation of Miss /		CK, E		irgn	••	••	100								
Donation of John	DICK, F	<b>-sq.</b> , .	Laini	ourgn	••	••	100	U	U						
Ministers' Widows' a Donation of Miss Donation of John	Ann Die	ck, E	dinbu	ırgh	••				0	200	0	0			
•	•							-	-	200	0	0			
Foreign Mission Fu	nd .									500	ŏ	ŏ			
		•	•	••		••	••		••		v	-	£1680	۸	۸
	d unde		In	re "Gla terest a				rov	emi	mis 1	Tru			v	•
Aged and Infirm Mir Mutual Assistance F	nisters'	Fund		••	••	••	••		••	£186	5	7			
Portion of Legacy		Gran	dison	, Leitl	h	••	••		••	14	14	5	. 900	^	A
Invested in Mission	House .	Prope	rty,	Seoni,	India	••	••		••			••	725	ŏ	ŏ
												-	£2605	0	0

We have examined the various Accounts in the Treasurer's Books, for the year coond 30th April, 1879, with their relative vouchers, and found them correct, the Balances being stated in the foregoing Abstracts.

GLASGOW, 3d May, 1879.

H. HOWIE. W. WOOD ROGER.

#### COMPARATIVE ABSTRACT OF RECEIPTS.

	18	77-8	3.	18	78-	9.		Incr	-	e.	Dec		<b>MR.</b>
Synod Fund,	£131	18	9	£485	16	11	••	£353	18	2			
Home Mission Fund,	218	10	71	192	6	6	••		-	4	E26	4	7
Mutual Assistance Fund,	306	2	- 6 <del>1</del>	281	8	8			_		24	13 1	10
Aged and Infirm Ministers' Fund,	87		10	78	12				_		8	14	91
Students' and Bursary Fund,	10		0	8	10	2			_		1	16	10
Foreign Mission Fund	361	Ó	11	480	16	5	)						.1
Foreign Mission Orphanage Fund,	1261			37	5	Ō.	1	•	-		104	14	P
Ministers' Widows' and Orphans' Fu	nd 32	1	Õ	40	9	6		8	8	6		_	
Building Fund,	•-	_	•	10	8	Ō	••	10	8	Õ			
	£1,409	2	8	£1,615	7	10		£372 166	94	8	£16	6	4 1
				Ne	i (n	crea	<b>s</b> e,	£20	5 6	2			

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Decrease			148 9 0	1000
Increase	The second	8 8 8 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9	32 3 114	::
Total Annual Contributions.	2878-79.		775 19 14	serutise,
Total Contri	1877-78.	L	802 4 2	Not Decrease
Poreign Mission Orphanage Fund.	1878-79.	4 4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	5 5 0	105 9 2
Poreign Orphain	1877-78.	6 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	110 14 8	::
Mission nd.	1H78-70.	7.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2	361 7 10	42 5 10
Foreign Mission Fund.	1877-78.	4884 488 488 488 488 488 488 488	210 I II	::
l Infrm	1878-70.	8 10114004 0001 0001 111 1111111111111111	415 0 8	7 i7 24
Aged and Infirm Ministors' Fund.	1877-78	が、1999年の1997年の、1999年の1997年の1997年の ま、1999年があって、1999年のの1997年の1997年 ま、1999年の1997年の、1999年の1997年	53 14 44	::
Mutual Assistance Fund.	1878-79.	ศษพรมีชีชิงกระเมือง ๑๐๐๚๛ แล้งกอง •มอื่อจือจะชีวาวมีวี่::+อัละชื่อ :+องอา-อ คืออออีอรอ4จะรอ+อ ๑๐๐๐๐อมู่อะว	[a 11 112	0 ž 11
Mutual /	1877-78.	がままで数の対いというがい。 あってのなの」のだいのでは、 たのでのでので、 していたので、 していたのでのでで、 していたのでのでで、 していたのでで、 していたので、 していたので、 していたので、 してい	12 0 175	::
Mission und.	1878-79.	4874 487691 22746964986 8766 4875 9767 2000 2010 2010 2010 4875 976 9767 2010 4875 976 976 2000 2000 2000 2000 2000 2000 2000 20	172 15 54	24 15 4
Home	1877-78.	48884 48884 9884 9884 9884 9884 9884 98	10, 11, 201	::
Bynod Fund.	1878-79.	A-mcswrot-urre	75 15 54	10 15 34
Bynod	1877-78   1878-70	สะขยามมพาคามมีการ การจอกการการ สุขัยมีอาครารการการ การการการการการ สุขอระธุราวจะจรุงเวจ ของจองการราย สุขอระธุราวจะจรุงเวจ ของจระธุรายสุขาม	21 71 13	: : 
and the second	/	Kurdense Arteriologie Arteriologie Cornels Cor		(ncreaso,

vev, we wish at the outset to say, that if, as on former occas feel constrained to express our minds freely and plainly of points, or take serious exception to certain modes of procedo so not in a censorious fault-finding spirit, but from a pure duty to what we regard as the interests of the cause of truthwhich all Churches worthy of the name should be concerned all things to maintain, and which every individual is bound cate and defend to the utmost of his ability. And while we state our views in regard to what we judge to be contrary to ( sistent with a faithful adherence to sound Scriptural r whether in matters relating to doctrine or worship or other q we gladly recognise and thankfully rejoice in all that is excel of good report, of which there is not a little, in the profes schemes and actual operations of the several Churches, and ( bid them God-speed in their zealous efforts to spread the ( home and abroad.

# THE UNITED PRESBYTERIAN SYNOD.

This Synod held its meeting this year again in the Free IHall, a week earlier than usual, and was presided over by fDr. George Jeffrey, of Glasgow, a gentleman said to be well fecclesiastical law and forms of procedure, and under his fmoderatorship the court got through its business expedition his opening address he referred to the origin and history a ciples of their Church, and this he did in such a way as to co idea that they were still faithfully adhering to the testimony w fathers of the Secession had lifted up because of the truth. testimony, he remarked, they had no reason to be ashamed, and fainthearted in displaying it. No, certainly, they have n to be ashamed of the Secession testimony as it was f which we venture to think would not have commended itself to those Secession fathers, of whose unswerving allegiance to these doctrines Dr Jeffrey spoke so warmly. For the eminent missionary zeal by which she has been long characterised, the U. P. Church is worthy of all commendation, but unless there be a pure Gospel proclaimed, the results cannot be satisfactory. Those who hold forth the Word of life in a dark world are under equal obligation to hold it fast in all its integrity, and any failure in the latter duty must seriously interfere with success in the former.

By the Committee on Statistics it was reported that owing to the commercial depression, the income of the Church for the year had suffered the serious decrease of £11,690; that during the past year 10 new congregations had been added to the roll, and 1512 persons to the membership of the Church—a figure which was not regarded as satisfactory, when compared with the growth of population, and considering the agencies employed; that there were 81,863 scholars under instruction in the Sabbath Schools, with 10,775 teachers; and that the advanced classes, taught by ministers and elders, numbered 26,491, showing an increase of 26 classes, and 14,090 scholars during the year.

It was reported that there had been an encouraging increase in the number of students who entered the Theological Hall last session, and the remarkable announcement was made that next session the number of entrants to the Hall from the Presbytery of Glasgow alone will be greater than for some years has been presented by the entire Church. The revenue for Hall purposes was £3661-within £95 of meeting the whole expenditure-which is highly creditable, considering that the change in the Hall arrangements, entailing such a large additional expense, was effected so recently. As was anticipated, the Rev. Professor Cairns-a man in every way worthy of the bonour-was unanimously elected Principal of the Hall, in room of the hete Principal Harper. In connection with the important subject of Theological Education, Dr. Young, Convener of the Committee, made the somewhat extraordinary statement, that for years back students had come up to the Hall possessing a very imperfect acquaintance even with the elements of Christian doctrine, notwithstanding that Presbyteries were instructed to examine them in personal and practical religion. This is a most unsatisfactory state of things, calling loudly for a speedy effectual remedy. And does it not indicate, among other things, a sad lack of such diligent and faithful parental instruction as was wont to be imparted in all Christian families in the carlier times of the Secession, and which rendered Seceders proverbial for an intelligent acquaintance with the Word of God, and our subordinate Standards, one of which is the Shorter Catechism ?

Perhaps the most important matter dealt with by this Synod, as affecting directly the Church's profession or doctrinal position, was the Declaratory Statement which was submitted to last Synod by the Committee on the Revisal of the Standards, and sent down for the consideration of Presbyteries and sessions. The returns from these

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responsioning, course prairies, the caracteries of mano, bility of the heathen without the pale of ordinary means magistrate and persecuting principles, the support of the freewill offerings, and liberty of opinion on points in the not entering into the substance of the faith. When subm Report of the Committee charged with this matter, Princi pled powerfully in favour of the adoption of the Statement, maintained would involve nothing of a revolutionary Taking up each article, he laboured to show that they intu sanctioned no views and opinions that have not hereto tolerated in the Church, and that none of them are at vari the teaching of the Standards, and may be held consistent bona fide adherence to these Standards. Able as the s doubtedly was, it nevertheless left us with the impression that more involved, in some at least of these articles, and mor in the Synod's adoption of the whole Statement, than the Principal would persuade us to believe. However deftly tl in several of these articles have been put together so as to p aspect of orthodoxy, we cannot resist the feeling-the con that there is running throughout them all, especially tho with fundamental gospel truth, a strong under-current arminianism and broad-churchism, and that the adoption of the Synod is intended to conciliate the "party of prog-indicates not a steadfast adherence to the teaching of the ( of Faith, but a growing divergence from that teaching ( vitally important points.

In our notice of this Declaratory Statement last year occasion to refer particularly to the first article, as apparent ing the Arminian tenet of a universal atonement. Such ment is represented as flowing from what is described as "t

#### RECENT SYNODS AND ASSEMBLIES.

that "elect infants dying in infancy, are regenerated and saved by Christ through the Spirit." It says nothing about non-elect infants pershing. There may or there may not be non-elect infants : that is question the Confession does not presume to determine, because Scripture is silent on the point. All that the Confession asserts is that the salvation of infants (be they some only or all) has and must have, like the salvation of adults, its ground in the sovereign election of God, and it is therefore to grossly misrepresent the Confession to my, as many do, that it teaches the "dogma of infant damnation." But while it teaches no such dogma, neither does it teach universal infant salvation. It simply affirms what is certainly revealed, and visely leaves undecided what Scripture has left undecided. And would it not be well for all, and especially for those who are the tachers of others, to be careful to follow such an example, and avoid even the appearance of being wise above what is written ? The proviso on this point therefore in the fourth article, appears to us to be quite uncalled for, and most objectionable, as by implication representing the Standards either as teaching something they do not teach, or failing to teach something they should teach.

The reference in the latter part of the passage we have quoted from Article Fourth, is to the heathen who are previously described in the which as "sunk in ignorance, sin and misery," and so in need of the goopel, which it is declared to be "the clear and imperative duty" of the Church to send to them. This is confessedly a deeply mysterious mbject, and one in regard to which we should be most careful to keep closely by what the Word of God makes known to us. It was proposed by Dr. Marshall that the state of the heathen should be described in the Article in the words of inspiration, as being "without Christ, having no hope, and without God in the world." The proposal, however, was not adopted, and in the discussion that took place over it, it was pointed out that the acceptance of Dr. Marshall's amendment would render the Article inconsistent with itself; for in the closing sentence it was admitted that there was hope. For it states that "in accepting the Standards it is not required to be held that God may not extend His grace to any who are without the pale of ordinary means, as it may seem good in His sight," so that they could not very well say that the heathen were "without hope." We wonder if it did not strike any who heard these remarks that the Synod must be treading on very delicate, if not forbidden ground, in suggesting that there might be hope for those who, according to an inspired apostle, "have no hope." If there was any ray of hope for the benighted Ephesians before they were visited with the glorious Gospel, why did Paul say they had none ? If it come to be taught that the heathen, though to be pitied, are not in such a hopeless, perishing condition as the Bible everywhere represents them to be, a most serious blow will be given to the cause of Christian missions, through one of the great motives to sending the Gospel being weakened, if not destroyed.

Dissatisfied with the two articles which deal with the distinctive Foluntary views of the body, Dr. Marshall wished an 8th article

added, giving forth a more certain sound on the subject of liberty ( conscience, as affected in particular by compulsory taxation fo religious purposes in connection with education, and he was seconds in his effort by Dr. Hutton. It is well known that these two reverences gentlemen are among the sturdiest and most consistent champions of Voluntaryism the U. P. Church can boast of; but it would appear that they have not yet got a majority of their brethren "educated" up to their level, and so they failed to gain their object—a thing which is not much to be regretted.

Drs. Marshall and Hutton were followed in their attempt to get a eighth article inserted, by Mr. Macrae, Gourock, but the subject of hi proposed addition was a very different one from theirs. What h wished was that the Synod should declare "That in regard to the ultimate penalty of sin, the Church does not hold herself bound to the Westminster interpretation of what the Scriptures say on this subject' And in support of his proposal he gave vent to a tirade upon the solemn subject of future punishment, and the teaching of the Confe sion regarding it, which we need not attempt to characterise. All w shall say is that it must have taxed to the very utmost the Christian patience of the members of Synod to sit and listen to it, and the must have been deeply pained by what they heard. This wa apparent from the way in which the rejection of the motion (which u happily found for the moment a seconder) was proposed and seconder by Drs. Calderwood and Kerr, and agreed to without a dissenting Speaking evidently with a strong feeling of moral indignation voice. these two gentlemen dealt with Mr. Macrae's disloyal proposal and outrageous speech in the most unsparing manner, laying bare hi grossly ignorant and irreverent misrepresentation of the doctrine o the Confession, which is clearly the doctrine of Scripture, and showing the erroneous character and fatal tendency of the views to which b had ventured again to give such offensive expression. In the cours of his remarks Dr. Calderwood referred to Mr. Macrae having mad use in his Presbytery of the expression "Jesuitical devices" in con nection with the preparation of the Declaratory Act. This led to demand put from the chair that the expression be withdrawn, and o his persistently refusing to do this, Mr. Macrae was formally censure by the moderator. But the affair did not end here, for the inflictio of censure was followed by the appointment of a committee to conf with him regarding the views to which he had given utterance. An the ultimate result was, that when this committee presented i report, which was very unfavourable, another committee wit Presbyterial powers was nominated to deal judicially with the whole case according to the laws of the Church. That committe has taken prompt and decisive action, and now Mr. Macrae under suspension awaiting the final decision of the cas at a special meeting of Synod soon to be held. It was certain more than time that some such vigorous steps were tak in this matter, both for the Church's sake and Mr. Macrae's own sak but above all for the truth's sake; and we rejoice that at length th has been done, and earnestly trust that the result will be satisfactor

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id with the plain teaching of God's Word. And formally the liberty for which he contends, and which he has been ercising too long, unchecked, would be a suicidal step on iny Church holding a definite creed—a step which we he United Presbyterian Church will never sink so low as aking.

no means sure, however, that the Church can free herself responsibility in connection with such a painful case as acrae, for it seems to us that Mr. Macrae is only further ction in which the Church herself as a whole appears to moving. Mr. Macrae himself takes this view of it, and lainly in connection with a motion he brought forward ration of a "new and shorter creed." He looked, he • Declaratory Act as "registering progress," as "clearly larger and more Catholic faith toward which the Church ancing," but "as it stands it was nothing more than id temporary." And though he received no direct contention for "a new and shorter creed exhibiting our 1 in its simplicity," there were nevertheless very signionsgiven that he was not alone in the views he held on this Mr. Wardrope, one of the ablest ministers in the Church, n was brought forward pointing in the same directionthe desirability of new subordinate Standards being piled, and declaring that the Declaratory Act should a superseding the need of new Standards. In his reort of his motion, Mr. Wardrope spoke of the U. P. e pioneer of ecclesiastical reform, and of the passing · Ant no a succe usualistian that had a



carried—and that there is undoubtedly a strong movement going c in this Church in the direction of getting rid of its present Standard altoget her in the interest of so-called "liberty," and of that "large and more Catholic faith," of which Mr. Macrae, with all his ignorane and offensiveness, is merely the most advanced and outspoke champion. With Mr. Macrae we have certainly no sympathy, but at the same time we cannot but regard the entire Church as having in a sense encouraged him by moving so far in very much the same direction.

The key-note of the discussion on disestablishment may be said to have been sounded in the words uttered by the ex-Moderator, Mr. Cross —"In order to gain the disestablishment of the Church of Scotland they must first disestablish Lord Beaconsfield and his ministry." That might be quite a proper thing to do, but is it proper work for a voluntary Synod, or any other Church court, to take in hand? With the exception perhaps of Professor Calderwood's, the speeches were al very much of the nature of political harangues, fit enough for the hustings, but surely out of place on the floor of an ecclesiastica court. How comes it that the denomination that has most to my about the State letting the Church and religion alone, is most persistent in refusing to let the State and politics alone ?

After considerable discussion, the question of marriage with : deceased wife's sister has been again remitted to a large Committe for further consideration, with instructions to bring up a Report t next Synod. As the returns from Presbyterics and sessions, and number of the speeches showed, there is a wide-spread desire throughout the Church that "liberty" should be granted in connection with this matter to the extent of permission to relieve from Church disciplin those who have contracted or may contract such marriages, and the probability is that the demand for such liberty will ere long t conceded, and thus an indirect sanction be given to such marriag as legitimate. Now apart altogether from the fundamental question whether such marriages are or are not forbidden in Scripture-a on this point we are at one with Principal Cairns in his conviction that the doctrine of the Confession is the doctrine of God's Wordis a most serious thing for any Christian Church, even though Voluntary Church, to propose taking up a position in this matt tending to give countenance to what is a clear violation of the law the land. If that law is disapproved of, let proper steps be taken get it changed, but until it is changed, instead of doing anything encourage men to break the law, and by so doing place themselv and others in the most unhappy position, the Church should foremost in enjoining men to obey the law. We rejoice that I Ker put this matter in its proper light. "He thought they we bound to obey the law of the land for conscience' sake. There was man compelled to marry his deceased wife's sister. It might be matter of liking, of affection, but not of conscience. In many this the law laid down a positive regulation, and they were bound respect it when not opposed to any moral obligation." We earnest trust the United Presbyterian Synod will not go the length

....... • •••••• deserved though he be not a D.D. His addresses ware ons ones, though we cannot say we greatly admired them. It is natural on such occasions for Churches, through their represenspokesmen, to indulge a little in self-praise, but it is possible to this too far, and we had the feeling that this was done by Mr. L Speaking of the unity which characterised the Free Church served that there were not two parties or sides in their Assembly emark which we are inclined to think must be taken as an illusn of the common saying about the wish being father to the ht. Referring to the English Presbyterian Church, with which nself was once connected, he declared that there was no fear of psing into heresy, and as little danger of the Free Church sether the example. We trust his anticipations as to the former in will be realised, but the above was rather a bold assertion to regarding the Free Church, with the Smith case in hand, ged, or rather mismanaged, as it has been by the Aberdeen ytery. "Since our separation from the State," said Mr. Burns, other separated branches of the same venerable old Kirk of ind have become one with us. There have been two marriages ated on the floor of this Assembly. Both have turned out y marriages,' and the banns have been proclaimed for a third. only waits, I presume, till the near relations on either side of ouse can agree more perfectly as to the terms of the marriage ment-till the 'mutual eligibility' or compatibility of the s has been more fully tried." This is rather an interesting pasand suggests one or two remarks. One is that it would be well rsons speaking with authority, as Moderators are supposed to

anew opened up to them! But we forget—"there are not now two parties in the Assembly, though there are two rows of benches to the east and west of the Moderator's chair."

One of the first things of general importance that came before the Assembly was a Report on the state of religion and morals, the burden of which, as the Convener of Committee, Mr. A. M'Kenzie, remarked, was "a lamentation over prevailing deadness, indifference and worldliness." How sad that it should be so, with the judgments of God smiting the land. The observance of family worship, it was feared, is on the decline, and half-day hearing on Sabbaths on the increase—two significant symptoms of spiritual lukewarmness and decay in the Church. From the interesting Report we feel constrained to take the following admirable remarks :—

"There was no doubt that one great hindrance to the gracious prosperity of the cause of Christ was the prevailing unbelief of the day. The atmosphere is full of doubt. What is designated 'the modern spirit' abroad, is a spirit of scepticism. Pulpits, too, are moved in attack, in apology, in defence: and great historical Churches, north and south, east and west, are agitated and alarmed, for there is debate in public assembly, and often departure from the theology of the fathers and great historical standards of faith; and resolutions, declaratory or restrictive, are passed, showing how deeply uneasiness and anxiety prevail. It seems as if old and fondly-cherished beliefs were slipping away from the grasp, as if accepted principles of truth were plastic and flexible, touched by the dissolving power of some invisible hand; as if ancient creed and formula were undergoing the proces of slow but sure decay. As a preventive against this current evil, the Committee earnestly recommend that parents and masters should daily read with their children and domestics the Word of God, that they may be familiar with its contents."

Full and interesting Reports were also submitted on the subjects of Sabbath Observance and Temperance, dealing with the two gigantic national evils, Sabbath profanation and Intemperance, and showing what had been done to counteract and diminish them, and suggesting further means to be employed for this purpose. A special conference was held on the subject of Temperance, at which, in the course of some remarks, Mr. Kidston pointed out that the consumption of alcoholic liquors in the United Kingdom was more than double that of the same population in the United States. Since 1870 the consumption in the United States had diminished, whereas, during the same period, that of the United Kingdom had grown from L.118,000,000 to L.142,000,000. Is it any wonder that we are suffering from commercial depression ?

The praiseworthy attempt of Mr. William Balfour to get the Assembly to condemn and prohibit for the future the superstitious practice, introduced by Dr. Walter Smith, of holding religious services on Christmas day, resulted only as was to be expected. But though not so successful as could have been wished, his efforts were not wholly in vain; and he has the satisfaction of having manfully done his duty in the matter. It is deeply to be regretted that the Assembly did not adopt the motion expressing disapproval of the judgment appealed against by Mr. Balfour, and enjoining the lower Courts to see to the observance of the standing law of the Church against keeping Christmas and other superstitious festivals. But failing this,

it is matter for thankfulness that the Assembly, while affirming the judgment of the Synod and Presbytery, which was to take no further action in the matter, had the good sense to declare that it was not to be understood as countenancing or approving such services. Will Dr. Smith, we wonder, in the face of that deliverance, continue the objectionable practice ? We hope not. Mr. Balfour's speech was in every way an admirable one, showing that the observance of such days had no foundation or warrant in the Word of God; that it is contrary to the express law of the Church; and that, as a Popish custom, it is fraught with danger to the purity of our Presbyterian worship, and to the whole cause of truth. Very different from the clear reformation ring of Mr. Balfour's speech were the tone and tendency of some remarks by the Earl of Kintore in favour of simply taking no action and saying nothing about the matter. He felt that living alongside of other Churches, such as the Church of England (and why not name the Church of Rome, too?), it should be left as a matter of Christian expediency whether or not they should hold services on such days as Christmas day, Good Friday, or Ascension day. "Let them," he said, "have liberty of conscience in such matters." Lord Kintore, Dr. Smith, and some others would have made excellent members of the Perth Assembly of 1618, which passed the famous Five Articles, one of which was in favour of the celebration of Christmas and other annual holidays; and they would have made poor members of the great reforming Assembly of 1638, part of whose work was to sweep away these Articles, with all other similar corruptions and abuses. Alexander Henderson and his co-adjutors would have made short work of Dr. Smith's disloyal attempt to introduce Episcopal practices. And yet does not the Free Church claim to be the true historical representative of the Church of Henderson, and to be faithfully carrying out Second Reformation principles?

The case of Professor Smith was again the cause celebre before this Assembly. It came up by various appeals and references from the lower Courts, in connection with the different points in the Libel as amended at last Assembly and remitted again to the Presbytery. As. Sir Henry Moncrieff truly remarked at the outset, there was a good deal of complication about the case, and if it presented such an aspect to him and others familiar with it, what must it have been to onlookers outside, and particularly to the eager crowd of ladies who made up two-thirds of the intensely interested audience in the After long discussions on points of order and in connection galleries. with the disposing of the several references and appeals, the case came at length to be wonderfully simplified by being cleared of everything except the judgment of last Assembly, finding relevant the charge of promulgating opinions opposed to the doctrine of the immediate inspiration, infallible truth and divine authority of the Holy Scriptures, in respect that he had taught "that the book of Deuteronomy, which is professedly a historical record, does not possess that character, but was made to assume it by a writer of a much later age, who, therein, in the name of God, presented, in dramatic form, instructions and laws as proceeding from the mouth

of Moses, though these were never, and never could have be uttered by him." This point being reached, the question then w how to dispose of the case. Two motions were proposed a seconded. There was a third by Mr. Shaw of Laggan, who, by t way, did not meet with the most respectful treatment, but it did n find a seconder. The first motion, moved by Dr. Andrew Bonar, in finely-toned but decided speech, was as follows :---

"The General Assembly instruct the Presbytery of Aberdeen to meet and the immediate steps for having the libel, as regards the second particular of the first alternative charge, served in due form upon Professor Smith; they also is struct the Presbytery, in the event of their finding the libel sustained, either I the admission of Professor Smith or by adequate proof, to suspend him from Is functions, professorial, and ministerial, and judicial, till the next meeting Assembly, reserving final judgment on the case till that meeting of Assembly and the Assembly now appoint a Committee to adjust the libel in this view excluding from it all parts that are not now applicable, and to report at a futur diet of this Assembly."

This motion was seconded by Mr. Bannerman of Dalkeith, in a able and effective speech, which had all the greater weight from the fact that Mr. Bannerman is one of the younger ministers of the Church and a man of ripe scholarship, fully conversant with the whole subject of the "higher criticism." After all that has transpir in connection with the case, during the three anxious years it he been before the Church, it might have been supposed that the Assembly would be ready to agree unanimously to such a deliverance as holding out the prospect of its speedy settlement. But no Principal Rainy, as the leader of the party in favour of Profess Smith's views being tolerated, though defeated last year, was read again with his counter motion, which he pressed upon the house in characteristically politic speech. This motion, which was second by Mr. Henderson, an elder from Aberdeen Presbytery, was follows:—

"With respect to the novelty and perplexity of this case in certain of its aspec the serious difference of opinion that prevails throughout the Church regarding the gravity of the consequences which the disposal of it may involve, the Gene Assembly resolve, before proceeding further with the libel, to appoint a commit fairly representative of the Church, with powers, if they see cause, to confer w Professor Smith, directing them to consider the case in all its bearings, with t view of ascertaining the best means for arriving at a result honouring to the tm of God, and fitted to secure, as far as can be, all the weighty interests which are stake, and to report to next General Assembly."

In itself this motion does not seem open to any serious objecti The course it proposed was certainly the milder one, and this bei its character it was fitted to commend itself to the sympathies a support of all those whose minds were not made up in regard to t gravity of the questions involved, and were disposed to give Profess Smith the benefit of any doubt. And as the result showed it alm carried the day, for so close was the division that Dr. Bonar's moti was carried only by a majority of one—the numbers being 3 against 320. Those who voted against Dr. Rainy's motion we doubtless influenced in their action on this occasion, not so much the terms of the motion itself, as by the fact that it was supported the party in favour of Professor Smith's views being tolerated in t

Church-such a motion being the only one competent for them to make in the circumstances. To us it appears as if it were intended imply to gain time, in the hope that by next Assembly the tide night be fairly turned in Professor Smith's favour. For we can adly suppose that any sanguine hope could be widely entertained at Professor Smith, after defending his published views as he has me, would be persuaded at last to retract with such a libel found The motion of Dr. Bonar thus bclevant hanging over his head. me the deliverance of the Assembly, but it cannot but be felt as isatisfactory that in such an important case the majority in favour it should have been so narrow. But to us it seems still more untisfactory that the libel, originally so full of most serious questions, ould have been cut down till it embraces nothing but the solitary int of Professor Smith's theory as to the authorship of Deuteronomy. owever this has come about, it cannot but be regarded with elings of deep regret by all concerned for the maintenance sound doctrine. And in the event of Professor Smith being tained in his position, the question will come to be a most serious **w-Is** he to be allowed to go on, unchallenged, teaching and comulgating his views on all the other subjects once embraced in we libel, provided he only steers clear of, keeps silent upon, the nestion of the authorship of Deuteronomy? The case is once more ack in the hands of the Aberdeen Presbytery, and we fancy they mould have little difficulty in implementing without delay the seembly's instructions, as, in such a case, the question of relevancy lready decided practically involves the question of proof. And so, nless some unexpected loophole be discovered, through which the roSmith majority of Presbytery may manage to escape from a isogreeable duty, the case will come up to next Assembly for final udgment.

The debate and vote on the question of disestablishment were very such what they have been for a number of years past, with the ajority in favour of terminating the connection between Church and itate, and part of the minority in favour of taking no action on the uestion, and the other part positively against disestablishment. be resolution that became the deliverance of the Assembly, by a ajority of 362 against 106, was moved by Dr. Adam in room of rincipal Rainy. In his speech Dr. Adam reiterated a few of the rell-worn arguments, such as, that the continued maintenance of be Establishment in Scotland was unnecessary, unjust, and in-To show that it was "unnecessary," he stated that, as the urious. celesiastical revenues of the Establishment amounted only to some 270,000, and as the Free Church raised about the double of this am every year, the Established Church should be quite able to upport herself. Now this might be used as an argument for disadowment or some change in apportioning the revenues in question, At it is a poor argument for disestablishment. It is easy to show hat it is not necessary for the Establishment, with its numbers and realth, to rely upon its endowments; but what Dr. Adam ought to use shown was, that it is no longer necessary for the State to con-

tinue (for its own sake as well as the Church's sake) doing what has been nationally done for religion and the Church of Christ in Scotland since the days of the Reformation. In support of his contention that the continuance of the Establishment was "unjust," he maintained that as the revenues of the Church were originally connected with certain principles, and as those who really held these principles, and are still entitled to be regarded as their true representatives, were deprived of these revenues, the Establishment has no right to enjoy these revenues as dissociated from the principles for the maintenance of which they were originally given. Well, we can sympthise to some extent with Dr. Adam in urging this argument, for we hold very strongly that property connected with principles should continue to be devoted to the maintenance of these principles, especially when they are principles of a right kind. But then the question naturally arises, Is the Free Church herself the true representative of those principles for the maintenance of which the revenues of the Kirk of Scotland were originally given ? Was even the Establishment before the Disruption fully entitled, on the ground of full and strict adherence to principle, to enjoy the revenues of the Covenanted Church of Scotland ? If all were to get justice it strikes us forcibly that the Free Church would not fare much better than the Establishment whom she charges with having forsaken the original principles of the Church. And we should like to ask Dr. Adam, if it was wrong to deprive the Free Church of the revenues, when she was adhering to the principles for the maintenance of which these revenues were intended, would it be right now to alienate these revenues entirely from the cause of religion, and devote them to nonreligious purposes, as would to a certainty be done by an act of disestablishment ?

In opposition to the motion of Dr. Adam, it was proposed by Sir H. Moncreiff that no action be taken on the question. While holding that the existing constitution of the Established Church was such that its connection with the State ought to be brought to an end, be could not join in any movement for disestablishment carried out on Liberationist and voluntary principles. What he wanted was, that the Free Church should maintain a firm front on the ground of the principles on which she separated from the State in 1843; and if they approached the legislature at all on the question they should be able to indicate a particular line of legislation which would secure . continuance of the national support to the cause of true religion in accordance with our old Acts of Parliament which should be continued. We would like if Sir Henry would try and indicate such a line of legislation as he desiderates. But would it not be at once easier and more satisfactory to indicate how the existing constitution of the Established Church might be put right, and to make a magnanimos effort to bring this about? He admitted that "Sir Alex. Gordon" Bill if it had been proposed before the Disruption might, perhaps, with some amendments upon it, have served the purpose; but as it stood it could not bestow upon them that spiritual independence that they desired, and therefore it might be injurious as long as it did not

so." Well, could he not indicate how the Bill might be made ecure what is desired, or give some suggestions for another Bill this purpose. This we think would be better than simply "taking action" in the matter one way or another. One of the best whes in support of Sir Henry's motion was that of Mr. Nixon, ing as it did immediately on the vital question involved in this le disestablishment movement, which is so sadly lost sight of by Free Church abettors—the question of the State's duty towards gion and the Church of Christ. He had little hope of the ent Establishment, but if the Free Church abandoned its ground elation to national religion, it was his idea that if God had any pose of mercy to Scotland He would raise up even in that Establisht a party to work out deliverance for Scotland.

Do I need to tell you," said Mr. Nixon, "that the proper attitude of this ch towards this whole question is the position of Knox and his coadjutors ? talk about the Church being free from bondage, but in that kind of talk you orgetting that the State must be in subjection to Christ. That is what you orgetting. I never hear a word about it. I see in one portion of Dr. Rainy's on a general statement that the State is under law to God and His Christ I hnow what he means by that. What does he mean? . . . Let Dr. y tell us what we are to seek when we are asked to remove even this corrupt nte. Let me tell you that they will sweep away all the legislation, all the tes of the realm conserving the Protestant religion—they will make short : of all these if they get you into their hands. Especially the English Liberasts—ay, and the men of no religion—they will have a great hand in the er. If you ally yourselves with these parties you will be responsible for the ping away of every vestige of the great safeguards for religion in this land our forefathers set up and conserved."

he Assembly has a Committee at work preparing a new Hymnal ake the place of the present one which is found to be too small. submitting the Committee's Report, the Convener (Dr. Hugh fillan) "traced the circumstances that has led to the movement an enlarged Hymn-book, in the felt inadequacy of the present ection, which was compiled when there was a strong feeling of stance against hymns altogether. It was introduced at a time in public opinion upon the subject was not so fully formed and ghtened as it was now. To a certain extent it was smuggled into Church as a kind of contraband goods." Here we have a very ructive melancholy sample of the way in which the worship of the uch gets corrupted. And we think it requires no prophetic vision mable any one to predict very confidently that ere many years e passed the enlarged Hymn-book will be followed by the Organ. the course of the discussion that took place, not on the question the lawfulness of using hymns, but over the proposed new book, Wm. Balfour made some quotations from one or two of the nns, which certainly did not give one a very high notion of the ess of the Committee for the work assigned them, supposing it to a commendable work. Dr. Thomas Smith, whom we have been prised to find on the side of this innovation, said, in the course of e remarks, that he "wished to protect himself against the imation that by introducing hymns there was any imperfection in grand old Psalms." We wish he had been as concerned to protect

the Psalms themselves as a whole against the virtual charge inadequacy. There is certainly no imperfection in the Psalms; b does not the introduction of Hymns imply that, in the estimation the hymn-favourers and hymn-singers, the Psalms, as a book, a inadequate for the purpose of praise in the sanctuary! And does n this again imply that the Church for ages has been ignorant making use of an inadequate Psalter in the service of God, and th a Psalter given to the Church by God Himself? Are the Psalms, a whole, insufficient for the service of praise? We will not cast reflection on the wisdom and care of the Church's Head by believi any such thing, though by refusing to believe it we lay ourselves op to the charge of having an unenlightened opinion on the subject And if the "grand old Psalms" are not only not imperfect in the selves, but not inadequate, as a whole, for the high purpose for whi they have been given, why superfluously add to them volume up volume of hymns of mere human composition? It is notorious th Churches are never long satisfied with their collections of hymn And if they cease to please men so soon, can they be well-please to God?

#### ESTABLISHED CHURCH ASSEMBLY.

At the opening of this Assembly, over which Dr. Chrystal, t worthy parish minister of Auchinleck, was called to preside, t retiring Moderator, Principal Tulloch, preached from 2 Tim. i. 7-"For God hath not given us the spirit of fear, but of power and love and of a sound mind;" and the sermon, as reported, was ju what was to expected from such a quarter. It was able, thoughtfi and admirably expressed, but through it all there was the "sough of that refined Broad Churchism which in its consuming zeal f "charity," and "culture," is ready to sink truth out of sight a pronounce all faithful contending for truth intolerant bigot Referring to the past contendings of the Scottish Church, when a "flashed the sword of rejection and condemnation in the face many enemies," the preacher remarked that "when the influence such conflicts lived on into quiet times-for the days of covenanti zeal had long since passed away-they became active for evil rat than good." It is true that the days of covenanting zeal have pas away, but is it well that they have done so? It is indeed matter thankfulness that there is now no call for a display of such su in flashing the literal sword of defence in the face of the foes of ci and religious liberty. But this was not all, but only a very su part of what the covenanting zeal of by-gone days did. For while defended, when necessary, the sacred cause of liberty, it labour both in times of peace and war to diffuse the truth as it is in Jess and it succeeded, through the blessing of God, in diffusing it in a a way as to make it permeate and influence all classes of society it had never done before and as it has never done since. As I Tulloch tells us, "In the face of all. the phases of Scotti Christianity, there stands at this moment as a warning menace the evils of modern society-irreligion among the masses, immoral among the commercial classes, many vices of self-indulgence,

moral disorder more or less in all classes." And how are these forces of moral evil to be met and overcome? Not, we venture to my, by the poor weapons of modern Broad-Churchism, or the gospel of "culture," but by the apostolic "spirit of power and love and of a mound mind," manifesting itself in a revival of "covenanting zeal" in opposing Popery and Infidelity and all ungodliness, in preaching a full and pure gospel, and in faithfully administering Scriptural discipline in the Church of Christ, "which is the pillar and ground of the truth."

One of the matters that came early before the Assembly, of more than ordinary general interest, was the Report on Union with other Churches. That Report embodied the answers, to the Committee's communication on the subject of union and co-operation, from the several Churches addressed, with the Committee's remarks upon these, and the conclusion come to by the Committee-which was to the effect, that as all the replies had raised what must be regarded as insuperable barriers in the way of union, it was hopeless to look for mion at present, and there was no encouragement to continue correpondence on the subject. We did not anticipate any other result, but we none the less admire and appreciate the spirit and desire which prompted the Assembly to take the action it has done. Both in the Report and in the speech of Professor Charteris the Convener of Committee, --- a speech which contrasted most favourably with some others in respect of its courteous and Christian tone-kind and repectful reference was made both to the Reformed Presbyterian and Original Secession Churches; but as both "held by the perpetual obligation of the covenants, it was clear that in their case also union could not at present be hoped for." "We cannet," said Professor Charteris "go back to the covenants. As practical men we cannot plead for the abolition of Prelacy in England, though we sometimes think the Church of England might be more alive to our position in Scotland." Whatever else it may have or want, such speaking has at least the merit of being plain and respectful in its tone. It was left to Dr. Cunningham of Crieff, a Church historian, and one of the loud fiends of "breadth," and "culture," and "charity," to class the Covenants and Voluntaryism together, with the Claim of Right between, and sweetly to characterise the three as "those wretched little questions." It is a comfort to know that greater men than even Dr. Cunningham have viewed the covenants in a very different light, and we would cherish the hope that the day is coming when they will be spoken of in a very different manner even on the floor of this Assembly; and for that day the long despised and misrepresented covenants and their friends can afford still to wait, since greater is He that is with them than all that are against them. And why, we should like to ask Professor Charteris, cannot you as practical men go back to the covenants? Were the reformers who framed the covenants not pre-eminently practical men? And are not the covenants themselves eminently practical deeds ? But for these covenants and the faithful carrying out of their provisions, where, we may ask, would have been the Presbyterian Kirk of Scotland to-day 1 It is to the covenants and the men of the covenants that she owes, under God, her very existence and much of her prosperity; says little for those who eat her bread and enjoy her privi deride and set at nought these covenants as they do.

The Church of Scotland is morally bound to go back covenants and protest against Prelacy and much more besidthis she would do, if she only carried out the principle of c obligation so clearly laid down by the Moderator in part of h closing address, when showing what would be the logic sequences of disestablishment :---

"By the Act of Security," said Dr. Chrystal, "the Presbyterian form of Government was ratified and established to continue without any alte the people of this land in all succeeding generations, and as a result of the first oath the British Sovereign takes on his or her accession be coronation, is to 'maintain the government, worship, discipline, rig privileges of the Church of Scotland.' This oath was administered to Victoria on her accession, and is it fair and honourable, or consist Christian duty, after requiring her Majesty to take so solemn an oath, to to break it? Is her Majesty not to be allowed to have any conscience a deprived of a privilege granted to the humblest of her subjects ; and wi the Protestant Churches think they are at liberty to give absolutio Charles II. took the covenant, and how much is said by Presbyterian of his criminality in breaking his oath in this matter, though he neve sincerely? Far better to dispense with such oaths, if they are to be of ing obligation, and then the conscience is free. An oath is for confin and Paul says, 'Though it be but a man's covenant, yet if it be confirmed disannulleth or addeth thereto.' There cannot be a more dangerous and tural doctrine than that which would triffe with the sacredness of an oath.

These are true and weighty words. And if wantonly to b man's covenant'----if to trifle with the sacredness of a lawf between man and man-be a dangerous and unscriptural this what shall be said of the conduct of those who break covena God, and trifle with that most sacred of all oaths-an oath s the Most High, and who refuse to return to covenants thus s confirmed ! If Dr. Chrystal agrees with Dr. Charteris that, as individuals nor as a Church, can they go back to those Cov which were taken by the Church of Scotland, as well as by II., and that in all sincerity, and by which she is still boun surely the less said about trifling with the sacredness of oat And let us add that if they are not prepared, as a better. to implement their covenant engagements toward God, they r be surprised or complain if the State or nation repudiates i nant engagements toward them.

# Ecclesiastical Intelligence.

REPLY OF COMMITTEE OF SYNOD OF UNITED OR SECEDERS

TO THE INVITATION OF THE GENERAL ASSEMBLY OF THE CHURCH ( LAND ANENT UNION AND CO-OPERATION WITH THAT CHURCH

At Victoria Terrace Church, Edinburgh, 8th May Which place and day the Synod of United Original Seceders being constituted, inter alia-

Took up the Invitation from the General Assembly of the Church of anent Union and Co-operation with that Church. The deliverance of the

#### ECCLESIASTICAL INTELLIGENCE.

After deliberation it was agreed that, in consideration of was read. when this important subject was brought before the court, a Committee nted with full powers to prepare a reply to the General Assembly's , in accordance with the principles of our Church. The following ee was accordingly appointed, viz., Rev. John Robertson, Rev. John Rev. Thomas Hobart, Rev. William B. Gardiner and Rev. John -Mr. Hobart, Convener.

ordance with the above appointment, the Committee cordially unite with eral Assembly in expressing their "deep sense of the manifold evils om the ecclesiastical divisions of Scotland," and their desire for "the Churches having a common origin, adhering to the same Confession of d the same system of government and worship."

er to open up the way as far as possible for union with the Church of the Committee beg to state-

t the Synod of United Original Seceders maintains it to be the duty and of nations, like individuals, to recognise and support the Church of

at the Synod holds no peculiar principles. Our object, as an association, are our adherence to, and bear our testimony for, the principles of the of Scotland, as exhibited from the Word of God in her Confession of ttechisms, Larger and Shorter, Presbyterial Form of Church Government ctory for Public Worship; as these were received and ratified by her, and > to be the Subordinate Standards of Union and Uniformity in the of Britain and Ireland. We testify in behalf of a reformation, according Standards, commenced under the sanction of public vows, carried to a ble length in all the three kingdoms, and fully established in one of id we testify against the overthrow of this reformation, and seek its We believe that in carrying out the principles of these Standards between 1638-50, the Church was eminently blessed; and that, in abiding by

e defenders of civil and religious liberty were greatly animated and sus-

hat the Synod owns and acknowledges the perpetual obligation of the Covenant, frequently sworn by persons of all ranks in Scotland, and ly as explained by the General Assembly, 1638, to abjure the hierarchy ive articles of Perth. And, also, the perpetual obligation of the Solemn nd Covenant, for maintaining and carrying on a work of reformation in kingdoms, sworn and subscribed by all ranks in Scotland and England ar 1643, and particularly as renewed in Scotland in 1048; and that the of these Covenants in a bond suited to our circumstances, is a duty le at the present time. hat the Synod will cheerfully co-operate with the General Assembly in

on Home and Foreign Missionary operations, and in all other good so far as it can do so, in consistency with the maintenance of the printhe Reformed and Covenanted Church of Scotland.

are principles to which the Church repeatedly declared her adherence in ind purest times, and they form a broad and Scriptural platform for the all the sections of the Presbyterian Church in our country. We earnestly the Church of Scotland may be led to renew her adherence to them, and carry them out in her administration ; and we beg to state that in doing ynod of United Original Seceders will rejoice to become one with her

ll the sections of the Presbyterian Church in our land have the abundant I guilance of God's Holy Spirit, enabling them to aim at being one in ze with the prayer, "As Thou, Father art in me, and I in Thee, that may be one in us; that the world may believe that Thou hast sent name and by appointment of Committee, THOMAS HOBART, Convener.

# OPENING OF THE HALL.

Il was opened on the 3rd June last. Besides the Professors and four the Rev. Messrs. John Kitchie, Hobart, M'Kay, Gardiner, Sturrock, Yuill, and Millar, with Mr. Wm. Lyon, ruling elder, were present at the

#### ECCLESIASTICAL INTELLIGENCE.

opening services. The Convener having opened the meeting with p Professor Spence delivered an able, interesting, and instructive introdu lecture entitled, "An Historical Sketch of the Doctrine of the Trinity." Se members of Committee having addressed a few words of encouragement t students, Mr. Stirling closed the meeting with prayer. Like other denominat we feel that we require a few more students; and we would earnestly ask y men of education and piety to consider whether the Lord is calling on the consecrate themselves to His service in the work of the ministry. "Protherefore, the Lord of the harvest, that He would send forth labourers into harvest."

OPENING OF NEW CHURCH AT SINCLAIRTON, KIRKCALDY.—The new Ch erected by the Kirkcaldy congregation was opened on Thursday, May : when the Rev. Professor Aitken delivered an able and impressive discourse Zech. iv. 6, "Not by might, nor by power, but by my Spirit, saith the Lord," public meeting was held in the evening, Rev. John Sturrock in the chair, gave a clear and concise address on our distinctive principles. Suitable and couraging addresses were also given by Rev. Robert Morton, Perth, and Rev M'Vicar, Dundee. There were very respectable audiences both during the and in the evening. Rev. Thomas Hobart, Carluke, preached three times on bath, 1st June, his discourses being admirably appropriate for the occasion. 1 were fair audiences during the day, and in the evening the church was crow The amount collected, including both days, was over L 35. The Church si on an elevated and commanding position in the centre of a large and incre population. It is built in the Gothic style of architecture, the interior I finished entirely of pitch-pine and varnished. All the arrangements are complete and elegant, and include Session-house (suitable for prayer meeti offices, heating chamber beneath, &c. It is heated by means of hot water c lated in pipes under the floor, having suitable continuous gratings to allow the to ascend. There is still some debt remaining, but the congregation hope, b assistance of friends and other prospects, to be able to wipe it off wil reasonable time.

SYNOD TREASURER. —A meeting of the Finance Committee was held in gow on the 30th May, to consider the remit of the Synod regarding the app ment of a Treasurer, in room of Mr. A. G. Anderson. The Convener stated several persons had been conversed with as to their acceptance of the office all of them had declined. The Rev. William B. Gardiner, Pollokshaws, then requested to undertake the duties of Convener and Treasurer, the Comm agreeing to recommend that an allowance of L.20 per annum should be 1 for the purpose of obtaining the assistance of a clerk, and as a small remu ation for the labour involved. Mr. Gardiner, in the circumstances, const to undertake the duties for a year.

KIRRIEMUIR—PRESENTATION.—On the evening of Thursday, 1st May, a close of the weekly prayer-meeting, Mr. David Mealmaker, in name of the gregation, presented the Rev. William Spiers with a handsome purse of sovere as a mark of their affectionate regard for him as their pastor.

# Obituarp.

ON the 16th of April last, at an age which few are permitted to reach, passed away to his rest one of the esteemed elders of our Church, with w name many have been long more or less familiar, —Mr. Thomas Mor Stranzaer. Both on account of his personal excellence, his long and fu services as an office-bearer in God's house, and his life-long, enlightened wavering attachment to a testimony for Reformation principles, we esteem once a duty and a privilege to present to our readers a brief memorial  $\alpha$  departed friend.

Mr. Morland was born at Stranraer in February, 1794, so that he had en

ear before he died. Though not physically robust, he enjoyed through excellent health, and was in every way so active, that up to within a : of his death no one would have taken him to be the age he was. In 1818 he went to Lochnaw to occupy a position, as carpenter, in the the late Sir Andrew Agnew, and in that position he remained for the d period of 58 years. To the quiet lovely spot where he was privileged the most of his days, and still more to the worthy house of Agnew, so faithfully served by him, he was most devotedly attached; and by the of three generations he was held in high esteem, being regarded by all the most valued and trusted retainers and friends of the family. By the Andrew Agnew, in particular, Mr. Morland was treated very much as a ial friend, the two being about the same age and having religious les very much in common.

f godly parents and brought up under a faithful ministry in the Reformed rian Church, there is reason to believe that Mr. Morland was one who, diah, "feared the Lord from his youth." Soon after his settlement at , he showed his interest in the cause of religion by earnestly co-operat-Sir Andrew Agnew in zealous efforts for the promotion of the spiritual of the young in the district. From the published Life of Sir Andrew writer of which, the late Dr. M'Crie, Mr. Morland furnished some materials—we find this matter referred to in the following manner :-drew," says his biographer, "readily consented to the establishment of h school for the children of his own people, under the superintendence 4r. Thomas Morland, then a member of Dr. Symington's congregation) ified by piety, zeal, and intelligence to advance their spiritual interests. class was at the same time commenced for ignorant parents and others, them emigrants from Ireland, and suitable books were procured for enem, in the shortest possible time (beginning with words, not letters), to Bible. In both this and the parish school Sir Andrew took the liveliest frequently visiting them; and of the former we find him thus writing in 'Speaking of the schools, that at the cottage goes on most prosperously; ed of fity last Sabbath. In the grown-up class, little Mary M'Hoim

'Speaking of the schools, that at the course goes on any property of fifty last Sabbath. In the grown-up class, little Mary M'Holm for the first time, and proved a most apt and promising scholar, t Ravie is not only a woman of *letters*, but can actually read. Morland delighted to see all the herd-boys and girls with books constantly in their eparing their weekly lessons.'" The school was long largely attended, ng the teachers were the late Lady Agnew and several of her family. land continued superintendent, teaching at the same time the senior boys' I the school was removed to Leswalt Free Church about the year 1847. d letter of condolence to Miss Morland, one of the sons of the late Sir referring to this school and Mr. Morland's connection with it, asys—" I rite a paper on Sabbath Schools last month, and it was your father whom my mind when I described an active superintendent to whose efforts I me of my earliest and deepest impressions. I send you a copy of the sone among the many instances which you may yet discover that your sing dead yet speaks."

er matter of a similar kind in which Mr. Morland also took an active s the institution of "The Stranraer and Rhins of Gailoway Auxiliary ciety," in 1819, of which Sir Andrew Agnew was the first president. of its members from the first, he continued through life to take a deep in the operations of this Society, acting almost every year as one of the collectors and attending its annual meetings with the utmost regularity; in he removed to Stranraer he was at once put upon the committee of nent.

: the year 1828 or 29. Mr. Morland was ordained to the eldership in the xl Presbyterian Congregation of Stranzaer, then under the able ministry ite Dr. William Symington. He was thus honoured to hold office in the for the long period of fifty years. When this congregation, to which he ch attached, was unhappily divided about the year 1840, Mr. Morland e side of those who withdrew from the Reformed Presbyterian Church red the United Original Secession. Along with a number of likebrethren, most of whom have been removed, he took an active interest in OBITUARY.

establishing the newly-formed congregation, and his interest in tinued unabated to the end. We believe that our departed frie fewer than five, if not six successive ministries, two, if not the Church, and three in the U. O. S. Church. Since the death in I Wither, a man of singular sagacity and ability in conducting eccl Mr. Morland was the father of the session, and for a number of death he was one of the oldest male members of the congregation long time he acted as president. As an office-bearer, he was mu his brethren in the session, for his personal worth, and his conscient and faithful discharge of duty; while, by his Christian character he commanded the respect of those over whom he was called to was well acquainted with the history and principles of the Coven Scotland, and to the testimony of our Church in behalf of the steadfastly adhered. The regularity of his attendance upon ( Sabbath to Sabbath, and on communion occasions, was remarkab he was hardly ever absent from a communion, and though living fully six miles which he had to walk-passing on the way both an a Free Church-his place in the sanctuary was rarely empty. т be the case even after he had passed the fourscore, and often ha prised to see him in his seat, drenched, on stormy Sabbath mornin living at the door, remained by their firesides. David's desire wa "to dwell in the house of the Lord all the days of his life to beho the Lord and inquire in His temple." In private life Mr. N naturally quiet and giving one, perhaps, at first, an impression c reserve, was most genial, the warm shake of the hand indicating h friends were beneath his roof. Fond of reading, intelligent and interested in all things social, political, and ecclesiastical, he was an occasional hour could be passed in quiet conversation with be In occusion in non court he possessed in dict conversation with the profit. Amongst other gifts, he possessed that of ready speaki Church courts and other meetings, he could express himself in manner with great emotional warmth and energy.

About three years before he died Mr Morland left Lochnaw, b many tokens of the affectionate regard of those with whom he has associated, and took up his residence in Stranraer, in a cottage of from the Church he loved so well. Here he passed the remain surrounded with every domestic comfort, in the enjoyment of well rest, and of frequent intercourse with friends, and, we have 1 adding, in daily preparation, through the study of God's Word communion with his Saviour, for the eternal world toward which approaching. For a good while he moved about apparently activity, but in the autumn of last year his health began seriously end of the year it was seen that he was suffering from jaundice, a was complicated with other troubles. To the last, however, he w his chair in the parlour nearly the whole day, and was confined the day he died. All through he was enabled to bear his afflicti patient and cheerful submission to the will of his Heavenly Fathe length the end came he calmly fell asleep, having like David serve by the will of God. Like all God's children, our departed friend v his outward trials during his long life, though these were perhaps speaking, few in number. At an early period he was bereaved ( some years before his death he was called to mourn the loss of gentleman who, by talent and force of character, had risen to a h tion in Canada. All his griefs were shared, and his heart and hom by a dutiful daughter, who now mourns over a beloved father's gr comforted by the sweet assurance that her loss is his gain. man and behold the upright, for the end of that man is peace." that every one of you do show the same diligence to the full assu unto the end : that ye be not slothful but followers of them who th patience inherit the promises."

# THE

# ORIGINAL SECESSION MAGAZINE.

# SEPTEMBER, 1879.

# THE RENOVATION OF OUR NATIONAL COVENANTS A PRESENT DUTY.

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II.

Is a former paper on this subject, after some remarks with reference to a public lecture delivered by Mr. Taylor Innes, in which he discussed, and answered in the affirmative, the question, "Have the Covenants a future in Scotland?" we stated that our purpose was to show that a return to our national Covenants is not a matter to be relegated to some indefinite future, but is a duty to which we are imperatively called at the present time. Assuming, as established, the fundamental principles of the permanent moral identity of Churches and nations, and of the continued obligation of lawful covenants entered into by such societies, we proceeded to glance, first of all, at the great comprehensive objects of the Covenants, preparatory to our showing, as it now remains for us more particularly to do, that these objects ought still to be sought by us as a people, and that the existing state of things, both within the Churches and throughout the had, urgently demands that this be done, and done in the way of our humbly renewing our long-cast-off public engagements to do so.

Much has been said and written, and not a little is at present being said, about our national degeneracy, so visibly on the increase, and the need of earnest efforts being put forth, by all who wish well to our country, to stay the alarming progress of those destructive, wrath-provoking evils from which we are suffering so deeply, and to further the cause of that righteousness which alone exalteth a nation. But still the evils deplored and opposed continue to exist and to NO. V. VOL XIV.

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grow, and religion, in place of being revived and proving, as it ough to be, the purifying and preserving salt in society, appears to t everywhere on the decline, losing rapidly its hold upon the conscience and its influence over the life-one sad evidence of this being give in the Sabbath profanation so fearfully on the increase. And why this most lamentable state of things in a country so highly favoure as ours has long been, and as it still is, with the means of grace, and manifold privileges of the most precious kind ? The Word of God i not bound, but so free and plentiful that none even of the poorest in the land may be without it. Educational advantages have been put within the easy reach of all, and philanthropic agencies of every imaginable description are ceaselessly at work for the moral and spiritual as well as physical improvement of the people. The land is covered with professedly evangelical churches, and from multitudes of pulpits the "joyful sound" of the glorious Gospel goes forth Sabbath after Sabbath, while missionaries are visiting and labouring everywhere among the sunken masses of our home heathenism. And may it not be added that from the hearts of all who fear the Lord and who love their country and desire its welfare-and the number of such, we rejoice to think, is not small-there is constantly ascending the fervent prayer of faith, that God would have mercy upon us as a guilty people and arise and plead His own cause. Yet all seems in vain, prayers appear to remain unanswered and means unblessed. And why? Is there not a cause ! Assuredly there must be-there is. What that cause in all its extent may be, it would be presumptuous in any one to attempt to indicate, but this at least we venture to affirm, as one of our deepest convictions, that no small part of that cause lies in the fact-a fact all but universally ignored-that we are, and have been for centuries, a covenantbreaking people, and are consequently lying under the frown of a dishonoured covenant God. And until we are brought to feel and acknowledge this as our great radical national trespass, in a spirit of penitence and humiliation, it is vain, we believe, to look for the er joyment of anything like true prosperity, either ecclesiastical of national. So long as we persistently refuse to remember whence we have fallen, as a nation, and to repent and do the first works, what can be expected but that the prospering blessing of the God of heaven will be withheld, and the tokens of His righteous displeasure continued with gradually increasing severity?

"Pure respects to, and conscientious renovation of, our national vows with the great God, would do more for stopping the present current of defection, error, blasphemy and profanity, and for reviving, restoring and advancing of our old covenanted Reformation principles

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the essays yet fallen upon." So once wrote a zealous friend anted Reformation principles, and we believe his statement true and important and as applicable to-day, as it was when ned more than a century ago. The press is unquestionably powerful agency, and when properly employed in behalf of lic interests of truth and religion and against whatever is to these, it cannot but be productive of most important nore or less patent. But we are convinced that if our d vows with the great God," were "conscientiously renoas they have been repeatedly in the past, the moral effects rom such an act of re-devotement to God and to His service e still more strikingly visible, in the decided advancement use of truth and godliness, and in the arresting of abounding hostile to that cause and to the best interests of the whole

inting and covenant-renovation have always been regarded sional" duties, that is, duties the performance of which is to ited, both as to time and manner, by providential events and inces. Accordingly it has invariably been at important unctures in our ecclesiastical and national history that the s have been brought forward as the grand rallying watch-' the friends of Bible truth, reformation attainments, and religious liberty. And what the Covenants, so used, have and so signally proved in the past, in days of "trouble and .nd blasphemy," that they are fitted, under God, to prove would prove, if only there were found the patriotic spirit to n up and use them, as our reforming ancestors did, for this f purposes. That the leading objects of the Covenants are elves good and of abiding importance, and that they should t now as earnestly as they were by our valiant-hearted forewho willingly sealed their adherence to them with their ad that the state of matters throughout our land is such as udly for zealous efforts to be put forth in this direction, is 1e, we imagine, will be disposed to question, who have any npathy with the covenanting struggles of bygone days and : cause around which these struggles took place, and who are sible of our grievous ecclesiastical backsliding and national from Reformation attainments.

all who are not judicially blinded, it must, we think, be that we are at the present moment suffering deeply as a ider the judgment-inflicting hand of an offended God. Long ously have we sinned against the Lord. "Even from the our fathers" we have, like Israel of old, "gone away from

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God's ordinances and have not kept them ;" and when, through H is Word preached, and by the afflictive dispensations of His providence, He has said, "Return unto me and I will return unto you," our impious reply has been, "Wherein shall we return?" With a heaven-defying hand we have been rapidly filling up the measure of our injuities, and have provoked the Holv One to anger : and now. in His righteous displeasure. He is saying regarding us and our highly aggravated offences, "Shall I not visit for these things! Shall not my soul be avenged on such a nation as this ?" As all history, sacred and profane, impressively shows, unrepented of national sin sooner or later brings down from heaven national punishment, according to the inspired declaration, "But if ye shall still do wickedly, ye shall be consumed, both you and your king;" and sinning Britain cannot expect to escape any more than sinning Israel or sinning Babylon. In His wonderful patience God may bear long with guilty nations, as with guilty individuals; many threatenings and warnings may be given in His providence ere He resort to severe or extreme measures; but if they persist in still doing wickedly, setting at nought all God's counsel and despising His reproofs, the dread sentence must at length be issued, "Let them be consumed."

As a people who have indeed "done wickedly," perhaps above all other nations, since none have been so highly privileged as we, and none have ever come under such numerous solemn engagements to fear and serve the Lord as we have done, we are now being dealt with by God, in a very solemn manner, on account of our sins. The Lord has long had a standing controversy with us, and it appears as if He were now coming forth to plead it as He has not yet done. On every side His hand is touching us, and under the rod of His indignation we are being taught by painful experience that it is an evil thing to forsake the Lord and provoke Him to jealousy. How many events of a most disastrous nature have occurred of late, both by sea and land, involving great loss of human life and vast de struction of property, and ought not such calamitous dispensations, taking place so frequently, to have a warning voice for us? We have been suffering for a time from the terrible scourge of war both directly and indirectly; and though in those wars in which we have been actually engaged-wars in regard to the justice or expediency of which we pronounce no opinion-we have been ultimately victorious, our victories have been dearly bought, by what is infinitely more precious than gold, as many a broken heart and desolated home throughout our own and other lands can testify. For \* lengthened period also we have been experiencing a wide-spread commercial and agricultural depression almost unprecedented in its

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severity, through which thousands have been brought to ruin in their worldly business, while multitudes have been deprived, to a grater or less extent, of employment, and found it difficult, and in many cases impossible, to earn their daily bread. And there is too much reason to fear that things may be worse still than they have been, and that the approaching winter may be a season of even greater hardship to many than they have yet experienced. Through long continued unpropitious weather the crops are being so kept back and so seriously injured, that it looks as if the harvest were to be a failure, and as if the inspired declaration were to be verified in our experience, "He turneth a fruitful land into barrenness, for the wickedness of them that dwell therein." And along with such visible tokens of the divine displeasure, are there not alarming symptoms of our being visited with judgments of a spiritual kind, which are infinitely worse in their nature and consequences than any mere temporal calamities, which take effect only upon the body, not upon the soul? For though God's chastening hand is manifestly stretched out against us, who are recognising that hand as they ought, and laying God's judgments and their procuring causes to heart, and learning righteousness ?

Such a time of universal and growing distress as the present ought surely to be a season for great searchings of heart and for returning unto the Lord. In the day of adversity the duty enjoined is to consider; and were this duty rightly gone about it would ontainly be found that all this is come upon us because, amongst other evils, we have as a nation forgotten the Lord and dealt falsely in His covenant. To acknowledge our sin and return to our covenanted allegiance is, therefore, what we are most urgently summoned to do by the adverse dispensations of divine providence we have been and are experiencing. It was invariably when the Lord visited His ancient people with sharp correction for their "treacherous dealings" against Him as their covenant God, that they were humbled and made to remember whence they had fallen and were led in a spirit of penitence to renew their violated national covenant and restore an overthrown work of covenanted reformation. And as our own history informs us it was in dark and threatening and troublous times, both in Church and State, that our national covenants were framed and repeatedly renewed, and such befitting work was invariably followed by most happy hope-inspiring results, in the timeous averting of impending danger, the removal of existing toubles, and the hearty encouragment of the friends of truth and fredom. What a blessed thing would it be were we, as a nation suffering under God's chastening hand, brought seriously to consider

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our ways and to essay the "conscientious renovation of our national vows to the great God." Then might we expect light to arise in our darkness, and the day of sad adversity to give place to one of unwonted prosperity. But of this, alas, at the present moment, there is little prospect. God's judgments are falling upon us, but we realize it not; we refuse to be corrected and humbled, and are proudly and self-righteously saying, "Wherein shall we return ?"

2. There can be no question that one of the chief grounds of the controversy the Lord has with us as a Church and nation, lies in the mournful fact that so much encouragement has been given to Popery directly and indirectly, that it has now reached a position of commanding power and influence in the land such as it has never occupied since the Reformation, three hundred years ago. At the Reformation, as is well known, the jurisdiction of the Pope was abolished, the Protestant religion and Church were established by law, and the whole Romish system, as a system of error, idolatry, tyranny, and blood-thirsty cruelty, was abjured in solemn covenant sworn to the Most High. And from that period on to the Union of England and Scotland in 1707 numerous laws relating to Popery and its dangerous adherents were placed on our national statute-book, all wisely and patriotically designed to prevent the growth of that lawless, persecuting system, and to secure and protect our precions national liberties and privileges. Towards the close of last century, in 1779, an important measure was passed relaxing to a certain extent the civil disabilities resting upon the adherents of the Papacy in England, and it was proposed to extend its provisions to Scotland also, in violation of the Treaty of Union: but, owing to the opposition that was aroused and manifested throughout the country, the proposal was not carried out. Amongst those who stoutly opposed the contemplated measure were the evangelical party in the General Assembly, who succeeded in carrying an overture for petitioning Parliament against it. And on what ground did they do so? "Their main argument," says Hetherington in his History, vol. ii. p. 338, "was that while Roman Catholics ought not to be prohibited from worshipping God in their own way, nor subjected to severe penalties because they did; yet they ought not to be intrusted with political power, because their own corrupt and erroneous system of religion rendered them unfit conservators of public religious truth and moral purity, and because their allegiance to a foreign and necessarily hostile power st Rome, the enemy of religious and civil liberty, and the implaceble foe of the British constitution, rendered it impossible for them to be safely intrusted with influence in a Protestant government, which

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could not but regard it as a sacred duty to subvert. These nents were not answered then; they have not since; and our imes have furnished the most appalling demonstrations of their "Referring to the same subject, in its bearing upon the ishment of the Protestant religion in our country, it is thus he late Professor Bruce of Whitburn, expresses himself in his ole Free Thoughts on the Toleration of Popery :--

e reformed Presbyterian religion has been settled in Scotland from the times, and ratified and secured in the fullest manner by a variety of laws, he people there justly consider as their perpetual and inviolable right. If al laws against Papists are not a part of that establishment, they are at Ιŕ necessary appendage to it; and accordingly they have been coeval thereand to repeal these must be to weaken the religious establishment. As gion of Papists cannot thrive but at the expense of that of Protestants; tever legal countenance is given to the one, must be withdrawn from the Any attempt therefore to abolish the laws securing the Established Church land, or to introduce Popery, must be contrary to the fundamental laws of agdom, and injurious to that ecclesiastical constitution which the Sovereign vers in office are expressly bound by oaths to maintain and defend. Nor all: the solemn faith of treaties and the law of nations forbid any alter-Nor f the ecclesiastical establishment of Scotland, or of laws securing it. This be an evident violation of the express terms of the incorporate union be an evident violation of the express terms of the incorporate union n the two kingdoms; and, in fact, a dissolution of it. What strong and vocal terms are inserted in that treaty for the mutual security of religion, known. There is nothing more sacredly and inviolably provided for zured to the Church of Scotland therein, than the full enjoyment of all al rights, liberties, and securities, in all time coming. This must be meant those she was then possessed of. That the penal statutes against Popery n being at the time of the union is beyond controversy; and that they hen considered as part of those learned securities given to the established hen considered as part of those legal securities given to the established a then, and really were so, is no less evident. They must therefore be urily comprehended in the fundamental articles of the union, and included laws which were ratified for ever.'

en after strongly deprecating the idea of Scotland following the le example of England in what he characterises as "a dance to hell and Rome," the same writer goes on to say :---

nd indeed if the people of Scotland were to act otherwise in this matter ould be of all others the most guilty and inexcusable. Not only would the le of their Glencairns, their Murrays, their Loudons, their Warristons, Argyles, condemn them, and the ghosts of their Wisharts, their Knoxes, es, Hendersons and Guthries, upbraid them; but *their many bonds*, atons, oaths and covenants, sucorn and subscribed by all ranks among them he prince to the peasant, would rise up and witness against them to the face. the earliest days of reformation have they in this public manner displayed banners against Antichrist. Though this be not peculiar to Scotland (for ad too hath bound herself by oaths to extirpate Popery, in all its parts and against Popery?), yet no other land hath so often, so heartily, and so ly bound itself in this very thing. These obligations no distance of time, ange of interests, or inclinations, can invalidate, while the reasons and is of them continue the same. After all they have thus done and suffered, hey yet go back? Shall they voluntarily run, or others attempt to plunge into still deeper abysses of perjury? Would not all the awful imprecations with their ancestors loaded themselves and their posterity in case of ery, justly light upon such a generation? That these covenants and enents, once so dear and sacred to every pious and patriotic mind, for whi<sup>--</sup>

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so many illustrious patriots have toiled, for which so many herces have fought, for which so many martyrs have bled, — which have been productive, in time past, of so many valuable blessings to Scotland, and are yet pregnant with her future blessings and deliverances, —that these should now be so generally contemmed and almost forgot, —that Protestants, and even so many professed Presbyterians, should now have become ashamed so much as to mention what was once the glory and the boast of Britain, and the admiration of all the Protestant Churches around, —is one astonishing effect of the ignorance, the prejudices, the impiety, apostasy and madness of the times. I profess I venerate the memory of the men, who, with so much constancy and heroism, adhered in the worst of times to these sacred engagements, and the cause they were meant to promote. To them we are in a great measure indebted for what of true liberty and Protestantism is to this day preserved and secured to us from the depredations of Komish tyranny and arbitrary power. What praise do they not deserve, who, rather than violate their vows, and betray the best of causes, scrupled not to shed every drop of their blood? Martyrs truly they were, if laying down their lives for faith, public good, liberty, law, conscience, and pure religion could make them such. But what colours are black enough to paint the men— the monsters rather, who robbed them of their lives !"

What would the man who thus expressed himself have felt and said had he lived to see the Catholic Emancipation Act passed in 1829, with the concurrence and applause of evangelicals as well as moderates in the Scottish Establishment, and of all the Voluntary Seceders of Scotland ? and if he had lived to see the Romish hierarchy with its canon law set up first in England, and then in Scotland, without a single effective step being taken by Church or State to save a Protestant covenanted land from the disgrace and peril of such an insulting and dangerous encroachment.

Ever since the fatal Act of 1829, by which Papists, on what have been proved to be false pretences, were admitted to Parliament and rendered eligible to all offices of State with the exception of the Lord Chancellorship and the Crown itself, the progress of Popery has been very marked and its spirit increasingly defiant. Both by bold and stealthy advances, stage after stage has been rapidly reached in her onward movement toward regaining her old ascendency in the land, which is the goal of her ambition, to attain which she will continue patiently to plot and work and never rest until success grown her The political influence of Popery in Parliament is well-nigh efforts. paramount, as by their obstructive tactics and voting power its emissaries can turn the scale as they please, so as to secure what they wish from both parties. As is well known Romanism is endowed to the enormous extent of upwards of one million sterling, annually, from the British Exchequer, while in connection with the dis-establishment of the Protestant Episcopal Church of Ireland, an immense endowment, in perpetuity, was settled upon Maynooth, for the training of priests, so-called, to teach British subjects antichristian error and immoral, disloyal, and persecuting principles. Under recent Education Acts special facilities have been granted to Papists to keep

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rate denominational schools, free from all local control, largely public expense, while in Ireland education in all its branches is ger of being more and more brought under Romish influence ection. And now, another government measure, for what will ill intents and purposes a Roman Catholic University, is being which will fitly crown the pro-Popish legislation of the British nent on the vitally important subject of education.

.846 there was passed, largely under Romish influence, a nentary measure entitled the Religious Opinions Act, by which uietly swept away all the penalties attaching to the statutes from Reformation times, forbade the re-introduction of the tion of Rome. The statutes themselves were astutely left ig, so that any attempt to restore the Pope's jurisdiction would nominally illegal. But what cares Rome for illegality of so long as she does not suffer for her conduct, or run the risk ering? And so, having thus got all legal penalties removed, a few years boldly set up her hierarchy in England. And now s done the same in Scotland, and by so doing has attained a e ground for her future operations, of which she had been ad for more than three centuries.

ered thus by the infatuated policy of those in power, and i, through false liberalism and Protestant indifference, to have a way, the Papal system has at length become firmly rooted in ad, and, as its past history emphatically warns us, bitter fruit e long be produced, yea, is even now appearing in attempts, y violent mobs, and on the floor of the House of Commons, to re with liberty of speech—the sacred right of free discussion other forms that might be mentioned.

while all this has been going on, and such progress has been by our implacable foe, the Papacy, the most profound, suicidal rence has been manifested on the part of Protestants generally. h Protestant in name, we have certainly not protested against ithstood Rome's insidious and defiant advances. But like n in the lap of Delilah, we are as a nation asleep, and while we re are being shorn of our moral strength, and the Lord is der from us; and when we awake to a sense of danger, 88 ned we shall be one day, it is to be feared it will be only to urselves well-nigh, if not wholly, powerless in the hands of our ess enemics. That foreign jurisdiction, which our reforming rs (who knew what it was by sad experience) so wiscly and tely abolished, as irreconcilably hostile to the interests of truth, common morality, and human freedom, has been ly restored : and such is "the spirit of the age," that the

Soveriment in our must, we have been violating in the manner our solemn national covenants, doing that which repeatedly and with all the solemnity of an oath promised ' never do-showing favour to Antichrist. Some earnest and appeals have been made to the genuine Protestantism of the "in the sacred name of liberty," and "in the yet more sac of the gospel," and in this we rejoice and would rejoice still see such appeals everywhere heartily responded to. But why mention also, in connection with such a matter as this, of " of God," resting on the nation, and of the fearful sin of its ( wanton violation ? Of the noble struggles of our covenant fathers, and of the price they self-sacrificingly paid to secure f generations the blessings of a pure and free gospel, and of religious freedom, we are often and well reminded; but 1 silence in regard to the covenants themselves, in prosecution an of which the covenanters suffered and fought and died! covenanters acted not as fools, but as wise and patriotic 1 knew what they were doing and had counted the cost; if w did was worth doing and worth all it cost the doers; and they were honoured to achieve and have bequeathed to us preserving-then why ignore or deride those noble dee embody all for which they suffered and contended to the de why refuse to follow their example by practically owning th in the way of solemnly renewing our adherence to them and

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as we have now to bewail, would never have been given to this d system, and it would never have been allowed to rear its ous head amongst us as it has done; and the prospering smile onoured covenant God would have been made to rest upon us, our temporal and spiritual interests. And never, we believe, he long neglected cause of the covenants is again taken up, omething like Reformation zeal, as the cause of God and our r's highest weal, will the present ominous advances of this ste foe of our national well-being be successfully met and L That something must ere long be done in this direction of decided nature than has yet been attempted, if our Protestant ation and precious liberties are to be preserved, is daily og more and more apparent. And what more effective e could possibly be had recourse to, and one on which we nore confidently look for the divine blessing to rest, than just onscientious renovation of our national vows" to "extirpate" and all kindred evils from the land, to extirpate them, not with ord of persecution as Papists have sought to extirpate Prosm and would do again if they had the power, but by all ste, scriptural means, competent for both the Church and the through its constituted authorities, to employ for such a Were our national covenants to be taken up, in a proper ۱. by all the genuine friends of Protestant truth and religious il liberty throughout the land, and were the heinous sin of ng continued violation confessed and bewailed, their perpetual on acknowledged and enforced, and the importance of united prayerful action in seeking, at the present time, the ends they plate, set forth, who can tell what might speedily result from movement, under the blessing of God ? For one thing, at all who thus acted, and who imbibed the noble patriotic f the covenants, would be united by a powerful bond in g and resisting the encroachments of the common foe; in to secure for the future sound Protestant legislation and the ent reversal of the pro-Popish policy that has been so long fatally pursued by both political parties in the State; and in ing a revival of religion and of enlightened zeal for the sacred s of our national Protestantism throughout the land. Perhaps much to look for any such movement as this, at the present it how can we expect it ever to come, if these who desire it do sk of it, hope for it, pray for it, and do what they can to bring :1

s have something more to say we intend to return to the

# PRAYER FOR THE PEACE OF THE CHURCH.

# PRAYER FOR THE PEACE OF THE CHURCH.

# A SERMON PREACHED AT THE OPENING OF THE SYNOD IN EDINBUNG ON 5TH MAY, 1879, BY THE REV. JOHN M'KAY, GLASGOW.

" Pray for the peace of Jerusalem : they shall prosper that love thee."-Ps. cxxii. 6.

THE Ark was the chief symbol of the presence of God throughout: great part of the Old Testament dispensation. David erected tabernacle for the Ark within the city of Jerusalem. From this dat and onward, this was the place in which some of the more important parts of divine worship were conducted; and to which the people from all parts of the land were required to come. And consequently the name of the city of Jerusalem came to be used as another name for that of the Church in Old Testament times. " If I forget the O Jerusalem, let my right hand forget her cunning. If I do m remember thee, let my tongue cleave to the roof of my mouth; if prefer not Jerusalem above my chief joy." "Awake, awake; put o thy strength, O Zion : put on thy beautiful garments, O Jerusales the holy city." And Paul has applied this name to the Church ( the New Testament dispensation. For, writing to the Hebre Christians who were scattered abroad, he says :-- "But ye are cou unto mount Zion, and unto the city of the living God, the heaven Jerusalem." Therefore in this scripture we are commanded to pa for the peace of the Church of the Lord Jesus Christ. For mot mature consideration we speak from these words according to the following method :--- I. The object for which we are to pray. It i "The peace of the Church." II. The command to pray for "The peace of the Church." III. The prosperity promised to those wh pray for "The peace of the Church."

I. The object for which we are to pray. It is, "The peace of the Church of the Lord Jesus Christ."

1. We are to pray that saving peace may be given to many persons. We are by nature "alienated and enemies in our minds And while we remain in this state of mind, we cannot know anythin of true peace. But when the Holy Spirit is about to give peace any one, He convinces him of sin and of righteousness. He enable him to see that Jesus has made an atonement for sin; that Godi Christ is reconciled to sinners; and that by placing faith in Him, is sins would be forgiven. Thus taught by the Spirit, he closes wi the Saviour, and his soul is filled with "joy and peace in believing Our Lord uttered a parable, and according to it, a publican "went into the temple to pray." Standing afar off, and with his eyes be

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lown to the ground, and smiting on his breast, he could only a out these words:—"God be merciful to me a sinner." But the Spirit came and gave him such a believing view of the blood of ement, that he knew he was justified. His soul was filled with e. "I thank God," said Dr. Watts, "I can lie down at night, being solicitous whether I awake in this world or in the next." vas in possession of saving peace. And we ought to pray that precious boon may be given to many throughout the Church.

We are to pray for the peace of the congregation to which we ectively belong. Peace in a congregation consists of unity of iment and harmony of action among those engaged in the agement of its affairs. This is an outward and a visible peace. igh the experience of saving peace be but little realised by the le, this outward peace is very desirable and should be carnestly vated. For if there be continued quarrelling in a congregation, Holy Spirit is grieved, and edification cannot reasonably be cted. But if outward peace be enjoyed, and the people wait on means of grace, we may then believingly anticipate that true e will be given to some. Yet we may not rest satisfied with this. ngregation may possess an unbroken visible peace, and yet be tually dead. This would make the people of God to mourn. is not the kind of peace of which we speak. The peace of a regation for which we should pray, will be like the outer life of His life is the outflow of faith. ue Christian. " The life h I now live in the flesh, I live by the faith of the Son of who loved me, and gave Himself for me." And so the outward e of a congregation should be the outflow of the faith of its ving members. Faith and love in exercise on the part of the le, would fill those who bear rule in a congregation with great

And they, in turn, would pray and live and work for the tual welfare of the people. An example of congregational peace have in those who were assembled in the upper room in Jerusalem. of whom it is said :--" These all continued with one accord in er and supplication." Payson was bent on promoting both the vard and inward peace of his congregation. And with this end iew, he said to them on one occasion, that when men had anyg of importance to accomplish, they assembled together and sted resolutions expressive of their convictions and purposes. then made a very solemn appeal to the assembly, and proposed following resolutions for their adoption. Resolved, that the Resolved, that it is highly criminal to be e is the truth of God. ferent to its momentous disclosures. Resolved, that the concerns he soul are of paramount importance. Resolved, to seek its

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salvation without delay. Similar zeal should characterise seeking the peace of the congregation to which we indibelong.

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3. We are to pray for the peace of that branch of the Chun which we are connected. In this application of the term consists of unity of sentiment, and harmony of action, amou composing the Supreme Court of the Church. This also is ward and a visible peace. Even though there be but little a spirituality in the congregations of which the Church is com is very desirable that we possess this peace. For if there t wrangling in our Church courts, the spiritual welfare of the will be hindered. But if outward harmony prevail, we may ably expect that the Holy Spirit will be pleased to l people into His own deep peace. Yet it is a possible thing Church may enjoy a long-continued visible peace, and at the time have reason to deplore the prevalency of spiritual death her people. Although we enjoy outward peace, we may t satisfied with this. The peace for which we ought to pray, which God will give in answer to prayer. It is that which from the saving peace enjoyed by many among the mem of the Church at large. If our congregations were all spi prosperous, this would fill the Supreme Court with holy joy the members of the Supreme Court would consequently seek fully to devise those measures that would be best fitted to a the interests of the Church at home, so that every pulpit mig a godly occupant, that every session might have its comple godly elders, and that every disputed case might be so settle enable them to say, "It seemed good to the Holy Ghost, and They would also devise those measures by which the cause of in distant lands might be most efficiently promoted; and b the Testimony in our hands, for those principles and attainmen which we are identified, might be most effectually displayed the measures, thus devised and recommended by the highest ( the Church, would be received and responded to with jo spiritually quickened people. Saving peace, enjoyed by a b people, would issue in the holy visible peace that should char the loftiest Court of the Church. And this Court, being enjoyment of this living peace, would encourage and foster th peace possessed by the people. The whole Church, in its cou congregations, would thus act and react on each other for their good, to the glory of God.

4. We are to pray for the peace of all the evangelical branche Church of Christ. Peace among them would consist in thei

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s in religious matters, and in their consequently being one one in faith, and one in name. The Church, which ought to as unhappily become divided into a great many Churches. rmation of each, there has too frequently been much painful They have been separated, and they have been kept D. through defective views of truth, or by sinful error. Peter ted by the Holy Spirit to preach salvation, through Christ, ius and to those assembled with him. And the result was Italians were saved. Grateful to the man whose ministra-Lord had blessed to them, Cornelius asked the Apostle and nions to stay with him for a few days. This they did, and of their hospitality. But when they returned to Jerusalem, at were of the circumcision" took him to task for eating e Gentiles. And if it had not been, that he was able to ; he was guided by the Holy Spirit in all that he did, there m apparently have been a division in the Church. A very view of truth occasioned this threatened disruption in the istian Church. In more modern times, professing Chrise differed in their views of ecclesiastical government, and stly one branch of the Church is called Presbyterian, another Episcopalian, and another is called Independent. They also heir views of doctrine, and thus some Churches are Calvineir belief, while others are Arminian in their sentiments. byterians, having differed among themselves in their views s points, have formed themselves into a number of Churches. ut the whole of Christendom, the Church of Christ has uppily been separated into many parts, and each is called by inctive name. Yet we regard many of these as evangelical of the Church of Christ, and we are to pray for their peace. ) pray that the Holy Spirit may be poured out on them all. whom the Spirit rests will "see all things clearly;" they he pattern of the Church as it has been sketched in the pages stion ; they will see what is unscriptural in the constitution, in the doctrine, or sinful in the practice of the Church to ey respectively belong, and will be led to turn from these to cleave to the truth. All the Churches will undergo some Those which are least scriptural in their constitution ion. nistration will undergo the greatest change. And those which according to the Scriptures will experience the least change. Il be formed according to the pattern given in the Word. Then promises of the unification of the Churches be fulfilled :---n will I turn to the people a pure language, that they may yon the name of the Lord, to serve Him with one consent."

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"One Lord, one faith, one baptism." If a quantity of quicksilver all on the floor, it will be divided into many globules. Yet if they be gathered together again, they will coalesce into one body as before. And thus, though the children of God are unhappily divided into me many Churches, yet they are one in spirit. And if God give the ostpouring of His Holy Spirit, and thereby give saving peace to many of the members of the different branches of the Church, this will result in the visible peace of the universal Church. Then she would be "fair as the moon, clear as the sun, and terrible as an army with banners." This is the peace for which we should pray.

II. The command to pray for the peace of the Church. "Pray for the peace of Jerusalem."

1. This command leads us to speak of the persons to whom it is addressed. It is given to all the children of God. Private Christians are to pray for the peace of the Church. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance for all saints." Christian families, should gather about the domestic altar, and in their supplications plead for the peace of Zion. "The land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart ; the family of the house of Levi apart, and their wives apart ; the family of Shime apart, and their wives apart. All the families that remain, every family apart, and their wives apart." Every prayer-meeting should remember the petition that Jesus taught His disciples :-- "Thy king dom come, Thy will be done in earth as it is in Heaven." And in the supplications of the sanctuary, this petition should occupy a prominent place :--- " Let the priests, the ministers of the Lord, wee] between the porch and the altar, and let them say, Spare thy people. If this command had been obeyed by the people of God, the Church would not have been in such a want of peace, as it now is. And were it yet to be obeyed as it ought to be, such pleading would hasten the time when the promised peace would be enjoyed.

2. This command leads us to speak of those persons who have broke the peace of the Church and who are to be overcome by prayer. Every good people, by an inadvertent word or deed, or by a more bland worthy course of action, have done much to injure the cause of Hin whom yet they love so much. Some congregations have differe about a minister, as the Corinthians did about Paul, Apollos, an Cephas; often has a purse-proud Diotrephes contended for the pr eminence; and many an obscure person has found out the way, Iil Alexander the coppersmith, to do "much evil," and so the peace the Church has been disturbed. For various reasons, the large

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Churches of the kingdom are just now full of trouble. Once Calvinistic in doctrine, and Scriptural in worship, and in some measure attached to the principles of the Second Reformation, they are every day departing farther and farther from these attainments. But the great enemy of the Church is that wicked one, who "as a roaring lion, walketh about, seeking whom he may devour." He is ever sowing his tares in Christ's field. He so arranges matters, and deceives men, as to secure for many of his own children a place in the Church of our Lord. And what can we expect from these, but that ever and anon they will mar its peace ? But whatever the agency may be through which the peace of the Church happens to be broken, the great tempter is doubtless the instigator leading to this unhappy end.

3. This command leads us to speak of *Him to whom prayer is to be* effered. It is to be made to God. He is the hearer of prayer. He only can deliver Zion from its troubles. He only can deliver the Church from the unhappy effects of the inadvertencies of friends, or from the malignity of enemies. He only can rescue Jerusalem from that subtle foe, whose one work it has been for well-nigh six thousand years to destroy whatever Jesus has done upon the earth. He only can give us this precious peace. But He can, and He will bestow it in answer to prayer. "They shall call on my name, and 1 will hear them : I will say, It is my people : and they shall say, The Lord is my God."

Satan and his auxiliaries are very powerful, but they are not equal in might to Him who hath said, "Pray for the peace of Jerusalem." "Fear not : for they that be with us are more than they that be with them." How frequently in the past He has heard the cry of His people and given them deliverance ! Moses prayed, and Amalek was discomfited. As a prayed, and he obtained a great victory. Jehoshaplat prayed, and God turned away his foes. Isaiah and Hezekiah prayed, and one hundred and eighty-five thousand Assyrians were dead within twelve hours. Many such examples of a gracious deliverance given by the most High to His praying people, might be cited from the sacred page. And both from these examples, and from His promises, we learn that He will readily give deliverance to His people in days to come. He will give saving peace to the thousands, or to the millions of people connected with His Church; and as founded on that, He will give outward and visible peace to the Church at large.

1. Those who pray for the peace of the Church will prosper by re-

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ceiving an answer to their prayer. It is not said in the text, "The will prosper that pray for thee." It reads, "They will prosper that love thee." But every one that loves the Church will pray for it. Prayer for the Church is an expressive mode of showing love to it. The promise of prosperity is comquently given to those who pray for it. Nor can any child of God be conscious of greater prosperity than that of assuredly receiving an answer to prayer. David acknowledged this : "I love the Lord. because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." Jacob rejoiced in this. When he was about to meet his angry brother he sent on before him droves of beasts of different When he met Esau, he was completely subdued. Never kinds. before was he so filled with brotherly love. But he was for declining the gifts which Jacob had sent to him. The joyous victor, however, insisted on his acceptance of them, and this is the reason he gave for pressing his brother to do so :- "For, therefore, I have seen thy face, as though I had seen the face of God." On the preceding night he wrestled with God's angel and prevailed. He then was assured that, as he had prevailed with God, so would he prevail with man Then he saw "the face of God." And when he now saw that his brother also was overcome, according to the promise of the angel, be felt again as though he "had seen the face of God." His prays was answered, and in this he had great prosperity. If the Lord were to place one or two wrestlers like Jacob in every evangelical congregation, instrumentally they would secure peace both for the congregation and Church to which they belonged. These labours in prayer would be rewarded, and in these answers these mighty labourer would, as it were, see the face of God, and thus have great prosperity. Let the peace of the Church be made the subject of continuous prayer with us, and God will give us prosperity in hearing our cry.

2. Those who pray for the peace of the Church will prosper is ther souls. After Solomon had prayed at the dedication of the Temple, "The glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." Though we have no minute record of Solomon's experience at that time, yet in the nature of things, seeing he had prayed with such acceptance as to bring forth such a manifestation of the glory of the Lord, he must have had great soul-prosperity. As Jesus commanded them, the disciples waited at Jerusalem, praying for "the promise of the Father." And they received the fulfilment of that promise. "They were all filled with the Holy Ghost." They

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pered in their souls then. Abide thus in prayer, and this joy be yours. This will be the beginning of heaven.

. Those who pray for the peace of the Church may prosper outly. This view of the promise is not so absolutely certain of g fulfilled as the other views are; for God allows many of His ing people to be very poor. Yet if He saw it to be for His own 7, and for their good, outward prosperity would not be denied to L There are many promises that encourage this belief, of which ite a few. "For the Lord God is a sun and shield: the Lord give grace and glory : no good thing will He withhold from them walk uprightly." "Seek ye first the kingdom of God, and His cousness; and all these things shall be added unto you." "He spared not His own Son, but delivered Him up for us all, how He not with Him also freely give us all things !" The Ark was d in the house of Obed-edom for three months, and so great was onsequent outward prosperity bestowed upon himself, and upon ousehold, in that short space of time, that it attracted universal ution, and was reported to the king. Obed-edom acted, in regard e Ark; in the spirit of one who prayed for the "peace of Jerusa-' and therefore the Lord prospered him. An English writer has rved, that Scotland is the most prosperous part of the British ire. And he believes that the reason for this prosperity is to be d in our reputed love for the Bible, and in our obedience to its If we have been more prosperous than any other part of epts. kingdom, and if this be the cause of it, our prosperity would been much greater than it is, had our love for the Bible been deserving than it is of being thus favourably spoken of. The I grant that we may become, more than we have been, a Bibleig and a praying people.

Those who pray for the peace of the Church will prosper accordo the fulness of the meaning of the promise. The Psalmist does not is in the text what will be the measure of prosperity enjoyed by e who pray for the peace of the Church. They will enjoy all the ings previously specified, and they may enjoy a great many more. promise is, "They shall prosper that love thee." It is as comensive as the praying believer or the praying Church can desire. as comprehensive as God Himself has been pleased to understand It embraces our every interest, whether of body or of mind, or meneted with one's family, or with the congregation or Church hich we belong, or with the Church at large. It is a God-like use.

we would advance the cause of the Covenanted Reformation, let us for the peace of the Church. The most scriptural view of the

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Church of Christ, that has ever been manifested to the w given in the constitution and attainments of the Chur Second Reformation. And when the Holy Spirit will come peace to the Church, He will cause it to be erected, exac has outlined it in the pattern given in His Holy Word. If Reformers had any spiritual insight, and if the work w accomplished was of God, the Great King and Head of the will then complete their work and vindicate them. And in He will bring enlargement to our principles and vindicate represent the Reformers, inasmuch as our testimony is in their doctrines, principles, and attainments. This we stat warranty of the Word, and in the spirit of confidence in of faithfulness to Him.

If we would advance the cause that Jesus has chiefly at he earth, let us pray for the peace of the Church. Above all earth, the Saviour has the interests of His Church at hear the Church of God which He hath purchased with His ov "And gave Him to be the Head over all things to the Churc is His body, the fulness of Him that filleth all in all. walketh in the midst of the seven golden candlesticks." hither, I will show thee the bride, the Lamb's wife." Th tures show how very dear the Church is to Immanuel. If have been justified by Christ Jesus, and if we be living m the Church, it should also be very dear to us, and we shoul its peace.

If we would glorify God, let us pray for the peace of the The declarative glory of God is to be seen especially in ( with His Church. "To the intent that now unto the pri and powers in heavenly places might be known by the C manifold wisdom of God." The glorified in heaven gaze c on the Church, that through it they may see the glory of is not manifested anywhere on earth so wonderfully as in the It behoves us, therefore, to pray for the peace of the Cl God will hear our cry, and manifest His own glory, in prov welfare of His Church.

Prayer is the one duty here enjoined, but it is not the devolving upon us. "Son, go work to-day in my vineyard we earnestly pray for the peace of the Church, we should of every other scriptural mean, by which we may adv blessed peace for which we are commanded to pray.

# A PAPER READ AT THE MEETING OF THE IRISH SECENSION SYNOD, IN BELFAST, JULY, 1879, BY THE REV. THOMAS CLUGSTON, BOARDMILLS, AND PUBLISHED BY REQUEST.

How delightful the associations we attach to the term Family ! How tender the emotions which it awakens in the heart ! Who can wonder that domestic happiness should call forth some of the sweetest strains of fancy ? It is, however, not in fancy or feeling, but in knowledge that we are to look for the origin of domestic happiness.

The domestic constitution is a divine institute. God formed it Himself, "He taketh the solitary and setteth him in families;" and like all the rest of His works it is well and wisely done. There is nothing exactly like the family in heaven above nor in the earth below. In some respects it resembles the civil government of a state; and in others the ecclesiastical rule of a Church; and in the family the Church and State may be said to meet. "This meeting, however, is only on a very small scale, and under peculiar circumstances." When family government is rightly directed it has a sacred character, as its hed holds the offices both of a *prophet* and of a *priest* by instructing its members in knowledge and leading them in the worship of God. At the same time he acts the part of a *king* by supporting a system of order, subordination, and discipline. It is intended to benefit not only the individuals which compose it, but the nation of which it forms a part, and the Church of God throughout the world.

The family constitution is not only divine, but appears absolutely necessary from the nature of man. Mankind are not isolated individuals as a field of grain, each standing on its own separate root; but like a large tree, all the branches having but one root, and being inseparably connected with it. Each one comes forth like a little bud or twig in helpless infancy, incapable of sustaining itself or maintaining a separate and independent existence. And although man is a moral agent he is at first totally incapable of individual responsibility. Some other kind of accountability therefore is absolutely necessary, if moral agency is to include the whole period of life. It is very easy to discover, therefore, to whom the responsibility of infants must attach, as they are given into the hands and care of their parents, in this helpless state.

It is the unity of the human race, "God having made of one blood all men to dwell on the face of the earth," that necessitated the headships both of Adam and of Christ, only with this difference, Adam's headship was a natural necessity, whereas Christ's was a

necessity of infinite love and free grace. The covenants of works and of grace, however, important themes though they be, are only mentioned here as they bear on parental duties. Adam's broken covenant and lost headship, add an awful weight to parental responsibility, as in consequence of these, parents receive their children under the guilt and bondage of original sin. And Christ's headship in the covenant of grace, is the parents' guarantee for both preparation to engage in their duties, and help in their right performance, s well as success therein. When Christ assumed the headship of the Church, He found them wholly without resources, and without ability, either to obey or to atone for the breach under which they were lying : for obedience under condemnation is a moral contradiction. He, then, accepted the responsible headship, and made common property of all His resources which consisted of all the fulness of the Godhead. Parents, therefore, under His headship have abundance to draw upon, only for asking, that of His fulness they may all receive, and grace for grace.

It must be evident, therefore, that the great ends of the domestic economy cannot be kept in view, nor the moral power of it displayed, unless the parents rightly understand their duty, and have a disposition to perform it. They must be Christians in reality, or no Christian government can be maintained. Where this is wanting as the basis of their union, these happy fruits of it cannot be expected. The chief and permanent end of the family constitution, which connects its members with the Church on earth, and with the company of the redeemed in heaven, cannot be looked for, where the father and mother are destitute of true religion. It is only under the headship of Christ that parents can carry on a preparatory course of education for the skies. He who blessed the family of Bethany, and who, wherever He goes, carries salvation in His train, and gives immortality to the joys that would otherwise perish for ever, should have a place in every household.

When to the family compact, which God has formed, He adds true religion in the parents, it in some respects resembles the manna which was granted to the Israelites in the wilderness; like that precious food, it is the gift of God, which cometh down from heaven; it cannot be purchased with money; it is dispensed alike to rich and poor, and accommodates itself to every taste; it is given with an abundance that meets the wants of all who desire it; to be obtained, it must be religiously sought of God, in His own way of bestowing it, and is granted to man as a refreshment during his pilgrimage through this wilderness to the celestial Canaan.

You will perceive that in discussing "Parental Duties," I address

: to that part of mankind who are destitute of the Gospel d Jesus Christ; because with them the proper performance al duties is an impossibility. It is, then, an essential prethat, before a man and a woman enter into the marriage hey should be both true believers, and be possessed of niety. Their relation to each other should be that which be describes in Eph. v. 22-32, bearing a resemblance to the mion between Christ and His Church. When either man unites with a partner in marriage who is destitute of true arental duties are rendered extremely difficult, and where

truly pious, absolutely impossible. Husband and wife, ild set before them the relation of Christ and His Church, rn for their domestic guidance. The Apostle lays down two . husband's affection ; the one is the love which Christ bears urch, and the other is the love which a man bears to Himist's love to His Church is sincere : He did not love in word in deed and in truth. There are no words of endearment. , proceeding out of feigned lips. He loves the Church ; He loves the world with benevolence, but the Church placency. "The Lord thy God in the midst of thee is le will save thee, He will rejoice over thee with joy, He will s love, He will rejoice over thee with singing." So should a egard his wife above all others of mankind. Christ's love n: conjugal affection should have the same character. emer's love is practical and laborious. And so it belongs to and diligently to provide for his household, and the wife nd his efforts. (See Proverbs xxxi.) Christ's love to His 3 durable and unchangeable. "Having loved His own re in the world, He loved them to the end." So should love their wives, not only at the beginning of their union, end of life. This line of conduct is just, and equitable, or their own interest so to act.

st duty of a wife is subjection : "Wives, submit yourselves wn husbands as unto the Lord." The next is reverence : wife see that she reverence her husband." The third is ; fourth, economy; fifth, keepers at home. Love should l, and all sanctified by family religion. Those married pairs as remembering that they must part again, and give an now they treat themselves and each other, shall at the day death be admitted to glorious espousals; and, when they again, be married to the Lord, and partake of all His

th interesting and important when husband and wife first

receive the new names of father and mother, and thus become united by the additional tie which is furnished by the little helpless stranger added to the family circle. Who can forget the emotions felt when they gazed first upon the face of their own child, or enjoyed the soft embrace of their first-born babe? But how few, at that joyful moment, feel, as they ought, the deep responsibility that child hes brought into the world with him for his parents. When the mother lavishes her fond embraces upon her boy, and the father looks on this object of their affection with paternal pride, how seldom does either of them consider with sufficient solicitude the future destiny of their little idol, or how much that destiny depends on their own conduct! The great responsibility of parents is neither known nor felt by the majority of parents, much less is it discharged.

Happy that parent who, like Abraham, has preparation for training his children before he sees them. God, who qualified Abraham, approved of those graces in him which He had bestowed, when He said, "I know him, that he will command his children and household after him, and they shall keep the way of the Lord." What a contrast to those who rush into the marriage relation from the impulse of passion, like the lower animals, and have not, like them, the instinct to bring their offspring up in the way they should go ! When the ignorance, frivolity, thoughtlessness, and wickedness, of parents are considered, must we not conclude that, but for the overruling providence of God, society would be much worse even than it is!

Parents must have correct views of their duties as arising from their position in the domestic constitution before they can perform them. Their first thought, then, should be that the great design of God in forming families is to form well the character of the children, "That he might seek a godly seed." The family is to train up the citizen for the nation and the Christian for the Church, to assist the child to go through the world as a mortal, and, as an immortal, to reach life everlasting. Education in the highest and most important sense must be obtained by children at home. It is there the moral sense must be implanted and cultivated. At home the conscience, the heart, and the temper, are all to be trained, directed and guided.

If gardeners are solicitous about their plants to have them set in good soil, and kept clean and well cultivated that the flowers may have a sweet perfume, and that their fruit acquire its largest size and most luscious taste; should not parents be still more solicitous about their children, those plants of immortality, that they be planted in a good soil in the home circle, and the weeds of sin and evil companions be kept far from them, that they may grow up as plants of

renown, to be transplanted to the kingdom of heaven. On parents it depends in a great measure whether their children shall be happy or missrable themselves, a comfort or a curse to their connections, an ornament or deformity to society, the companions of fiends or of scraphs to eternity. It is, indeed, a solemn thing to be a parent, and enough to awaken the anxious and trembling inquiry, "Who is sufficient for these things i"

By reading, meditation, and prayer parents should endeavour to acquire all the requisite qualifications for training up their children in the way they should go. Take the following as a few of the qualities of a parent-genuine personal religion-the entire government of their temper-a habit of self-control.-Many parents have had to bewail with weeping eyes the effects of their own evil temper, in the headstrong passionate disposition of their children. It is against this irritability of temper that the warning is given, "Forbearing threatening." An even temper alone can fit parents to rule their children in wisdom, justice, and love. Parents should have a faculty of discrimination, an acuteness in judging of character and motives, and an ability of adapting treatment to the varieties of character and propensity which are continually exhibiting themselves. Kindness of manner is also requisite as well as prudence and good sense. But a very necessary quality in a parent is firmness. This, however, must be free from rigidness, sternness, and cruelty. It must be a firmness which can master its own feelings in the midst of the strongest appeals to the tenderer emotions of the mind, and inflict pain on the objects of affection in the exercise of beneficial severity.

The chief end of every Christian parent should be the eternal salvation of his children. As they are sinners capable of being saved through the Lord Jesus Christ, this should be his highest ambition, this the object of his most earnest prayers, of his most vigorous pursuit. His heart and his hope should be set upon objects for them <sup>18</sup> for himself, and the chief of these is eternal life. He should say to binself, "I am desirous, if it please God, that my children should be bleased with the enjoyment of reason, of health, of such a moderate portion of worldly wealth and worldly respectability as is compatible with their station in life, and with a view to this I will give them all the advantages of a suitable education ; but above and beyond all this I far more intensely and far more earnestly pray and far more anxiously seek that they may have the fear of God in their hearts, be made partaken of true religion and be everlastingly saved, and provided God grant me the latter by bestowing upon them His grace, I shall feel that my chief object is accomplished, and be quite reconciled to any circumstances which may otherwise befal them."

We now come to the application of these qualifications, or to the actual performance of parental duties. And in the very first place it is the duty of parents to maintain their children until they become capable of maintaining themselves. This duty is so plain, and is modified by the wealth or poverty of the parents, that we wait not for any proof or illustration.

The second duty is scholastic instruction. In these days this is much more easily obtained than it once was, and is brought within the reach of all, so that even they who are too poor to pay for the education of their children can have it free in most places in the charity schools and Sabbath schools. No parent should suffer his children to be behind the age in this respect. To grudge the money paid for the instruction of our children is the most cruel and detestable niggardliness.

"Placed by the all-wise providence of heaven in such a peculiar situation it will be well for parents to keep especially in view, what may be called the education of circumstances. Let purchased education be carried up to the highest perfection. The want of home training will undo it all." Parents may ask, How shall we give our children education at home, or what is education of circumstances? I answer, your example, ---your conversation with your friends---the business they see you transact-the likings and dislikings you express in their hearing-the society you live in-all these will educate your children whether you intend it or not. The domestics with whom they mingle will educate them. Your house, your table, your daily behaviour, all these will educate your children. Some parents speak of commencing the education of their children, but they should know that their education was already begun the moment they were capable of forming an idea or making an observation on what was These considerations should be carefully passing before them. pondered by mothers who have the first earliest opportunity of imparting right directions to children even from their earliest infancy. It was the mother and grandmother that taught the youthful Timothy, and whose faith he followed so early in life. But let not fathers make this an excuse for their own neglect, nor induce them to throw the responsibility off themselves, for it was the father and not the mother on whom infinite wisdom laid the sin of the evil training which, brought Hophni and Phineas to such a fearful end. The father should indeed prize the mother's influence very highly; but it him not think lightly of his own home influence. The patience and constancy of a mother come first to be exercised ; but then those of the father. Neither of them, when both are in life and health, on relieve the other. God has destined and allotted an appropriate

to each. The parents are both, whether they design it or not, sducating their children either for good or evil.

pass over the consideration of the choice of the tradeor profession ed for children in after life, important though it be, with only a narks. And first, some occupation should be designed for each will be both lawful and useful, and which may yield a competency port when diligently pursued. And secondly, the ability of the s to prepare them, the children's capacity and talent, as also usee and inclination, should, as far as possible, be consulted. 7, all we would say farther on this point is that so long as "the : is great and the labourers few," and the command applicable, ye the Lord of the harvest that He will send forth labourers lis harvest," it should be an earnest desire in parents, who sufficient means, and who can guide young boys, from right s, to make that choice, to dedicate such to the ministry of the

This, while it is the most difficult and responsible profession, a same time the most honourable and useful. This, however, ot be thought of, unless there be exhibited sufficient talent, o a willing self-dedication to it in the boy himself.

most important branch of parental duties, beyond all comparithe religious training of their children. Not that religion is aught separately from all other branches of education, as an t thing in itself; for it is not an abstract thing of itself; but gral part of the character, the foundation and substratum of acation. "Bring them up in the fear of the Lord," "Train hild in the way he should go." "As soon as reason dawns us instruction should commence. The subject matter of tion includes everything which forms the fundamental points aled truth; the character of God, the spirituality of His law, l of man, the evil of sin, the person and work of Christ, justifiby faith, the need of repentance, the nature and necessity of ration, the operating power of love to Christ as the spring of ce, the solemnities of judgment, the immortality of the soul, nishment of the wicked, and the happiness of the righteous; we should be taught according as the capacity is able to receive

as soon as children can read they should be exercised in our isms, Confession, and other formularies of sound doctrine. nould be practised in the daily reading of the Scriptures which the blessing of God, able to make them wise unto salvation. ey should be taught the necessity of secret prayer.

uction, especially in religion, must be given in a pleasing form. Igry scolding father, with a catechism in one hand and a rod

in the other, railing at a stubborn child, for not learning his lesson, is not very calculated to invest religion with an air of loveliness and a power of attraction for young minds." "Never set religious tasks to your children as penalties for bad conduct." Instead of this he should get a pleasing lesson in religion as a reward for good conduct, and not be permitted to touch so holy a thing in an evil temper.

Religious instruction must be given with great seriousness to invest the subject, in the mind of the child, with that awful importance which is its due. It should not be confined to the Sabbath, but be The Sabbath should influence the whole week. But daily exercise. the Sabbath more especially should be the great day of instruction in religion, this being one of the great ends of the fourth commandment. Children should be early taken to the house of God, and taught the personal concern in the worship. The minister's earnest appeals from the pulpit to an attentive audience will teach a lesson not to be learned elsewhere. The instruction should be adapted to the child's capacity, and be accompanied with persuasion, admonition, and waring. "Knowing the terror of the Lord we persuade men." "Wan the unruly, comfort the feeble-minded." Parents should do the same to their children. In a most earnest and affectionate manner they should show them their lost state and warn them of the awful comsequences of neglecting "the great salvation," intreat them to "believe in the Lord Jesus Christ" that they may be saved, thereby showing them that the most anxious desire of the parents' hearts is their salvation.

The next point of importance is discipline. Parents are invested with an almost absolute authority. The head of the family is not only the prophet to teach, but he is the monarch to rule. He is the chief magistrate of his household. God approves of that grace which He gave to Abraham, fitting him for this rule, and highly approve d its exercise, saying, "I know him that he will command his children and household after him in the fear of the Lord." There must, however, be no tyranny; it must be a mild government. A sceptre musi be constantly wielded; but not of iron. The yoke must never be suspended from constant exercise; but it must be easy and the Of parents in their place it should be said as of God 1 burden light. in His, "Sweet majesty and awful love sit ruling on his brow." Again all commands must be reasonable, the wills of children must not be thwarted and crossed merely to teach children obedience capricious authority. Nothing but what is wise should be ordered, and every injunction that is issued should be obeyed.

This may require correction, the judicious discharge of which is most important. It should never be done in bad temper. A mother

prrecting her daughter for bad temper, lost her own temper, and she n sent her little girl to ask pardon of God, and prav for a good nper. She followed the child to listen to her praver, which was in se words: "O Lord, pardon my bad temper and give me a good per." Then after a pause she added, "Lord, please make mamma's per good too, for Christ's sake, Amen." What a lesson for all thers and fathers too. Correction should not only be done in a it of obedience to the command of God, who savs, "Beat thy d with a rod, and thou shalt deliver his soul from hell ;" but the d should be led to see that it is done in this spirit. The rod is y proper for very young children. When farther advanced, reasone expostulation, mild rebuke, tender reproof, appeals to their lerstanding, and conscience and feelings should be amply sufficient, I will, if successfully trained up from childhood, till the time when mind can discern the heinousness of a fault.

The next point we refer to is example, as necessary to give power d influence to all other means. "Precept teacheth, but example re powerfully draws." We said that one of the prerequisites to epare parents for their duties is the possession of true religion d personal piety. But this should be so eminent as to be arly seen by the children. There should be no doubt in the minds children that their parents truly believe in Christ and fear God, d that they have the salvation of their children at heart. Anv spicion of the want of true piety in the parents will tend powerlly to neutralize any attempts they may make to teach religion to eir children. That parents' example may be successful it must be Family religion must not be triffingly uform and consistent. glected. Children are quick to discern any inconsistency in their urents' profession, and such a discovery will go far to neutralize all leir efforts. If parents are worldly-minded or covetous, notwithanding their religious profession, if they take delight in the society I the proud or the vain, or if they associate with the wealthy and he gay who are wanting in piety, the inquisitive child will discover he inconsistency; and that discovery will be most pernicious. The eading of light immoral literature will be equally dangerous as an mample to children.

We next refer to the constant and careful inspection of children. Inspection must extend to every thing; to the children's work, to their ending, to their play, to all their moral conduct, and to their companions and associates. Particular care is necessary regarding the moral and eligious character of the servants that are admitted into the house. They should be kept separate from evil company even at the risk of fending neighbours, or even friends, and of dismissing servants other-

wise eligible. "For want of this diligent, careful, and u inspection, the best instructions, the most earnest warnin most fervent prayers, and the most consistent example, ha in some cases, unavailing : and the children left to themsely the corrupting influence of others, have grown up their parents and their own disgrace."

The next point is *prayer*. A parent's prayers for his a should commence even before they are born. "Tell us, v thee, how we are to order the child." And this should be a and regularly-performed duty, during the whole life of the par child. How little can parents do for the eternal welfare children, and how ineffectual without God's blessing is all they d do. That parent has neglected a most important branch of his du has suffered a single day to pass, without bearing his childre his heart before God in private prayer. Though God m sometimes does, in His sovereign mercy, confer grace on who neither seek it from Him themselves, nor have it soup them by their parents, yet we are not authorised to expect it v prayer.

But besides this there must be family prayer. The proprie necessity of this is involved in the very constitution of the the parent being the priest of the family, as well as its propl king. Do we not want family mercies, and who can give th God ? Family worship, however, is a duty too much neglect It may be occasionally performed by some by whom abused. other times neglected; and thus that is changed into an occ exercise which should be a regular service. Occasional worship will never convince children of its necessity. In ti family sickness or distress, some are driven to family worship, other seasons let it fall into disuse; others who neglect it t the week, perhaps attend to it on Sabbath or on Sabbath ev and some, we doubt not, even at such times engage relucts this important and imperative parental duty. Can such ex train up a family of immortal souls for standing before the ju seat of Christ, or for efficiently bringing up a family of child God themselves, when their time comes to occupy the posi parents ? Some again who do essay this duty regularly, do such a careless and lifeless formality, that it is felt to be so unit ing and insipid, as to be regarded by the family as a burden penance.

Regarding this most important and interesting branch of duty we would suggest the following hints.

It should be engaged in morning and evening, at the beginn

lose of every day, with the greatest regularity, and uninterrupted xonstancy, except in case of stern necessity.

What a disgrace to a parent it is for a child or a servant to inquire, "Are we to have family prayer this morning, or this evening?" And yet the irregularity of some families is such as to leave room for such inquiry.

All the members of the family should, if possible, be present, exexpt perhaps the very youngest, whose inquietude and restlessness might be a disturbance to the rest, and interfere with the solemnity of the service. The time should be so fixed that the service may not be interrupted by the intrusion of visitors, or worldly business; and to early in the evening as not be the mere form of a drowsy circle. To conduct a family into the presence of God to sleep is only an affence to Him.

The Scriptures should be regularly read in family worship, reading in regular order the Old Testament one time, and the New the other, all the members of the family who can read having their Bibles open and reading in turn. Of course the morning and evening psalm should be sung. This is a very sweet exercise.

> "Lord, how pleasant 'tis to see A pious household worship Thee, At once they sing, at once they pray, They hear of heaven and learn the way."

Then follows the prayer. Prayer is the appointed way of inheriting the blessing; and the Divine assurances of its enjoyment in answer to prayer are remarkably full and explicit. "Whatsoever ye ak in my name that will I do, that the Father may be glorified in the Son." "If ye ask anything in my name I will do it." It should be in a peculiar degree a family prayer. It should respect the children, servants, and all the household. All should feel that it belongs to them, and not merely to the individual who prays, or the Church, or the world; "David returned to bless his household."

In the last place I would say a word regarding marriage. Children should be guided in this important affair by their parents or guardians. Parents have no right to select for their children; nor have children any right to select for themselves without consulting their parents. And again, parents have no right to act unreasonably in this matter. How far parents have a right to prohibit a child from marrying a person of whom they disapprove it is not easy to determine. Their objections should always be founded on reason, and not on caprice, pride or cupidity : for when unworthy objections are made by parents, and the children are of full age, and are guided in their choice by prudence, by piety, and by affection, they ought to be allowed

to choose for themselves. Where, however, parents rest their objections on sufficient grounds and show plain reasons for prohibiting the connection, then it is the duty of children and especially daughters to submit. Marriage should in every case be formed upon the basis of mutual attachment. Love should respect the mind and not the form only, for that would be to fall in love with a doll, a statue, or a picture; this is not right affection. Those who marry for weakin may be left afterwards to exclaim, when the heart awakens too late to its domestic woe, "Is it for these baubles I have bartered myself, my happiness, and my honour?"

> "How ill the scenes that offer rest, And heart that cannot rest agree."

Marriage should ever be contracted with a strict regard to the rules of prudence, for imprudent marriages spread far and wide their bad consequences. The first quality to seek in a partner is true piety. This point should be settled before attachment commences, or is allowed to ripen into love. And having secured this in the first instance, other things, though necessary, are of minor importance. Both should not only be religious, but they should be of the same religion, that they may walk together to the house of God, and agree in the worship of the family and the training of their children.

# CHRISTIAN SYMPATHY.

THE religion of Jesus is pre-eminently a thing of the heart. It mut be absorbed by, and again radiated from the heart. Its soul is low, viewed either objectively or subjectively. "A new commandment I give unto you," said our Lord, "that ye love one another, as I have loved you that ye also love one another. By this shall men know that ye are my disciples, if ye love one another." The Holy Spirit has given special prominence in the Scriptures the grace of love or charity. Love is declared to be "the fulfilling the law,"-that love which is not content with looking merely on in own things, but extends its concern also to the things of other Hence says the Apostle, "As we have therefore opportunity let us the good unto all men, especially to those who are of the household faith." And again, "But to do good, and to communicate, forget ne for with such sacrifices God is well pleased." Jesus Himself was perfect embodiment of this love. From Him its blissful influences

<sup>&</sup>quot;But whereunto shall I liken this generation? It is like children sitting in the market place and calling unto their fellows, We have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented." —Matt. xi. 16, 17.

i out and glowed all around, as light and heat radiate from the al sun in the firmament. He went about continually doing with a human heart full of love and sympathy. And nothing e human character was more offensive and hateful in His ation than want of heart, or sincere activity in doing good. His scathing rebukes were directed against heartlessness and inence, want of heart and sympathy. Nor does He regard this iption of character with less aversion and loathing now, when l upon the throne, surrounded by an atmosphere of Divine and ic love. "I would," said He from the midst of the seven golden esticks to the Church of Laodicea-" I would thou wert cold or so then because thou art lukewarm, and neither cold nor hot, spue thee out of my mouth." The religion of Jesus is certainly easonable service "-but the affections, as well as the undering, must be engaged, and their divine instincts. sanctified and wed by grace, fostered and obeyed.

e scribes and Pharisees of old appeared to casual observers to be y decorous and exemplary sort of people. They posed, indeed, class of people who attached great importance to religion, ially to what might be called a public profession of religion. were punctual, and methodical, and regular in the observance outward forms of religion. Their places were rarely vacant in emple or synagogue. Their contributions also for religious see were tolerably liberal. And their voices were loud and nent in denouncing all apparent departures from recognised dents, or the traditions of the elders. In addition to all this, ncreased the size of their frontlets or phylacteries, so as to allow space for displaying upon them certain portions of the law; n like manner they enlarged the borders or fringes of their , to evince their extraordinary loyalty to it. And thus attired paraded the streets of Jerusalem with the erect head, and proud of very superior persons. Perhaps the only circumstance that rbed their complacency was their accidental contact with the ublicans and sinners. Then, the language of their look seemed "Stand by thyself, come not near to me, I am holier than ' But, all the while, He who "knew what was in man," saw here was no heart either in them or their religion. And while simple or obsequious admirers were salaaming to them in the ighfares of the city, and hailing them with "Rabbi, Rabbi," was denouncing them as "whited sepulchres." White, no -nay shining outwardly; but inwardly full of rottenness and tion. He accused them of the double crime of refusing really neartily to enter the kingdom of heaven themselves, and of

preventing those from entering who wished to do so. What cared they for considerations of disinterested love or active sympathy to wards their fellow men. Their whole religion was confined between the brazen walls of tradition and dogma. To the urgent appeal of a famishing parent their abrupt and decisive answer was "Corban." Their religion might assist them in the attainment of seats at Boards of Bank Directors, or similar positions of influence, honour, or trust; but the ultimate object of all was that they might "devour widow" houses." Oh ! how Jesus loathed and denounced this cold heart less spirit. How different the character and object of His doctrine and example ! The design and native tendency of both of which is to inculcate and enforce loving, active sympathy toward all new --rejoicing with them that do rejoice, and weeping with them that weep.

In those words of our Lord which we have quoted at the commencement of this article, there is conveyed both rebuke and commendation. There is a rebuke of callousness, or, as the reformers express it, "detestable indifference and neutrality;" and there is also an implied commendation of hearty, active interest in, and sympathy with, every worthy and laudable object. Let us briefly consider a few of the ways in which this duty may be discharged.

I. In the first place, this duty may be discharged by our takings kindly, benevolent interest in the material or temporal welfare d our fellow men, whether united to us by the ties of humanity, nature, or grace. Were it necessary to prove our Lord's approbation of this spirit and its practical operation, His own example and teaching would furnish abundant evidence. For example, in the parables d the finding of the lost piece of money, the finding of the lost shop, and the return of the prodigal son, we see illustrated a kindy, affectionate interest in the outward prosperity and happiness of *c* On the other hand, in the parable of the unfortunate neighbours. traveller who was way-laid and wounded, and robbed by thieves the road between Jerusalem and Jericho, we see illustrated and our mended a commiserating sympathy with, and earnest desire to relim or assist those who are overtaken by calamity, or adverse providential dispensations. Especially does Christ commend this kindness to the distressed when His own children are the objects of it. He asset us that a cup of cold water given to a disciple, in the name of ! disciple, shall not miss the reward of His approbation. And more strikingly and forcibly does He state this to His disciples (Mat xxv. 31-46), when about to enter on the last scene of His great of flict. In this discourse we are assured that He regards all the humane attentions paid to his brethren, ay, even to the least

them, as so much kindness shown to Himself: and when withheld from His brethren as denied to Himself; and intimates the future reward of the former, and the terrible punishment of the latter.

But the scope of enlightened Christian sympathy will not be confined to merely local interests, however important and clamant these may be. On the contrary, it will enclose within its ample embrace the interests of mankind all over the world. Wherever the wail of suffering or oppression arises, there will the silvery voice of Christian sympathy be heard in the soothing tones of pity and compassion ; it may be, also, its willing hand will be extended to minister succour and relief. While at the same time it will manifest its displeasure against oppression and wrong. It will also aid and encourage every laudable scheme for ameliorating and improving the social condition of those who may be placed in disadvantageous circumstances in the world, whether at home or abroad. It will not only rejoice in any wiselydevised scheme for elevating the fallen and degraded; but it will heartily co-operate with others in carrying out such a scheme, provided the "platform" of co-operation be constructed on Scriptural principles. Nor will it be too fastidious or exacting, regarding the particular pattern of the "platform," nor even about every practical detail in its construction, provided the principles upon which its foundation rests be thoroughly sound and reliable. But should there be such obstacles to cordial co-operation as appear to us to be insurmountable, there can be no obstacle in the way of labouring at a throne of grace for a merciful interposition of God on behalf of the wretched and miserable.

It is to be feared that Christians do not always, or sufficiently, realise the extraordinary power and efficacy of that instrument with which God has provided them for improving the temporal interests of mankind. The religion of Jesus has been designed for the express purpose of regenerating the world : it is the only agency that can accomplish this glorious result; and there cannot be the shadow of doubt on the Christian's mind that it shall ultimately succeed in its blissful mission. But, in as far as creature instrumentality is concerned, its accomplishment depends upon active, hearty Christian sympathy and effort. And that not at some future period; but by each one doing his or her part now. We sometimes hear persons talking about the blessedness and glory of the millennium, as if the sdvent of that glorious period would burst suddenly and unexpectedly upon the world, like a seven-fold more glorious natural sun in the sky, and that they had nothing to do either in the way of preparing for it, or helping to usher it in. On the contrary, there is reason to conclude that the millennium will be just the result of the universal mote in this world, this is pre-eminently the work assigned to her divine Lord and Master. Her great and honourable miss bring sinners to Christ the Saviour. And while those who ha called to office in the Church are, thereby, laid under supe obligations to active sympathy and effort in the prosecution great undertaking, every member in Christ's mystical body mediately and directly interested in its promotion. There : no dislocation, or schism, in the mystical body of Christ. Or ber may not say to another, 'I have no need of you,' neither 1 rejected one retort, 'Nor have I any sympathy with you.' contrary, when one member suffers all the other members through sympathy, suffer with it. When, on the other ha member is gratified or pleased, all the other members should she gratification and pleasure. This is the ideal of that sympath ought to exist between the followers of Jesus-the members mystical body.

And in what form should this ideal manifest itself? What for example, to regard as its legitimate, living, practical expreany single congregation? In answering this question, it will venient to consider the component parts of a congregation, relation in which they stand to each other. A congregation consists of pastor, office-bearers, communicants, and adherents. there is the pastor, on whom, from the very nature of his o volves the more onerous and responsible duties. On his frail

classes for the young, and prayer-meetings during the week. Besides this, he has visitation from house to house, especially in the case of the afflicted or dying. These outward toils are light, however, compared with his mental anxiety-his mental oscillation between hope and fear regarding the spiritual condition of his flock. How often is his already overburdened heart crushed, painfully crushed and wounded, by the follies or falls of the true, and the wickedness and mischief of the false among his flock ! While he may be labouring earnestly at a throne of grace in secret on behalf of those of his flock who give too much evidence of being in the gall of bitterness and bond of iniquity, he may, meanwhile, only be requited by them with the utmost disrespect, it may be hostility. And to aggravate his own consciousness of insufficiency, and shortcoming in duty, he may have frequently to complain with the Prophet of old, "Who hath believed our report, and to whom is the arm of the Lord revealed ?" In addition to these, his more strictly pastoral duties, he is required to bear an active part in the management of the public interests of the Church, and religion in his own denomination-it may be, perhaps, in a still wider sphere. It is to be feared, that many look upon all this responsibility and toil lying upon the pastor of a congregation as a mere matter of course, which is exclusively his business, and with which they have no concern. Such a view of the relation between pestor and congregation is not merely mistaken-it is highly sinful, dishonouring to God, undutiful to His servant, and injurious to their own spiritual interests. The faithful, diligent pastor of a congregation has the strongest claims upon the cordial active sympathy and cooperation of every member and adherent of his flock.

Along with the pastor, the office-bearers' duty is to share, as far as competent to them, in the burden and responsibility of watching for coals, as they that must also give an account. It is to be feared that in the Church of Christ in the world, there are too many who wear the title of "elder" very much as a species of ecclesiastical decoration, or badge of honour-a kind of ecclesiastical K.G., or K.C.B. Such conduct, however, is only heaven-daring impicty, and is certainly fitted to call down the tokens of the Divine displeasure upon themselves, and a spiritual blight upon the Church to which they belong. The office-bearers, equally with the pastor, are responsible to Christ for every soul committed to their care, whether old or young. An elder's duty is certainly not exhausted by attending regularly upon meetings of session, far less by standing beside the collection plate at the diets of public worship. An important part of their duty is to cheer and encourage the pastor of the congregation in the discharge of his onerous functions. They should be ever ready

heartily and pleasantly to aid him in his work in every way lying within their sphere. To them, especially, should the example of Aaron and Hur, holding up the arms of Moses, be an eloquent and impressive monitor. From the intimate-and what should be mdearing-relation in which pastor and elders stand to each other. their hearts and efforts for the spiritual prosperity of the congregation ought to be as one. By this means the pastor's labours might be materially lightened, and the spiritual interests of the flock greatly promoted. Indeed the eldership of a congregation may do more in stimulating and directing the spiritual forces of the flock than even the pastor himself. But in order to accomplish this they must know somewhat intimately the dispositions and talents of the persons with whom they have to deal. This will be most effectually attained by kindly familiar visitation. They will thus become acquainted not only with their faces or addresses, but also with what is of vastly greater importance-their spiritual, moral, and intellectual status. By this means the pastor and office-bearers may know, indeed by this means chiefly can they know how to employ the instruments, with which the great Head of the Church has provided them for carrying on His work in this world. And when God in His providence fills the Church's quiver with arrows, her office-bearers are responsible to Him for the use which they make of them-whether they are used faithfully-shot awry-or left unemployed altogether-or rather left for the devil's bow. They would thus be prepared likewise to extend a succouring hand to some weak brother in the hour of temptation. Such a style of ruling would be both pleasant and profitable to all concerned. This would be ruling, "not as lords over God's heritage, but as examples to the flock." The happy results of such hearty sympathy and cordial co-operation are experienced in many congregations in our land, and might be experienced in every congregation were a similar line of duty faithfully pursued.

Again, the members and adherents of a congregation have likewise solemn and important duties to discharge towards those set over them "in the Lord." They ought to "esteem them very highly in love for their work's sake." It is a great blessing conferred by God upon a congregation, when they enjoy the care and spiritual superintendence of a devoted, diligent pastor and eldership. And, surely, they ought to evince their appreciation of and gratitude to God for this blessing in every way possible. They ought to evince their love for, and sympathy with their pastor by each one endeavouring to make the burden of his care and sorrow as light as they can. The aggregate would in this way be materially lightened. If thus actuated they will also be regular and attentive in waiting on the

ublic ministrations of their pastor on Sabbath, and also through the eek, as God gives them opportunity. Nor will they neglect to prode suitably, as God may enable them, both for the maintenance of teir pastor, and for promoting the cause of Christ in the world. nd still farther they should esteem it at once a duty and privilege to rince their sympathy with, and hearty interest in every good work which the pastor and office-bearers are engaged, by heartily and neerfully aiding them to the utmost of their ability. No one conected with a Christian congregation should rest satisfied in the sought that they have exhausted the claims of Christ upon them. hen they attend with decent regularity upon the ordinances of eligion in the sanctuary, and have contributed their quota to the evenues of the Church. That would be but a poor return to make o Christ for all His goodness. Those who have truly given Him heir hearts, will not scruple to give Him some of their spare time and strength besides.

Every Christian congregation ought to be an evangelistic society. "Ye are the salt of the earth," said the Redeemer to His disciples. "Ye are the light of the world-let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Wherever a congregation is planted it ought to operate tike so much spiritual leaven in that particular locality, in the first instance, while seeking to make its influence for good felt throughout the world. The members of the Church should realise this. The young especially should be trained to understand this fact, and their youthful sympathies enlisted in the cause of Christ and the best interests of their fellow men. They should be early encouraged and incited to take an interest in both home and foreign mission work. It is cheering and animating to hear and observe the kindly and affectionate interest which our own children take in the case of some neglected or afflicted family in some destitute, poverty-stricken locality, and it is pleasing to see them cheerfully and voluntarily deny themselves some little gratification, or devise some little scheme for rendering them a little assistance. Such experience does older hearts good, and adds new and increased strength and resolution to aim and will. The members and office-bearers would do well to cultivate this generous, Christ-like spirit among the young. If this were done, probably there would be more sympathy with the Church's work, and a more abundant supply of pastors in the Lord's vineyard.

Were such uni-hearted sympathy prevalent in our congregations, how much good might be accomplished beyond what is really whieved. Deep responsibility is being incurred by us, as well as

Never ! Has the need become less urgent ? Has infid irreligion become less prevalent? Is Poperv less active and Is drunkenness and its accompanying abominations and virulent, and destructive of the temporal and eternal intere fellow-men ? Is there less danger now, than formerly, of so led blindfoldedly to perdition by erroneous doctrine? If "abandon" any portion of our home mission work ! M answered—"because we are becoming less concerned eithe glory of Christ, or the eternal interests of our fellow-men! let such a thought find a moment's refuge in any heart wher of Christ burns. Under the existing condition of general c depression in our land, as well as in others, there may pr less money available, but heart is often a good substitute, even do more good than money. Little Evangeline's war heart subdued Topsy's wayward wild nature, when all Miss authority, and even promised rewards, were utterly unavai there may be those who have little of this world's wealth who might yet have a loving heart, and a few spare hours e to devote to some part of home mission work, in almost, if n congregations. And thus, through that active, hearty sympathy and co-operation for which we have been plead mission work might still be carried on, not necessarily success because at a less expenditure of money. And mor be forthcoming likewise with increased rather than with d liberality. "And whatsoever ye do, do it heartily, as unto and not unto men; knowing that of the Lord ye shall r reward of the inheritance: for ye serve the Lord Chri iii. 23, 24).

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whatsoever comes to pass." The doctrine of fore-ordination is, they my, inconsistent with man's responsibility, to which the Word of God and man's moral nature bear unequivocal testimony. Now the fact is, that both these doctrines are plainly revealed in Scripture ; and we have no right to set either the one or the other aside because they may seem to us to be irreconcilable. The whole truth on this subject is not contained in the one doctrine to the exclusion of the other, but in both combined. Every system of theology which rejects or explains away any doctrine of the Bible is to be rejected as erroneous. There is something fatally defective in the view that it gives of the teaching of Scripture; for there is essential harmony among all the doctrines of divine revelation, whether we perceive it or not. Harmony must exist, in particular, between the doctrines of divine foreordination, which is included in the doctrine of God's sovereignty and man's responsibility. The following considerations may suffice to show that such harmony does exist. It will be admitted-

1. That God, being omniscient, is possessed of perfect foreknowledge of all creatures and events-in other words, that whatsoever comes to pass in time was most certainly and perfectly known to Hin from all eternity. God claims this as His own prerogative. He says, "Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them ; or declare us things Show the things that are to come hereafter, that we may to come. know that ye are gods" (Isa. xli. 22, 23). Again He says (chap. Ilii. 9), "Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them." Moreover, the apostle James (Acts xv. 18) says, "Known unto God are all His works from the beginning of the world." It is unnecessary, however, to adduce further proof of this doctrine, as it is generally received, even by those who deny the doctrine of foreordination.

2. The omnipotence of God is also admitted by the whole Christian (burch. This includes His absolute control over all creatures, rational and irrational, none of whom can do anything in opposition to the divine purpose. Some, indeed, have maintained that God could not have prevented the introduction of sin into the universe; but such an idea is not only unscriptural—it is directly opposed to all correct views of the divine attributes, and limits the power of God. If He rule not over the world of mind, He is not omnipotent. The Word of God bears emphatic testimony to God's power over the minds of men —"Surely," says the Psalmist, "the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain" (Ps. lxxvi. 10). In

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Prov. xxi. 16, we read, "The king's heart is in the hand of the Lord, as the rivers of water : He turneth it whithersoever He will." The prayers of all Christians, whatever be their errors in theory, recognize God as having power to restrain, subdue, and change the hearts of men; for do they not pray for the conversion and sanctification of men? If God be omnipotent, and of this we have the amplest proofs, He can restrain His rational creatures from doing what they are inclined to do, and that without doing any violence to their nature. He who gave us our being at first is able to regulate and control it according to His pleasure, without interfering in the least with our free agency.

3. Our lot in the world is of divine appointment or ordination. Altogether independently of our will He gave us our mental and physical constitution, and surrounded us with circumstances over most of which we have no control. Our parents and relatives, and the friends and acquaintances of our childhood, are in no sense chosen by us, and our rank in life is independent of our choice. Whatever we may do by self-restraint and self-culture for our own improvement, we cannot change our nature, either mentally or physically, and any improvement that may be effected will depend very much for its character on our natural constitution, and on the influences brought to bear upon us in our early life. For example, some men seem to be altogether destitute of desire to improve themselves; others are very earnest in their desire ; and of those who have the desire, some show it more in one way and some in another, according to natural taste and inclination. Our external circumstances may be greatly altered by our own choice; we may leave the place of our birth, and remove to entirely new scenes and associations; but even in such circumstances we are inclined to choose one place rather than another, and the society of one class rather than that of another, by some influence brought to bear upon us before such a change is effected. Do what we will, we cannot rid ourselves wholly of the influence of our nature and of the associations of our early life. We ought also to bear in mind that we are continually subjected to influences over which we have no control. Even admitting that we have it in our power to change our external circumstances at pleasure, we must admit that we have it not in our power to place ourselves in those circumstances in which we would wish to be placed. A man who earnestly desires and labours to be rich may nevertheless continue poor all the days of his life; one who desires and strives to become learned may come far short of attaining the end of his labour; one who wishes to leave his native land for some foreign county may by force of circumstances be compelled to remain at home;

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and the same is true in regard to every end in life which man sets before him. "Except the Lord build the house, they labour in vain that build it," &c. (Ps. cxxvii. 1). How many events, too, hat deeply affect our welfare happen either altogether independently f our will, or even in direct opposition to it. It is only in a limited ense that we can be said to choose our own society. In the ordinary ourse of life we are brought into contact with men both good and ad, whom we never expected to meet, or, it may be, whom we were ery reluctant to meet. Our friends die without and against our rill; and apparently fortuitous circumstances bring us into acquaintnce with those who are to take their places. Necessity requires some f our friends and acquaintances to remove to a distance from us, and . similar necessity, perhaps, prevents us from going with them; or if ve go with them, we cannot remove with us all the circumstances which tended to make us happy where we were. Hence we may stionally infer that our lot in the world is of divine appointment or rdination. "He doeth according to His will in the army of heaven and among the inhabitants of the earth; and none can stay His hand or say unto Him, What doest thou ?" (Dan. iii. 35.) It would be easy to bring forward many passages to prove that our lot is ordained by God, and that even those circumstances which seem to depend most on the human will are not excepted from His providence. For example, it is said (Isa. x. 5-7), "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, .... Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." From this and other passages of Scripture, \* vell as from the preceding argument, it is evident-

4. That whatever happens, good or bad, is at least in some sense the result of God's willing that it should happen. Every one who admits the omniscience and omnipotence of God must acknowledge that He could, if He saw fit, prevent any event from happening, and to could have prevented ain from entering into the world. He fore-\*a, at least, what men will do, and does not hinder them from doing it. In other words, He suffers them, and so ordains that they should be permitted to act as they do, however much their action may be in opposition to His holy law. Why He does so need not now be conaidered; it is enough for us to say, "Even so, Father; for so it seemed good in thy sight." Moreover, the fact that God ordains our lot for us, and that He rules over the whole universe of mind and matter, shows that He is not in any sense subject to the will of man -in short, that "God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain what-

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soever comes to pass." His foreordination does not depend foreknowledge of what creatures would do; but He know actions beforehand because He foreordained them. It was une ably God's purpose that everything which happens should pass, and that with a view to some end worthy of His wise moral excellence. If it be asked, Why did God ordain the e of sin ? we would ask in reply, Why did He suffer it to en the world ? The answer to the one question is as difficult : answer to the other. Neither Calvinist nor Arminian holds t is the author of sin, and both must admit that its entrance world was dependent on His will. He could have preve entrance, but did not; and yet we must acknowledge that th of all the earth in every case does what is right. Our duty requires us not only to beware of placing others in circumst which they are likely to become involved in sin, but we : bound, to the extent of our power, to prevent them from sinni such obligation can be shown to rest upon God; and if it c shown that such obligation is probable, it would prove too r it is an indisputable fact that sin has entered into the world. be omniscient, and if His providence regulates our lot on eas plain that God placed His rational creatures in circumst which He knew that they would act precisely as they do. ] ordination of sinful actions implies no compulsion or violen pelling creatures to act differently from what they would o do; and it implies no approbation of such actions.

5. In all circumstances we are bound to regulate our cor the law of God. This seems a self-evident truth, and thus st would dare to oppose it. And yet it is often opposed; ot what is the meaning of all the excuses which men make 1 sinfulness ? For example, how many say that, but for the stances in which they were placed, they would not have n such and such duties, or yielded to certain temptations by wh were assailed. We are unquestionably bound to obey God in prosperity; and it would be absurd to say that adversity ca us from our obligations to obedience. This would be tantan saying that we are only bound to serve God when we are plea His treatment of us. Akin to this is the idea latent in the many, that temptation to sin excuses our disobedience. It idea that leads many to blame Satan, as if he were the sole the commission of their sins, or to throw the blame on otl may have led them into, or joined them in evil. If we oursel done no sin, they have done us no spiritual harm; if we hav because we have been tempted by others, we have ourselves to

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it is vain for us to try to throw the blame on them. They must their own blame as tempters; we must bear our blame for yieldo the temptation. No degree of temptation can excuse us for sin. When Christ was tempted as man never was, He sinned if we do our duty when we are tempted to do evil, we will un from sin. If we look back on any sinful action of our lives, deal candidly with ourselves, we shall easily see that we might resisted the temptation, had our hearts been pure, and that no traint or violence was put on us to compel us to sin. God's placus, or suffering us to be placed in temptation does not diminish obligation to regulate our whole conduct by His revealed will. is evident from the fact that—

The chief power of temptation is derived from the state of the i. For example, a very small sum of money will often suffice to pt an avaricious man to commit a heinous sin; while a man of an urable and unselfish disposition would only be repelled by such a ptation from doing what evil he might otherwise have been inzd to do. In like manner strong drink, which is, as it were, an acible temptation to many when it is set before them, has no action to others. The same is true of every other lust and ion which men are tempted to indulge. Nothing could more rly show that it is the state of the heart which gives power or the me to any temptation. In these circumstances, it is evident that ever powerful may be the temptations presented to us, they really not excuse us for breaking the law of God. Christ was more ngly tempted than we are; but He gained the victory, because heart was perfectly pure. His perfect holiness prevented Him veren being in any degree inclined to yield to temptation. The of our first parents who, though fallible, were perfectly pure in rt, is no doubt difficult. How they were effectually tempted to is a mystery; but, regarding the general truth that temptation ves its power from the state of the heart there can be no doubt. strated as it is in the daily life of the whole human race. If the entation of temptation had in itself the power to lead men to sinconduct, they would be guiltless; and the guilt would rest on the As it is, however, the one who yields to temptation is pter. lty.

. We are utterly inexcusable when we are guilty of sin. If we wything because the state of our heart inclines us to do it, this a other words, to act according to our own pleasure or will. It not do to say that in the absence of the temptation we would e acted otherwise; for the law of God should be our guide in ptation as well as when we are not tempted. We have no right

Kind being exerced on us, nowever strong the temptation, we excusable. Men try to excuse themselves, pleading, it may sinfulness of their nature : but they will accept of no sue from their fellow-men when they are injured or offended. contrary, this would be justly regarded as an aggravation offences. A man who injures another from malice is surely a far more heinous offence than another who commits the from a less unworthy motive. If the sinfulness of our nat good excuse for our actual transgression, then the more w are the more excusable would we be, and a perfectly wite would be excusable in every case, however vile his conduct, idea is absurd, and would lead to the conclusion that such a sin is impossible. Whatever theorists may say, such a h has never been, and never can be adopted in practice by munity. Hence we may conclude—

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8. That the foreordination of God and the responsibilit are in perfect harmony with each other. If it could be sh God's foreordination forces men to do evil, or places them i stances in which they are compelled by physical force to would be impossible to prove that they are responsible actions. On the contrary, when men sin they sin freely, and of divine foreordination does not by one iota diminish their Though their actions are foreordained, they are foreord eventuate freely. It may be urged that God's placing the cumstances in which they are certain to commit sin frees tl blame, and throws the blame on God, who foreordained t

#### PRELATICAL PLAGIARISM.

n the two following passages from the Acts of the Apostles-"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (chap. ii. 23). "Of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (chap. iv. 27, 28). Both Scripture and reason testify to the truth of divine foreordination and to the responsibility of man for his actions, as well as to the harmony between the doctrine on these subjects commonly held by Calvinists. The consideration of this subject should lead us to realise that we are answerable to God for our conduct in all circunstances, and should fill our hearts with joy and confidence, knowing that God reigns over all His creatures, and that His counsel shall stand, whatever His enemies may do to frustrate it. "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations."

# PRELATICAL PLAGIARISM.

Frw authors, it is to be hoped, have the cool effrontery of the Rev. J. F. S. Gordon, D.D., St. Andrew's, Glasgow, whose "Scotichronicon" in many places bristles with authorities. The two following extracts, in parallel columns, are taken respectively from M'Crie's Life of Knox, ed. 1861, pp. 9-11, and from Gordon's Scotichronicon, 1867, vol. i., pp. 303, 304 :--

## M'CRIE.

"The corruptions by which the Christian religion was universally disfigured, before the Reformation, had grown to a greater height in Scotland than in any other nation within the pale of the western Church. Superstition and religious imposture, in their grossest forms, gained an easy admission among a rude and ignorant people. By means of these, the clergy attained to an exorbitant degree of opulence and power; which were accom-Panied, as they always have been, with the corruption of their order, and of the whole system of religion.

"The full half of the wealth of the nation belonged to the clergy, and the greater part of this

# GORDON.

"The Licentiousness by which the Christian Religion was universally disfigured, had grown to a greater height in Scotland than in any other Nation within the pale of the 'Western Church.' Superstition, also, and Imposture mixed with Religion, gained an easy admission among a rude and ignorant people. The full half of the wealth of the Nation belonged to the Clergy, and the greater part of this was in the hands of a few individuals, who had the command of the whole body. Avarice and the love of secular pomp reigned among the Superior Orders. Bishops and Abbots rivalled the first Nobility in magnificence, and preceded them in honours; they were

#### M'CRIE-continued.

was in the hands of a few individuals, who had the command of the whole body. Avarice. ambition, and the love of secular pomp, reigned among the superior **Bishops and Abbots** orders. rivalled the first nobility in magnifience, and preceded them in honours: they were Privy-Councillors, and Lords of Session, as well as of Parliament, and had long engrossed the principal offices of state. A vacant bishopric or abbacy called forth powerful competitors, who contended for it as for a principality or petty kingdom; it was obtained by similar arts, and not unfrequently taken possession of by the same weapons. Inferior benefices were openly put to sale, or bestowed on the illiterate and unworthy minions of courtiers; on dice-players, strolling bards, and the bastards of Bishops. Pluralities were multiplied without bounds, and benefices, given in commendam, were kept vacant during the life of the commendator-nay, sometimes during several lives; so that extensive parishes were frequently deprived for a long course of years, of all religious service,if a deprivation it could be called at a time when the cure of souls was no longer regarded as attached to livings orginally endowed for that purpose. The bishops never, on any occasion, condescended to preach; indeed I scarcely recollect an instance of it mentioned in history, from the erection of the regular Scottish Episcopacy down to the era of the Reformation. The practice had even gone into desuetude among all the secular clergy,

Privy Councillors, and Session as well as of P and had long engrosse cipal offices of State. Bishopric or Abbacy c powerful competitors, tended for it as for Kingdom : it was ob similar arts, and not un taken possession of by weapons. Inferior Ben openly put to sale, or on the illiterate and minions of Courtiers bastards of Bishops. were multiplied withou and Benefices, given mendam, were kept vaci the life of the Commenc sometimes during seve so that extensive Pari frequently deprived, for course of years, of all Altars that Service. endowed by pious Dono. for the regular Celebra Holy Offices, were requ systematically abandor marvel if the Judgments followed upon this. Th rarely condescended to the practice had even desuetude among all th Clergy, and was wholly on the Mendicant Mc often employed it for 1 purposes.

The Bishops set an  $\epsilon$ the most shameless pro fore the Inferior Clen avowedly kept their havided their natural benefices, and gave the daughters in Marriage t of the Nobility and Gentry, many of whom mean as to contaminate of their Families by

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wholly devolved on the at monks, who employed be most mercenary pur-

lives of the clergy, exrom secular jurisdiction, rupted by wealth and were become a scandal on, and an outrage on

While they professed and prohibited, under est penalties, any of the ical order from contract-11 wedlock, the bishops example of the most s profligacy before the lergy; avowedly kept lots, provided their natwith benefices, and. 8 ir daughters in marriage ons of the nobility and gentry, many of whom mean as to contaminate d of their families by e alliances for the sake ich dowries which they

Hailes' Notes on Ancient 'oems, pp. 249, 250, 297, : need not appeal to the of the reformers, nor to ems published at that time, of the extreme profigacy pish clergy. The truth is in the Acts of Parliament, decrees of their own councils Concil., tom. iv., pp. 46-60. ist. pref. xiv. and p. 14), in of legitimation (Lord Hailes, pp. 249, 250), and in the ; of their own writers. and Winzet, apud Keith, 22, 265-207. Lesley, Hist. ter Alexander Baillie's True n of the Unhallowed Off. ;, of our Scotish Calvinian > 15, 16. Wirtzburg, anno

# GOBDON-continued.

alliances, for the sake of the rich dowries which they brought. We need not appeal to the testimony of the 'Reformers' (which some may opine prejudiced and one-sided), nor to Satirical Poems published at that time, in proof of the lewdness and debauchery carried on within the Monasteries and Nunneries. The fact is registered in the Acts of Parliament, in the Decrees of Councils, and in the Confessions of Roman Catholic writers. [Lord Hailes' Notes on Ancient Scottish Poems, pp. 249, 250, 297, 309; Wilkin's Concil., tom. iv., pp. 46-Leslie's Hist., p. 232 : 60; Father Baillie's True Information of the Unhallowed Offspring, &c., pp. 15, 16; M'Crie's Life of Knox, p. 7. ]"

anner in which Dr. Gordon works the foot-note of M'Crie text, culling the authorities as his own, and swelling them

### OUR FOREIGN MISSION.

by a reference to the Life of Knox, can only be characterized as a suitable top-stone to this piece of literary theft. The nature of his ecclesiastical views may be gleaned from the words he has put in isverted commas; the words he has omitted, added, and substituted, -notably from those I have italicized. Dr. M'Crie's skill in weaving the separate threads of history into a beautiful and harmonious whole was truly admirable, but, though as far beneath him in literary ability as in other respects, this author would fain drag him down to his own low level as a compiler of "literary patch-work" (vol i, p, 338). While his sneering reference to the biographer of Knox "as being an eminent Divine and Historian of the Free Kirk d Scotland" (vol. i., p. 312), reminds one of the caustic remark of the late Dr. Hetherington regarding the Prelatists of the Second Reformation period : "who," he said, "seem not to have been able to write the truth when relating the most common and well-known facts." As might have been expected, his pen moves with more ire than elegance in denouncing "the prejudice, untruth, and scurrility which such historians as Wodrow, Burnet, Crookshank, Burns, M'Crie, &c., with Encyclopedists who have copied their very words, have heaped upon the memory" of James Sharp ; "who wield the dagger of calumy, but who so miss their footing as to fall ingloriously on the dunghill of disdain, the fit seat of honour for all traducers" (vol ii., pp. 1, 4). D. H. F.

# OUR FOREIGN MISSION.

RECENT letters received from Seoni show that the Lord's work is progressing and prospering in that distant region, and that His servants have much to encourage them in carrying on their arduous labours both among old and young. On the 2nd of May, Mr. Anderson wrote that four Pardhans (men) were receiving instruction with s view to baptism, and a Brahmin had just arrived from a neighbouring district professing his desire to be baptized. This Brahmin is young man, tolerably well educated in Hindi and Marathi, and knows a little of the English language. Concerning his admission to the Christian Church, Mr. Anderson has sent the following interesting statement,--"I am happy to inform you that the young Brahmin whom I mentioned in my last letter-Gopal Rao-was baptized on the afternoon of Sabbath last (11th May). The church was well filled, chiefly with natives, showing the interest that was taken in the case. He is a well-educated, promising young man, of about 2 years of age. Before he came to Seoni he had been receiving religions instruction from a native Christian in the neighbouring city of Bala

### OUR FOREIGN MISSION.

that, by whose advice he came to me to receive further instruction and to be baptized. Up till the time of his baptism he spent a large part of each day with me in the study of the Scriptures, and every evening with Mr. Bose. We were both much pleased with his diligence and progress, and with his evident unselfishness and earnestness. He returned to Balaghat a few days after his baptism ; but we hope that he may ere long return to Seoni to reside permanently near us. Along with him, three children were baptized-one of them the orphan boy who came lately, and the other two, children of a Pardhan convert." In a letter written more recently, Mr. Anderson again refers to the Brahmin convert and says that he has returned to Seoni, and is prosecuting his education with a view to his engaging in mission work. Mr. Anderson is very anxious to prepare one or two men for labouring in the great and necessitous field where so many are perishing for lack of knowledge, and he regards Gopal Rao as a most hopeful person to receive training for such work. He also looks forward to the time when some of the lads in the orphanage will be employed in this way; and if the day will ever come when any of these orphans shall go forth as missionaries, to proclaim to their fellow-countrymen the way of salvation through the Lord Jesus Christ, then our labours in providing them with a home, and with religious training, will be amply repaid.

Twoadditional children have recently been admitted to the Orphanage. One of these, an orphan boy of the weaver caste, was received on the 30th April. He is about seven or eight years of age, nice looking, and apparently intelligent. On being baptized he received the name of Adam Rettie. A Gond boy was admitted early in June, who affirms that his parents are dead, and his case is being investigated by the authorities. Will any one at home adopt him? A new matron has been appointed to take charge of the orphans, one who is believed to possess superior qualifications for the situation. The children are all in good health, and such of them as can read we making fair progress with their education.

The Mission School was lately visited by the Inspector-General of Education, and he pronounced a very favourable opinion concerning it James Smellie and Thomas Curr were awarded books on account of their proficiency—the books being provided by Government. Several other boys got books. "There is little hope," says Mr. Anderson "of our getting a grant-in-aid for the school in the meantime, as government expenditure is being reduced on every hand, though not always where it could best be spared. Instead of reducing the enormous salaries of the higher officials, attempts are being made to reduce the expenditure in small things, low salaries, &c.

# OUR FOREIGN MISSION.

The salaries of engineers are, however, to be reduced by about £240 a year. Even after this large reduction, their salaries will remain very large indeed. Deputy Commissioners here have from about £100 to £180 per month. District Superintendents of police have from £60 to about £150 per month. These salaries are exclusive of travelling allowance, and yet there is constant grumbling agains government for its niggardliness. A young man coming out # Assistant Commissioner gets, I think, £40 per month to begin with No country could afford such salaries without bringing itself to the verge of bankruptcy, which India now is." The harvest in that part of India where our missionary is located seems to have been a partial failure, and this will tend to keep the price of grain high. He says, "I never saw such empty corn-yards at this season, so we my expect at least another year of famine prices. I am sorry to say that our Christian cultivators were no exception. They did not reap much as they had sowed."

We are glad to announce that a young man, connected with Cororary Congregation, of which the Rev. William Auld is minister, has offered himself for the foreign field. The committee are viewing this application most favourably, and as the applicant has made considerable progress with his studies the time may not be far distant when he will be ready to enter on active work in the Gond country. This should lead our people at home to renewed prayer and thanksgiving. and should awaken still greater liberality in contributing for foreign mission work. Nor should it abate the zeal of any who may have set their hearts on going abroad to preach the Gospel. If we set men to offer their services, we may rest assured that the means for their support will be forthcoming. The Lord will provide. stand in urgent need of men for the vacant parts of the Church # home ; but the demand for missionaries to labour in the fast-ripening fields in India is very pressing. If earnest young men "full of the Holy Ghost and of faith " are sent forth to the thousands in that great empire, to preach Christ and Him crucified in a language they can understand, then may we expect to get the cheering tidings that "the hand of the Lord was with them; and a great number believed, and turned unto the Lord." And if such a result flowed from the self-denying efforts of those whom we sent thither, a blessing would come back to us similar to that which alighted on the Church in olden time, when the Lord turned again the captivity of Zim, and we would feel constrained to say, "The Lord hath done great things for us; whereof we are glad."

# Literature.

# and Aughrim: a Story of Famous Battlefields in Ireland. By Professor w. William Mullan & Son, Belfast and London.

s of Professor Witherow, entitled, "Derry and Enniskillen )," served to establish his reputation as a historical writer, shed by accurate research, lucid statement, and much fidelity lour. It is, in truth, a full and most vivid sketch of the hat transpired at one of the most important eras of the f this country—the Revolution which broke the power of the spot, James the Second, and established the Prince of Orange irone of Great Britain. Long hence it will be referred to as rity of a high order in relation to the prominent characters seedings exhibited in the narrative, as its repeated perusal iys afford gratification to those who desire to form a right t respecting them.

esent volume is a proper sequel to "Derry and Euniskillen" a clear historical sketch of the civil war in Ireland between illiam and King James, from the hasty flight of the latter ry in April, 1689, till the treaty of Limerick, on the 1st of

1691. Like the preceding volume, it presents much information in a succinct, fluent, and graphic manners the characters and policy of the different actors on the scene gular impartiality, and shows clearly the enormous evils of omination in this country, and the benefits that resulted establishment of Protestantism, even in an imperfect form, riod of the Revolution. The volume is divided into a number nd well-written chapters, fifteen in all, among which the most ng are those on the Irish Parliament of 1689, the Battle of ne, the defeat at Limerick and first siege, the Battle of , the second siege, the capitulation and end of the war. The of the policy and aims of James and the Popish leaders are d characteristic. The accounts of the military movements, ition of the country, and the descriptions of the chief battles aphic that they resemble the narratives of one who was an ess of the scenes described.

describing the component parts of the Parliament which nes held in Dublin, in May 1689, Professor Witherow shows earest manner, the attempts made and carried out to rob Proof all their rights, and to establish Popish ascendency. The supplies a notable illustration of what may be expected me Rule when the great majority of members of an Irish nt are pledged to carry out the policy of Rome. The repeal t of Settlement in James's Parliament served to confiscate the

of Protestants; but the Act of Attainder was still more I. Its enactment is thus sketched :---

act of Attainder surpasses in cruelty all the other Acts which received on of King James. It declared very nearly 2,500 persons, whom it

#### LITERATURE.

specified by name, as guilty of high treason, in case they did not come in, and submit to trial on or before a certain day named in the Act, and sentenced then as traitors to the forfeiture of property and to the loss of life. . . . The circumstances attending this measure, and the cruel provisions which it contained against men, most of whom had committed no overt act of rebellion, and whose only crime in many cases was that they fled from the country in terror of their live, combined to make it one of the most infamous Acts which ever passed a Legi-lature. Many persons not named in it were much more guilty of treason against James than most of those whose names were inserted. The names embodied is a were obtained in a very loose and irregular way. Each member of the Home returned a list of the most respectable Protestants living in borough or county; and if the family was known to him by name only he usually referred to a friend in the country for further information. It supplied a grand chance for a member of Parliament to give a stab in a quiet way to any man against whom is bore a grudge ; he had merely to mention him as absent or disaffected, and forthwith his name appeared on the face of the Act as a traitor to the Crown. In the way no less than 2,461 persons were proclaimed, in case they did not appear and submit to trial before a fixed day, as traitors to Government. In the list were included 70 peers, 9 peeresses, 86 baronets and knights, 9 archisisge and bishops, 105 other clergymen, and over 2,000 private gentlemen. No notice was given to any of them that a measure affecting their property and lives we under the consideration of Parliament. They were declared guilty without time. and sentenced by Act of Parliament to be beheaded, drawn, and quartered. So hastily was the thing done that the names of some were inserted in the list of the condemned who were at the time actually serving in King James's army under the walls of Derry.'

"How it would have altered our opinion of the last King of the House of Stuart if he had refused to sign this murderous Bill, and had chosen to forfeit alclaim to the crown rather than soil his hands with the blood of the innocent! An act so spirited, after such a career of folly, might not have been sufficient either to regain his throne, or to win back the true hearts which he had so wantonly lost ! yet it would have commanded the respect of his enemies, and secured the admiration of posterity. But there was not one spark of true nobility in the me That royal prerogative, for which he had fought so stoutly in England, he me surrenders without a struggle to the narrowness and passion of a couple of hundred squires sent up from the wilds of Connaught and hamlets of Munster!"

The description of the Battle of the Boyne is one of the best we have seen; it shows clearly what portions of William's army activity the chief part in achieving the victory,—and, at the same time dom ample justice to the heroism and bravery of the Irish leaders are soldiers. Of the incidents of the battle, the following descent notice :—

"Here, again, the Irish horse distinguished themselves by their spirit courage. King James's bodyguard charged down the hill with such force the forty of them dashed through the French regiments, who had no pikes for retining cavalry, and the gallant young Ruvigny—better known as La Caillemottewas mortally wounded in the encounter. As he was carried back to the Englicamp, wounded and dying, he shouted to his countrymen, who were still part the river, 'To glory, my boys! to glory !'" Again—"When Schomberg observed that the French were so holly pursu and was told that the brave La Caillemotte, who had followed him in all the river is a started back to followed him in all

Again—"When Schömberg observed that the French were so hotly pursue and was told that the brave La Caillemotte, who had followed him in all fortunes, was desperately wounded and borne from the field, he hurried across river without waiting to put on his cuirass. Placing himself at the beat La Caillemotte's regiment, pointing to the French Catholics in James's are he shouted to the Huguenots, whom he led—'Come on, gentlemen, youder your persecutors!' He had scarcely finished the sentence till, in the thick the fight, he was surrounded by fifteen or sixteen of King James's guard, we recognising him most probably by the blue ribbon, the symbol of his rank, size at him with their swords. Cambon's regiment poured a volley into his assignment

ing then put himself at the head of a Dutch regiment, and the cilleners rallied again, when they dashed forward together, harge was irresistible, and they bore away as trophics the Irish

An eye-witness, in giving an account of this hot and brilliant iter, says—"The enemy's horse of Tyrconnell's regiment bewell, but our Dutch like angels." When William at the close battle was told the particulars of Schomberg's death by the y who witnessed it, his eyes filled with tears, and he exclaimed have lost my father." He had been that day seventeen hours saddle and must have been weary. Every one remarked that, gh cheerful, he was not elated with the victory, and he made it hat he did not care much about the congratulations which now in upon him from all sides."

numbers the two armies were well matched, but the Irish had the advantage ion, and the English in officers and men of superior military training and nee in war. Of the soldiers, who were of purely English descent, comparaiew were under fire. The brunt of the conflict was borne by the Dutch the French Huguenots, the Danes, and the Ulstermen from Enniskillen rry, all of whom, in spite of occasional reverses, fought bravely. Of them co lost their lives—the most eminent of whom were Schomberg and La otte. Schomberg was so advanced in years that he could not have I on much longer life, even had he lived to enjoy the victory. He was a d an honourable man. He is described as of middle stature, fair in com-, neat in attire, and a capital horseman. He was a soldier by profession, value which he set on higher things is shown by the fact that, from attacho his religion, he voluntarily resigned the highest prize to which a French can aspire—the dignity of a Marshal of France. His dust lies interred in rick's, Dublin."

description of the Battle of Aughrim is one of the best in the

fired from the English army. The general immediately fell off his horse; one of the staff threw his military cloak over the body, and it was borne away by the Guards. The shot deprived the Irish of their leader in the crisis of the battle."

After recounting the events which led to the Treaty of Limerick, and the end of the civil war, Professor Witherow thus concludes:-

"At length the din of war died out, and the labourer and the artisan who survived were left free to return to their industry. The Revolution was an accomplished fact. James Stuart was a king no more, and with him irresponsible government had passed away. A constitutional monarch in the person of William sat on the throne of these kingdoms, and liberty in Church and State, though long afterwards held in check, was virtually triumphant. "Out of the ashes of a desolate and ruined country, peace and good order and freedom and happiness slowly emerged. That generation and the next, and the next, bore with them to their graves the wounds and scars which this deadly struggle left behind it; and those who should have soothed and cherished the sufferers often cost into the sore the salt and the viewar rather than the oil and

"Out of the ashes of a desolate and ruined country, peace and good order and freedom and happiness slowly emerged. That generation and the next, and the next, bore with them to their graves the wounds and scars which this deadly struggle left behind it; and those who should have soothed and cherished the sufferers, often cast into the sore the salt and the vinegar rather than the oil and the wine. A better day has now dawned on our country, and every one who loves old Ireland should aid in advancing her moral and social improvement, and in attention to the duties of the present and the future, should allow himself to forget the bitter memories of the past. In our present circumstances, intellectual and political, we have at our hands the elements of a great and happy future, provided only that, as a nation, we had wisdom to turn them to account."

Most cordially do we commend this admirable volume, wishing for it a wide circulation.

Historical and Literary Memorials of Presbyterianism in Ireland (1023-1731). By Professor Witherow, of Magee College. Crown 8vo, pp. 303. W. Mullan & Son, London and Belfast. 1879.

WE gladly hail the appearance of these "Historical Memorials of Presbyterianism in Ireland." Professor Witherow, in preparing them, betook himself to a task which must have cost him much research, and no little labour and anxiety, and ably has he executed it. He has disinterred from the scant news of the past, reaching back for a period of more than two hundred and fifty years, the monuments of the life, work, and character of nearly fifty Presbyterian ministers, who lived and laboured in this country in difficult and trying times -some of them men of distinguished ability. Beginning with those who were honoured to plant the goodly Presbyterian vine in Ulster, and to suffer not a little for the cause of truth, such as Blair, Livingstone, Stewart, Adair, and Bruce, and ending with Henderson of Dunean, Professor Witherow gives brief but most interesting characteristic sketches of these ministers, showing the places in which they were called to labour, the work they performed, and presenting a clear and candid estimate of their character, and the effects of their works. He was guided in the selection of the subjects of the sketches by having regard to the literary remains which they left behind them-theme being only in a few cases volumes of any considerable size, and mostly pamphlets of a controversial kind and containing defences of Presbyterian principles and rights, or referring to disputes which agitated the Presbyterian Church in this country and the Nonconformists in England, during the early part of the last century. The most prominent subject in the volume—and that to which a large number of the works of the

inisters referred to in these "Memorials" refers—is the Nonubscription Controversy, which led to the separation of the Antrim resbytery and of the Southern Association from the Synod of Ulster. he information which is given on this matter is rare, select, and utsfactory. The author displays throughout an impartial, candid pirit in speaking of the works and character of different parties; and, thile he never fails to state clearly and firmly his conscientious views f evangelical truth and Presbyterian order, he brings forward nothing hat can be justly considered offensive in relation to those to whose entiments and conduct he is strongly opposed.

While he states with the utmost clearness and candour the case nade out by the Non-Subscribing Party, in a few compact judicious entences, he shows the invariable effects of refusing to profess full dherence to a doctrinal standard.

Then speaking of Halliday's case, he says-

"Even Halliday was not an Arian, he was only a non-subscriber. But nonsubscription to the Westminister Confession, or some such orthodox formulary, as mour Church at least been always a stepping-stone to Arianism; and this has been manifested in the ministerial successors of Halliday up to the present time."

Again, in the sketch of Choppin of Dublin, who was warmly attached to orthodoxy, but in sympathy with those who contended for non-subscription, he says—

"Non-subscribing principles, however, eventually produced in Dablin the same fait which they produced in the North; and long before the end of the century, Ananism reigned in the pulpit and in the pews of the very congregation from which in **702** Evelyn had been driven for no other offence than Arianism—a fact which carries in it the solemn lesson that no new generation, relying on their funcied wisdom and superiority, should rathlessly remove the safeguards which the experience of their fathers has established. Events repeat themselves, and what has occurred once may very probably occur again."

The brief extracts which are given at the end of each chapter from the pamphlets or books of the subjects of the sketches are deeply interesting, exhibiting their abilities as writers, and containing important information and not a little edifying matter of a doctrinal, controversial, and practical nature.

As a brief specimen of these extracts, the following are from a "Semonable Warning" from the Sub-Synod of Derry :---

#### FOUNDATION PRINCIPLES.

"Know therefore that they who distinguish away the supreme deity and perfect Misfaction of our Lord Jesus Christ, sap the foundations of our whole religion, and turn it to a mere shadow. We would also warn you that conscience ought bot to be made the rule and foundation of faith and obedience, for smuch as even the mind and conscience is by nature defiled. We earnestly obtest you to regard the Spirit of God speaking to us in the sacred Scriptures, as the rule and foundaion of faith and obedience."

#### THE LORD'S DAY.

"We entreat you to take care that the Lord's day be sanctified, the rather teause the morality of that holy day is by some called in question in this tegenerate age, in consequence of which loose and false doctrine, many by sinful aveiling on the Lord's day, and others, by absenting from the public worship God, in profaning it by idleness when the public worship is over, rob our Selectet Dissources. By the late Rev. Matthew Murray, D.D., Pro Theology, and Pastor of Mains Street Congregation of the United Secession Church, Glasgow, Dunn & Wright, 170, Bachana Glasgow, and 102, Stirling Road, Glasgow, 1879.

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THESE discourses are from the pen of one who was so well kn so deservedly esteemed and revered among us, both on accour deep piety and high intellectual ability, that a lengthened r them to show their unquestionable merits is unnecessary. T name of the author bespeaks commendation, and is sufficient t a careful perusal, at least on the part of those who knew hir personally or by repute. We feel assured that by such a the anticipations raised, so far from being disappointed, will b realised. The volume is introduced by a lecture on "The Pi of Biblical Interpretation," the argumentation in which is cor This is followed by a historical sketch of religious bo clear. covenants of the early Scottish Reformers, which is so concis graphically detailed, as to clicit an interest in the whole cov CAUSE. Then follow discourses of a doctrinal and practical cl on the following among other subjects,-" Public Religious anting," "The Millennium," "Retributive Providence of God, ulatory Prayer," "The Great Usurper resisted," "Desiring Jesus," "Fellowship with God," and "Means of reviving R &c. No one capable of appreciating discourses containing t marrow of Gospel truth can rise from the perusal of these wit deep conviction of their having emanated from the hands of a in Israel, who needed not to be ashamed, having rightly divi Unlike many of the ephemeral production word of truth. pretty little sermonettes " of our day, from which, if the orn drapery be taken away, nothing is left, the discourses of ou are rigidly textual, thoroughly exhaustive, concise, and felic

are neither experiencing nor sincerely seeking after it. There may be others who are deceiving themselves in this matter, who say, or falsely and presumptuously suppose, that they have fellowship with God. Many mistake religious gifts, such as head knowledge, ability to speak on religious subjects, fluency in prayer, and the self-complacent satisfaction in exercising their gifts, as well as the working of the natural affections and desires, and the temporary joys, of which stony-ground bearrs are the subjects,—many mistake these things for the graces of the Holy Spirit and a work of grace in the soul. There are not a few such deceived and self-deceived. True religion may be counterfeited, and many are resting satisfied with some or other of its spurious and counterfeit forms. Young profesors are specially liable to this kind of self-deception. When their minds are brought into contact with the sublime and glorious mysteries of the gospel, they are usually more or less affected by them, but the impression produced is oftentimes merely on the natural understanding and conscience, and on the natural affections and feelings. They have no experience of the convincing and saving power of the truth. The consequence is, that they become self-confident, presumptuous, and deluded professors, and if mercy prevent not, they either sink into dead formalists, or into confirmed hypocrites; or, breaking loose from the restraints of religion, they throw off the profession they had assumed, and return to their former sinful courses, and, it may be, to the grosser forms of vice and locatiousness, to which they had been addicted, as the sow that was washed to ber wallowing in the mire."

Confession: A Doctrinal and Historical Essay. By L. Desanctis. Translated from the Eighteenth Italian Edition, by M. H. G. Buckle, Vicar of Edlingham. London: S. W. Partridge & Co.

It is somewhat surprising that this little work, now for the first time published in English, should have been so long in appearing in such a form, considering that the author has been well known in this country ever since he left the Church of Rome more than thirty years ago. It is a matter for thankfulness, however, that it has at length made its appearance, and this too at a time when such publications are urgently needed to enlighten the people of England as to the nature and tendency of "auricular confession," and to warn them against the terrible danger to which they are now so seriously exposed, of having that corrupt accursed system introduced and widely established in the English Church through the insidious and traitorous efforts of Romanising ritualists. And to Mr. Buckle, who, in addition to translating the work, has enriched the volume with many valuable notes and a copious appendix, all interested in resisting Romish error and maintaining Protestant truth are under a deep debt of gratitude.

As to Dr. Desanctis, and his fitness for the work here undertaken, we take the following interesting account of him from Mr. Buckle's preface :---

"That the author was thoroughly versed in the mysteries of the subject which be treats, may be inferred from the fact that for fourteen years he exercised the office of confessor, and that for seven he held the highly responsible post of Parish priest at Rome, being thus, in conformity with Papal usage, brought the intimate relations with the secret police; while for ten years he fulfilled, though reluctantly, the faculty of consulter to the Roman Inquisition, and would bence be introduced behind the scenes of the religious and political drama tracted at the Papal See.

"It is curious that for his emancipation he was indebted to one of the many honours heaped on him till they almost equalled in number the years he had been

in holy orders. Being appointed to deliver a course of lectures he received a licence to read their works. Gradually the light dawned more and more clearly on his mind; and the more earn and prayed to be led into the right way, the more did his growin the errors of the Church of Rome deepen in intensity. To main against conviction was inconsistent with the candour and integr in the character of Desanctis; and henceforth he resolved to p which he lately studied to destroy."

Written by one so throughly qualified both by learnin ence, the work, we need hardly say, is a masterly one, whole subject, within narrow compass, in a most int After stating what confession is, as conclusive manner. the Church of Rome, the writer proceeds to prove th foundation in the Word of God, that it receives no coun the teaching or practice of the primitive Church, that it sound reason, injurious to faith and morals, entails n injuries on the individual, the family, and society at lar neither religious nor civil progress is possible under the confession. There is a chapter giving a brief history of which it is shown that confession was at first simply practice; that it was formally established as a par discipline by an edict of Pope Innocent III. and the Fo Council in 1215; that it was then established in order Inquisition, and that it was not till the 14th century th be regarded and enforced as a sacrament of the Church.

the translator informs us, "When the wo As incontestably proving, to the astonishment and delight o that the system of confession was as contradictory antiquity, and reason, as it was fatal to social happiness prosperity, its publication was welcomed with eagern after edition was exhausted; and a shock was commun Papacy in Italy, under which it continues to reel and s hour." And most heartily do we agree with him w "England for more than three centuries has been happily this moral pestilence; but lately the plague has re-a infection has been propagated with marvellous rapidit Confessional' of Desanctis will be, at least, a timely, a cases, it is to be hoped, an efficacious antidote." The is neatly got up, we have every confidence in recommwho may desire to inform themselves on the subject treats.

## The National Birth-day Book. (Price 2s. 6d.) Edinburgh: Johnstone

"THIS book," the preface informs us, "is intended to fold purpose. First, on each page a sentence is given v adopted as a motto for guidance in the general affairs of the name of a celebrity in science or art, in war or peac in the world of letters or in the pulpit and platform whose life or morals, inventions or deeds, may stimulate attain like eminence; third, a poetical quotation is inse

rve to warn, instruct, arouse or elevate the thoughts to something gher and nobler than the whirls and eddies of everyday life is kely to inspire." Without pretending to any great acquaintance ith such productions, which are both plentiful and varied in haracter, we think the plan of this new Birth-day book is a very appy one, and it is admirably carried out. It is beautifully got up, and will form an appropriate and acceptable Birth-day present to roung folks who are interested in such things.

### The Catholic Presbyterian. May-August. London : James Nisbet & Co.

WE continue to read this new monthly with unabated interest. The subjects treated from month to month are varied and important, and as a rule are very ably handled. We come upon things, of course, here and there, which do not quite meet with our approval, but for the most part the views set forth, and the tone of the papers, are very satisfactory. The opening article in the number for August, by the Editor, on "Life-blood Ecclesiastical," is admirable, showing that Churches must be "nobly active" in the Lord's work if they would enjoy true prosperity.

"The sense of obligation to Christ," remarks the writer, "lies at the root of all tre Christianity. Prince and peasant, peer and pariah, owe the same to Christ, and are under the same obligations to show their gratitude by diligence in His service. How comes it, then, that so few persons are active and hearty in that service? It is because they think little of their obligations to Him on the one hand, and the work He has for them to do on the other. If they would think more of their obligations they would be more ready for His service ; and if they would think more of what needs to be done for Him, they would come to a deeper sense of their obligations. It is a mistake to suppose that a high position and great natural talents are needed for serving Christ efficiently. What is needed mainly is great devotedness, a deep sense of obligation, the constraining power of the love of Christ. No one that looks round our congregations can doubt for a moment that if this force were warm and strong in every bosom, a moral and spiritual revolution would ensue. If it were the rule instead of the exception to have a vivid conception of what we owe to Christ, and  $\varepsilon$  readiness to serve Him B He requires, the army of the Church would rise in efficiency at least a hundredfold. There are whole mines of undeveloped force in our Churches. There are tores of fuel, to which the seams of coal in the bowels of the earth hardly furnish a suitable analogy, waiting to be dug out, and turned into heat and motion. The one thing needed for this is that redeemed men should have a vivid conception of what they owe to their Redeemer, that there should be kindled mong the masses of the redeemed on earth something of the enthusiasm that boxs in their hearts in heaven when they sing the new song : 'Thou art worthy to take the book and to open the seal thereof, for Thou wast slain and hast redeemed us unto God by Thy blood, out of every kindred and tongue and people and nation.'"

To the same number Dr. Stuart Robinson of America contributes an interesting paper on "Sabbath Laws in the United States;" and it is thus that an American 'Layman' concludes a well-written paper on "Lay Evangelism:"

"I write from the standpoint of the pew. The laymen of the Presbyterian Lurch are, as a rule, abundantly endowed with the gifts and graces of common ense. We want no quack doctors, quack lawyers, quack preachers; no shoddies or shams. For us and ours the sacred office was instituted by Christ. It is

## The Christian Treasury, January-August, Edinburgh : Johnstone, Hu

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We rejoice to see this valuable periodical continuing to its high character as a magazine specially adapted for Sabba reading. Its contents, both original and extracted, are suit and young, to the more learned and thoughtful and the n erate—to readers of every capacity. It has passed lately, v stand, into the hands of a new editor, who, if rumour be ( well qualified by editorial experience and otherwise to oo position with advantage to all parties interested. The '7 has our best wishes for its future success.

The New Theology, as taught and professed in the United Presbyteria An Exposition, with Critical Remarks. By a Minister. Edinbur Gemmell.

In a most sarcastically trenchant manner the author of the phlet lays bare the unscriptural, unintelligible, and self-cont character of the "new theology," as set forth in the recentions of one of its most prominent exponents, the Rev Ferguson of Glasgow. The writer shows himself to be the competent for his self-imposed task, and anything more conclusive in its way, we have not come across for a long ti trust it will be widely circulated and read.

Fifty Years Ago; or Erin's Temperance Jubilee. Personal Reminin Historical Notes. By various Contributors. Edited by Frederick Pp. 126. W. Erskine Mayne, Belfast. 1879.

few of "Ireland's Temperance Worthies,"—and a description of brook, a manufacturing district, from which, through John G. ardson, its excellent proprietor, all sale and use of intoxicating r are entirely prohibited. This little work is a precious historical rd of one of the most important movements of the age; and cannot be perused with the deepest interest by all who desire the set of the Temperance cause.

## **)RRESPONDENCE REGARDING SECESSION RECORDS.**

following correspondence, with relative documents, which mared lately in the *Edinburgh Courant* and *Daily Review*, is inad at the suggestion of friends, as the matter referred to is one which it may be presumed a number of our readers will feel insted. We refrain from making any comment on the subject.

n the closing day of the recent meeting of the Free Assembly, e was submitted a Report on Secession Records, of which, and proceedings connected with it, the following account was given he newspapers.

: WYLLE, Edinburgh, submitted the report of the Committee on Secession rds. It stated that-

zere have now been lodged in the archives of the Church, for preservation for rical purposes, the following records, viz. :--Of the Associate (Burgher) xd, which united with the Church in 1839, 3 volumes, beginning 2d October , and ending 9th May 1837 : Associate (Burgher) Presbytery of Edinburgh xd, one volume, extending from 3d September 1805 to 10th April 1838; ciate (Burgher) Presbytery of Glasgow Records, three volumes, beginning eptember 1805, and ending 8th December 1840; Associate (Burgher) Presbyof Perth and Dunfermline Records, three volumes, beginning 3d September , and ending 26th February 1839; Records of the United Original Secession d, which united with the Church in 1852, three volumes, beginning 9th 1808, ending 1st June 1852; Original Secession Presbytery of Edinburgh xd, one volume, extending from 19th June 1827 to 6th April 1852; Origi-Secession Presbytery of Aberdeen Record, one volume, extending from 11th 1827 to 11th October 1841. The Committee express the hope that of the rds still lacking to complete the history of their respective denominations, may yet be recovered and committed to the Church's keeping; and with rd to those now placed in her archives, the committee recommend that while access be afforded to them for consultation, they shall not be allowed to be a from the offices of the Church.

a from the offices of the Church. submitting the Report, Dr. Wylie remarked that the union with these tches might be described in a modern phrase as a union with honour, and on both sides. (Applause.) He expressed his confidence that the Church rian of next century would duly appreciate the wise foresight and diligence had been shown in collecting the volumes referred to in the Report. To the a of these small but venerable bodies language used in regard to the union een England and Scotland might be applied—that "there was the end of an sang;" but it would hardly be decorous to permit these two bodies to be knred without an epitaph, and before finally dismissing them from the stage e ecclesiastical world, the Assembly would perhaps allow him to say a few s touching the good they did during their lifetime. (Applause.) The rev. or then referred to the services of some of the eminent men of these Churches, a, he said, helped to maintain a knowledge of the truth in the land when the of the Established Church burned dimly.

Dr. BEGG expressed the hope that some Wodrow would yet arise to collate the facts in these records, and give the world an ecclesiastical history of Scotlan to which otherwise there would be no access. He moved the approval of the Report and reappointment of the committee, echoing the hope expressed to these and a resolution as a those already in her archives, that whilst due access be afforded to them for coast tation, they should not be allowed to be taken from the offices of the Church.

Mr. E. A. THOMSON, Edinburgh, seconded the motion, and expressed the hope that the Free Church, benefiting by the lesson to be drawn from the history of these two Churches, would not indulge in internal divisions—because the matters on which these bodies divided were of small moment.

The deliverance was then agreed to.

In the course of a few days, the following letter appeared in the *Courant*, which had given the fullest report of the Assembly's transaction, and also in the *Daily Review* :----

SIR,—In the account of the Free Assembly's proceedings of Tuesday, given Wednesday's papers, I observe that a report was submitted by a Committee of Secession Records. That brief report I have read with lively interest, and the remarks of Dr. Wylie (convener), Dr. Begg, and Rev. E. A. Thomson on the subject with something more than interest—with feelings of indignant surprise. Among other records which this committee reported upon as having been lodged in the archives of the Church are mentioned three volumes of minutes of the United Original Secession Synod and two volumes of its Presbyteries of Edinburgh and Aberdeen. Now, Sir, I know quite well how these volumes have come into the possession of the Free Church, but this I confess I do not know, the right that Church has to retain them, for they are neither morally nor legally hers. We are told, it is true, that the United Original Secession Synod joined the Free Churd in 1852, and by so doing ceased to be; but strange to say that Synod has exister since that period, and still exists, so that Dr. Wylie (for whom I have a proform respect) performed on Tuesday, on the floor of the Free Assembly, the somewhas remarkable feat of burying and epitaphising an ecclesiastical body alive, and b and all who heard him were quite well aware he was doing this. People, as i rule, don't much relish such treatment, no matter from whose hands it may come and so as a member of the body on whom this interesting experiment has been s magnanimously attempted, I beg to utter my protest against such procedure, as to assure the Free Church Assembly and its Committee on Records that th United Original Secession Synod is not yet prepared for its "dismissal from th stage of the ecclesiastical world," and that it is quite capable of preserving i own records for historical purposes, if it were not wrongfully prevented doing so

For a long time, 1 believe, the precise whereabouts of the above volumes a Synod and other minutes was kept from the knowledge of those to whom the belong—a fact which seems to indicate that the parties who had possession of them were not quite clear as to the propriety of their conduct in the matter Now that they have found their way out of the hands of private interested person into the custody of the Free Church, it is to be hoped that that Church will at upon the golden rule, to do to others as she would be done by, and so restor these volumes to their rightful owner—the Synod of United Original Seceder I must say I am surprised that Dr. Begg did not propose that this should be done instead of moving the approval of the report. Supposing an incorporating unio with the United Presbyterian Church had been resolved upon, and carried of by the Free Assembly when this was expected, and that Dr. Begg and a faithfi minority had been left behind, adhering to the principles they had vowed t maintain, would that minority not have claimed, and justly claimed, to be the Free Ch urch of Scotland, and would they not have been publicly recognised as honoured as such? And how, I ask, would they have felt if the majority happening to have the Clerks of Assembly with them, had carried all the Church's records over to the United Presbyterian Church, and if it had been proclaimed in the Assembly of the United Church, say by Drs. Rainy an Moncreiff, that "that venerable body, the Free Church, no longer existed, is had been "dismissed from the stage of the ecclesiastical world," and "sepukhered

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without an epitaph !" I trust the Free Church Assembly will yet be generously just to a sister Church, and restore that which should not have been taken away. -I am, &c., I. STURROCK.

5th June.

To the above Dr. Wylie replied as follows, in the Daily Review :---

Six,--In replying to the letter in your columns of yesterday touching my report to the Free Assembly on "Secession Records," I may be permitted to say that it is not grateful to me to have any controversy on the point with the present Original Secession Synod, and especially with so estimable and able a member of it as my friend the Rev. Mr. Starrock. The facts of the case are briefly as follows:--In 1852 the Synod of United Original Seceders resolved to unite with the Free Church of Scotland. This union the Synod effected in the Assembly of the same year, a minority refusing to accompany the Synod, and resolving to continue their existence as an independent and distinct Synod under the old name. The records of the Synod, of course, remained in possession of the Synod, and on the death of Dr. Shaw, of Whitburn, who had been clerk to the Synod, the records were sent to me at Edinburgh till it should be determined where finally to place them. On consultation with my brethren. I found there was but one mind among them, even that we should deposit these records where the Synod had deposited itself—to wit, in the Free Church of Scotland. This has now been done, and the Rev. David Scott, of Salicoats, having with great pains collected the Synod records of the Associate Burghers, and many volumes of Presbyterial records, both Burgher and Original Secession, these were deposited along with them. The legal right of the Free Church to be custofier of these books is, in my opinion, very clear. The moral right depends on whether the Original Secession Synod conserved its principles in its union with the Free Church. On that point I have an equally clear opinion, but, of course, I cannot expect that my friend Mr. Sturrock will acree with me.

expect that my friend Mr. Sturrock will agree with me. Mr. Sturrock is entirely mistaken in supposing that any secrecy or concealment was maintained touching the place where these records were kept. Up till the death of Dr. Shaw, who had been Synod clerk, these records of course lay with him, and after his death I certainly made no secret that they were now with me. Mr. Sturrock, who was then in a tendet part of the country, may not have known this; but his predecessor, the Rev. Mr. Smellie, of Edinburgh, knew it, and the versable father of his Synod, the late Rev. Dr. Manson, of Perth, knew it, and when he had occasion to make certain researches. I sent him several volumes of them, and they remained in his possession for some six months, after which he returned them with suitable acknowledgment

I cannot see that there is in this matter the slightest grievalce to any one, but on the contary, a very great convenience to all. It is provided in the report submitted to the Assembly that all who wish to consult them for historical purposes shall be at liberty to do so. This assurance was publicly reiterated by Dr. Begg and the Rev. E. A. Thomson, with most respectful reference to the brethren who had not acceded to the Free Church, and most will admit that in a place so central as the archives of the Free Church, these records are most accessible to all, and to Original Seconders among the rest.--I an, &c., J. A. WYLE.

June 10, 1879.

To this letter from Dr. Wylie, Mr. Sturrock responded as follows :---

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CORRESPONDENCE REGARDING SECRESION RECORDS. At the same time my feeling of injury done to the Church which is are use minoled with one of reares that I should be brought into At the same time my feeling of injury done to the Church which is me, was mingled with one of regret that I should be brought into be conflict with friends whom I so highly respect and admine as me, was mingled with one of regret that I should be brought into the conflict with friends whom I so highly respect and admire a

and Dr. Begg. m his own point of view Dr. Wylie gives a brief statement of the m his own point of view Dr. Wylie gives a brief statement with set. Perhaps you will permit me to supplement this statement with facts. The resolution come to in the United Original Secession facts. whaps you will permit me to supplement this statement will The resolution come to in the United Original Secession be Free Church in 1862 was carried a bare materity of one facts. The resolution come to in the United Original Secession is with the Free Church in 1852 was carried a bare majority of one is was seen a decided majority of the concentrations refuted to part e with the Free Church in 1852 was carried a bare majority of one; was so, and creatined with the protesting minority in the Syn olution, Tr. Wylie says, the old name." Yes, and in their tabled p addistinct Synod under the majority in the Church adhering to laimed for themselves, and the majority in the Church adhering id distinct Synod under the old name." Yes, and in their tabled plaimed for themselves, and the majority in the Church adhering to constitutionally the Synod of United Original Seconders. and entitled in the theorem in the majority in the theorem is the theorem in theorem in the theorem in the theorem in the th

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It would serve no good purpose for private individuals to a versy over the question as the who has the right—lefal or in custody of these records, these we have stard, and there opinion and T have mine to these we have stard, and there custody of these records, the Free Church or the Synod. opinion and I have mine; these we have stated, and there ever coming to an agreement. All I wish now to say of body which Dr. Wylic is careful to describe as the "press Synod has been judicially recornised as identical, in respec-Church. body which Dr. wylle is careful to describe as the "press Synod has been judicially recognised as identical, in respe principles with the body as it existed prior to 1862, and Synod has been judicially recognised as identical, in respe principles, with the body as it existed prior to 1852, and was an esteemed member of it : and further, that if th principles, with the body as it existed prior to 1852, and was an esteemed member of it; and further, that if th Church concerned their principles in the union not as it was an esteemed member of it; and further, that if the Church conserved their principles in the union, not as p private opinion but of public profession. for that is the

Church conserved their principles in the union, not as in private opinion but of public profession, for that is the should like to know how they would have acted if abandon their public profession. should like to know now they would have acted it abandon their public profession. I need hardly assure Dr. Wylie that I was not away fact of his having these records in his basening being

I need hardly assure Dr. Wylie that I was not away fact of his having these records in his keeping he mentions. Thave indeed occasionally heard hin custodier since Dr. Shaw's death- but my impressi ne mentions. I have indeed occasionally heard hin custodier since Dr. Shaw's death, but my impressi-was not known for certain, and that there was a decustodier since 1/7. Dnaw S death, but my impressives and that there was a destination for certain, and that there was a destination of known for certain, and entire the wave of the second and each on impression has been very on known for certain, and that there was a de-And such an impression has been very ge U belong was not known and an impression has been very ge secret. I belong, Only the other day a friend, which I belong, And Starked to me i interest in the Church's affairs, remarked to reco have been in doubt as to where the Synod reco

have been in doubt as to where the Synod recon them, but we know now. In the concluding paragraph of his letter Dr. that there is in this matter the distance of In the concluding paragraph of nis retter by see that there is in this matter the slightest grit read convenience to all." It for them, but we know now. ace much mere is in this matter the slightest trary, a very great convenience to all.,"

trary, a very great convenience to all. It's others who are getting things all their own w he can hardly expect those who feel theme Nobody likes to be relieved of his property the considerate and charitable plea that the considerate and charitable plea that will be able to take far better care or it il will be able to take far better care of it the asstrance given that he will have access to either Dr. Wylie or the Free Church would so dealt with; and in dealing thus with the rule. "Therefore all things, whatson so dealt with; and in dealing thus with the rule, "Therefore all things, whatsoe do ye even so to them." And I put it

nony with this divine law, or if it is kind or becoming, to ignore, as he ers do, the continued existence of the United Original Secession Synod, epresent the union of 1852 as "the end of an auld sang," and as "the of that Synod and Church from the stage of the ecclesiastical world?" &c., J. STURROCK.

une, 1879.

## Vylie's rejoinder to the above :---

I am reluctant to intrude again upon your readers in this matter of 1 Records, but I shall be brief. Let me premise that when the " with its majorities and its minorities was being transacted, my friend, rock, was in infancy, and what is true of him is true of all the ministers isting Secession Synod. With one exception (the Rev. John Robertson, Il have been ordained since 1852, the year of union, all are new men, equently may be presumed not to have a very intimate or minute acze with the details of the affair.

derstand Mr. Sturrock's argument it is this, that though the union was the Synod by a majority of one, nevertheless a majority of the congreeclined to enter the Free Church, and it was the accident of the Synod onging to the party of union that enabled the majority of Synod to re-

records. It is true that the question of union between the United 1 Synod and the Free Church was carried by a majority of one. Majorihe have played an important part in history. The union betwixt England land was carried by a majority of one; the Reform Bill of 1832 was y a majority of one; the independence of the States of America, if I r rightly, was carried by a majority of one; and none of us have fornat the Smith case in last Assembly was decided by a majority of one, oo, was this last, and shall we say, least case of union, like the great ts we have quoted, decided by a majority of one.

y excellent friend, Mr. Sturrock, is mistaken when he says that a majority egations refused to implement the resolution of Synod by going into the urch. Mr. Sturrock, I am sure, believes so, else he would not have it; and it may have been so handed down by tradition in the existing Secession Synod, but it accords with my certain knowledge that the fact vise. A majority of congregations went into the union with the Free

In Oliver and Boyd's Almanac for 1852, the number of congregations oll of the United Synod of Original Seceders stands at 40. Of these, ters with charges and 2 ministers without charges entered the union, 6 who protested against it. This is 24 to 16 ministers. Of the congrehe number which united with the Free Church is in the same proportion umber which declined to unite as in the case of the ministers. They one or two less or one or two more, I cannot at this distance of time say without more special inquiry than I can at this moment give the matter; is I am sure that the excess of congregations uniting over those not unthe same ratio with that of the ministers, a little less or a little more, a decided majority. There is but one way in which I can conceive it to bring out a majority of congregations dissenting from the union, and o reckon the twos and threes which broke off in some cases as the congrend to ignore the majority which went into the union.

Id seem that some of Mr. Sturrock's brethren still cling to the illusion ystery was made of the whereabouts of the records. After what I have n afraid it is impossible to dispel that illusion. But I may be permitted that over and above Mr. Smellie, of Edinburgh, and Dr. Manson, of he late Rev. Dr. Blakely, of Kirkintilloch, knew perfectly that these its were meanwhile lodged with me. Dr. Blakely had them some time rssession; and of all the members of the new constituted Synod he was east vigilant in reclaiming whatever he thought it had a tight to possess. in Principal Brown's well-known "Life of Dr. John Duncan," large illustrative of Dr. Duncan's career are given from these books, and along

extracts the fact is announced that these books were in my possession. my good friend, Mr. Starrock, must permit me to decline being answer-

It is true that when the union of 1852 occurred 1 was quite young, the exactly in infancy, and consequently I cannot claim to have such an acqui with the minutial of the transaction as those who actually took part in there are other "records" in existence besides those over which this conence has arisen, and from these I think I have become sufficiently famil the outstanding facts of the case to warrant me, without any great prest to form and express an opinion regarding it, even in opposition to those v be more intimately acquainted with its details—just as Dr. Wylie is fami the leading facts connected with those great historical unions to whis pleased to refer in his letter. While it is hardly correct to represent me t infancy in 1852, it is still more incorrect to represent all my brethre ministry as having been at that date in the same infantile condition. All with one exception, have indeed been ordained since 1852, but it strikes Dr. Wylie is making too much of this circumstance, to the prejudic "existing" Secession Synod, as he describes it. For surely he must know number of the now senior members of the Synod were students at the tim union, and as they, too, had to decide the question whether they would Free Church or remain with the protesting Synod, it may be presumed the study to make themselves thoroughly acquainted with the whole procee order to come to an enlightened decision.

But passing from this small matter, which, in my opinion, has, to say t been needlessly imported into the case, let me come to the point I wish larly to notice. Dr. Wylie says I am mistaken in holding that a ma congregations refused to give effect to the resolution to join the Free He has failed, however, satisfactorily to show that I am mistaken. Wha done is simply this-He first states that some twenty-two ministers with entered the union, as against sixteen (I think the number was only fourte declined to enter, and then he affirms that about an equal proportion of gregations accompanied the uniting ministers. But he gives no proof of only asserts it as according with his certain knowledge. Now, Sir, I 1 believed the statement I made on this point, but I am prepared to prove correct, for my belief does not rest on "tradition"—though I presume D would not say that the testimony of non-union brethren on this point trustworthy than his own-but on what I am persuaded are substanti which were more or less "patent to all the world." And I think I can my statement without having recourse to the expedient of reckoning as gations "the twos and threes" of which Dr. Wylie speaks, though I ve one joined the Free Church and the other did not, and both ceased soon to exist, they, too, may be set aside. This leaves thirty-seven congregations with thirtysix ministers to be accounted for.

The numbers voting in the Synod were 1S ministers and 14 elders in favour of tmion, and 13 ministers and 18 elders against union. Of the 1S ministers for tmion, only 10 carried their congregations with them undrivided, and by undivided I nean without any party breaking off and obtaining a supply of ordinances from the minority in the Synod. On the other hand, the 13 ministers who voted against union retained their congregations in the same undivided state. Of congregations whose ministers did not vote, one adhered to the union party, un livided, with its minister, and two to the protesting party, also undivided, one with its minister and the other without. This, it will be seen, makes a majority of four mdivided congregations against, union. The remaining 11 congregations were all more or less divided. Two or three had large majorities for union, but more had equally large majorities against, while the others were more equally divided. And it may be added that in these 11 divided congregations, S of the puties opposed to union either retained or regained the properties, a fact which afford ground for their being regarded as constitutionally and legally the congregations, whether in a majority or a minority.

It was on the ground of the above facts, which I am ready to substantiate further by giving the names of the several congregation, and more minute information regarding them from reliable sources, that I made the statement that has been challenged, and to that statement I still adhere, to wit, that a decided miority of the congregations refused to carry out the resolution come to by anjority of one in the Synod to seek union with the Free Church. But let he add that it is not on the ground of such a majority, even though it had been much larger, that the claim of the United Original Secession Synod to the records in question is rested, but on the more stable ground of the continued moral and legal identity of the Synod, based on the fact that its constitutional principles have undergone no change—these principles being the same at this moment as they were before the disastrous Disruption of 1852, and when some of those who, to the astonishment of every one, became leaders in the movement for union, were showing so conclusively in their writings that these principles were not the Principles of the Free Church.

One word more, and I trust it may be the last on this subject with which I shall trouble you. I am sorry my friend Dr. Wylie should have deemed it necessary to pen his concluding paragraph, in reply to what I thought it only fair to myself to say about my impression, as to the whereabouts of the records, being a general one throughout the body to which I belong. I accept his statements on this point as quite satisfactory, as far as he himself is concerned; and so far from holding him responsible for the misconceptions or ignorance of myself or others, I am grateful to him for the information he has given me. At the same time there was no reason why I should not state what I knew to be the fact in regard to this matter.—I am, &c., J. STURBOCK.

17th June, 1879.

The following article appeared in the leading columns of the *Edinburgh Courant*, the day after the first of the above letters was published:—

The letter which appeared in our columns yesterday from the Rev. John Starrock deserves an answer from Dr. Wylie, Dr. Begg, and the Free Church. Mr. Sturrock mentions that at last Free Assembly among the records of the Secession which were reported on as being in the possession of the Free Church, Dr. Wylie enumerated "three volumes of minutes of the 'United Original Secession Synod,' and two volumes of minutes of two of its Presbyteries." Mr. Starrock most pertinently asks what has the Free Church to do with these? Have they been forcibly taken, or have they been surreptitiously obtained? He starts the right of his Church to get them back, and, we presume, few will be found to dispute its claim to them. He states, what every one knows, that the Original Secession Church is still in existence—a body having no connection whathave feit it, in the event of a union of the Free Church and the U.P.'s, of the bree Cleach had been reported on in the United Assenady? and his minority not have protected against the supposition that tary l curiosities of an extinct ecclesiastical body? Mr. Sturrock more than l some mysterious manner the records of his Church have been spirite, concealed until this opportunity offered itself of quietly and unos appropriating them among the "records of the Disruption." We have great respect for the United Original Secession Church, of

We have great respect for the United Original Secession Church, of Sturrock is a good representative. It has always acted consistently, h principles and maintaining its Standards. It is not like the Church w possession of its records—a very different body from what it was whi into existence in Tanfield Hall. It is entitled to receive every considiits big and blustering "sister;" and we hope Dr. Wylie and Dr. Begg deaf to the appeal made by Mr. Sturrock, but "will act upon the go do to others as they would themselves be done by, and restore the their rightful owner, the Synod of United Original Seceders." The ceeding is exceedingly curious, and recalls some transactions which to 1843, when the Free Church was forced to acknowledge the power of Many of our readers may remember, for instance, the litigation which in regard to the minute-books of the Edinburgh University Missionary and how several students—some of whom occupy now the highest pl Church of Scotland—wrested these valuable documents from the h seceding majority of the Committee, who claimed to be the Assov insisted on the possession of the records. We would not have been Dr. Rainy had moved the approval of the report of which Mr. Sturr but that Dr. Begg should have done it of all men, is indeed a matter ment !

## FAINT NOT.

SERVANT of Christ! whoe'er thou art-In thy allotted sphere With faith-sustained, and loving heart, Look up, and persevere.

#### HOOLEBIASTICAL INTELLIGENCE.

Fear not! Those murky clouds which hide The sunbeams from thy view, Shall curtain-like be drawn aside And light stream forth anew.

Should fruitless toil, through lapsing years, Thy busy hands employ, Faint not ! who sheds the sower's tears Shall share the reaper's joy.

Or should thy ardent, fond desire Be granted—or denied— Let this one thought thy soul inspire, That Christ be glorified.

April, 1879.

R. J. W.

# Ecclesiastical Entelligence.

**<b>JF** THE IRISH SECESSION SYNOD.—This Synod met in Belfast on f Monday, 7th July, when the opening sermon was preached by the owell, Lisburn, retiring Moderator, from Psalm xlv. 16, "Instead ; shall be thy children, whom thou mayest make princes in all the Rev. Samuel Pettigrew, Monaghan, was elected Moderator for the and delivered a lengthened address, in which, among other topics, in was made to the innovations that were being introduced into the Churches, and against which they (the Synod) were bound to raise The usual reports from Presbyteries were given in. In that of the resbytery it was intimated that three of the congregations had taken he year for the erection of manses. On the report of the Markethill ing submitted it was resolved to appoint a deputation to visit those which had not yet taken any action in the matter of providing manses, w of inducing them to do this without delay, under the provisions Lands Act. It was reported that Lord Templeton had kindly given and, together with a donation of  $\pounds 50$ , towards the building of a irmony's Grove, and it was agreed that the best thanks of the conveyed to his Lordship for his very generous gifts. A as presented from the Belfast congregation praying the Synod quidating the debt of  $\pounds 1,000$  still remaining upon their new church venue, and it was agreed that collections should be made in all the for this purpose. An interesting paper on the important subject Duties was read by the Rev. Thomas Clugston, Boardmills, and the ed that it should be printed and circulated amongst the congregations. of the Foreign Mission Committee, which was submitted by the

Laverty, convener, was of a satisfactory character. On the motion of Clugston, seconded by the Rev. J. W. Gamble, a committee was the purpose of considering the question of union with the Eastern nod, who were understood to be moving also in the same direction. ssrs Hobart and Morton appeared as a deputation from the Synod and delivered addresses, for which they received the cordial thanks

The next meeting was appointed to be held in Belfast, on the first aly 1880.—(Condensed from Newspaper reports).

THE HALL.—The hall was closed on the 29th July last. Besides the d students, the Rev. Messrs. John Robertson, John Ritchie, Thomas I M'Kay, William B. Gardiner, John Sturrock, Alexander Stirling, uill, and Andrew Millar, with Messrs. William Howie and William elders, were present at the closing services. The Reports of the Prord that all the students had been regular in their attendance, diligent

#### THE PLACE OF ADMINISTERING BAPTISM.

in their studies, and that they had performed all the prescribed exercises in a highly satisfactory manner. Mr. Smellie, having finished his course at the Hal, is to be licensed (D, I') in the first week of September. After the Committee had made the usual arrangements for the Bursary Competitions, and the members and others had addressed a few seasonable parting words to the students. Mr. Hobart, who opened the meeting with prayer, closed it with the benediction.

## THE PLACE OF ADMINISTERING BAPTISM.

THE proper place for the administration of baptism is that of the public assembly of the Church for religious worship. This would seem even to be implied in the terms of the original commission, "Go, teach and baptize," as the ordinance is not connected with private instruction but with public teaching. The nature and design, too, of the institution require that it should not be dispensed in private, but in the house of God, and in the public assemblies of the Church. It is the badge of a public profession of the religion of Christ; it is an open joining of the subject of baptism to the Lord's people, and a recognition, on the part of the Church, of one who has been added to its fellowship and admitted to its privileges. By its birth, the infant becomes a member of the family; in baptism it is publicly enrolled in "the household of faith." It virtually takes the vow of membership, is presented to the brotherhood of the Church, and recommended to the payes and instructions of the faithful. The Church collective becomes a party in the at of incorporation; and if pledges are tendered on the part of the newly-dedicated member, pledges are likewise given by the office-bearers and brethren that they will faithfully contribute their part to accomplish the design of the solemn dedication.

These ends evidently cannot be answered by dispensing the ordinance in a manner unknown to the Church or by a surreptitious admission. The illustriour. Calvin declares that, "this sacrament which introduces us into the Church, and is a sign of our adoption, cannot validly be dispensed except in the public assembly of believers. Private baptism," he adds, "agrees neither with the ordinance of God nor the practice of the Apostles."

What more solemn and impressive rite, than the baptism of an infant child in the presence of the congregation of God's people! It is an act of dedication of an immortal being to God, the author of life, the fountain of all blessing. The parent is a deeply interested party, as he herein renews his own personal covenant, and surrenders up his child to Him who can alone protect, sustain, and bless him. The highest interests of a young immortal are deeply concerned in the solen transaction. The baptismal engagement will either be a means to him of enjoying the highest blessings, or, if afterwards left to depart from God, of aggravated condemnation. By nature the infant is a fallen, guilty, polluted human being, if he is utterly unable to deliver himself from this ruined condition, or to resist the innumerable evils with which he is surrounded in entering on life's devices, troublous course.

With what intense interest must a Christian parent regard the period of the public dedication of his offspring to God, the time in which he receives the badge of a holy Christian profession! How anxiously must he desire, at such a season, in prayers of God's people in behalf of himself and his child; and how grateful and reflection afterwards, that his little one has been publicly enrolled in the house hold of faith, and that he can certainly calculate upon the earnest prayers of the people of God being enlisted in its behalf! To overlook or neglect such distinguished privileges betrays, on the one hand, a criminal insensibility to the constitute an inheritance among them that are sanctified. — From Dr. How ton's Treatise on Baptism.

## THE

# **DRIGINAL SECESSION MAGAZINE.**

# NOVEMBER, 1879.

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# THE RENOVATION OF OUR NATIONAL COVENANTS A PRESENT DUTY.

## III.

HE special object of our last article was to show, by an appeal facts, that the renovation of our national covenants is a duty to bich we are most urgently called at the present moment by the adition of our country, both socially and ecclesiastically. These e manifestly times of judgment, when God's hand is being lifted up holy displeasure to take vengeance upon us as a sinning, impenint, perjured nation; and surely in such distressing circumstances a ore seasonable and pressing duty could not be conceived than a mitent return to the God of our vows, in the way of confessing our n of covenant-violation, and renewing our solemn covenant engage-In the encouragement so persistently given to Popery, too, ients. sulting in the rapid growth of its baleful influence throughout the and, we have another and very urgent reason why our covenants sould at once be returned to, and their banner valiantly unfurled y all the friends of Protestant truth and civil liberty, if our inaluable covenanted Reformation attainments are not to be wholly wept away. One grand design of the covenants was to abjure and stirpate Popery, root and branch; and now that that accursed ystem is again rearing its head so defiantly in the midst of us, in pite of every effort made to check it, it is certainly high time we and recourse to the more effective methods adopted at the Reformaion periods.

3. If the renovation of our national covenants be called for in the NO. VL. VOL. XIV. 2 B NEW SERIES.



elements, the removal of the Episcopal form of governme substitution of Presbytery. Accordingly, Episcopacy abolished in England, and Presbytery sanctioned in it Book of Common Prayer was set aside in favour of the 1 Public Worship, and the work of reformation in other w ward, in fulfilment of covenant obligation, and in accordan scriptural, comprehensive scheme drawn up by the Assembly. But what promised to be a day of great England proved of short continuance. Soon, as histor this great and glorious reform so hopefully entered upon was violently thrown down, through the basest perfidy a high-handed tyranny. The covenant which bound that r reform on the English nation was ignominiously but metropolis by direction of the perjured king; the men to the principles of the covenant throughout England, number of 2000, cast out of their churches in one day, a to further most oppressive measures ; while for twent years, the covenanters in Scotland were ruthlessly perse And from that period until now, England has t death. as she then sowed. She knew not the day of her mercifi but, violating the oath of God, she went back to Prelacy at length the Revolution came, sweeping the tyrannical, Stewarts from the throne, she did not remember her c repent and do the first works. She clung still to the Pre-

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slarming extent in the English Establishment, have not apparently been attended with much success: nor indeed can much be expected from measures which are in themselves so tainted with Erastianism. What the Church of England most urgently needs is deliverance from Erastian bondage and from unscriptural Prelacy, and this is just what the Solemn League and Covenant, if re-adopted and vigorously carried out, would secure—thus setting the Church free to regulate her own affairs according to the Word of God, under law to her Divine Head alone. It must be confessed that to all appearance it is worse than vain to think of or hope for any such reform in these days; but what has been may yet, and, we believe, will yet again be, for there is nothing too hard for the Lord. It is nothing to Him to save by many or by few, and the cause of truth shall ultimately be triumphant in every land.

The dangers arising to the whole Protestant interests of the kingdom from the ominous state of the Prelatic Churches, are manifestly of the most serious kind, and are becoming more serious every day. The Ritualism and Rationalism, both gross and more re fined, which so widely prevail in these Churches, are without doubt fast paving the way for Rome's anticipated and too probable triumph. This is evident from the "perversions" that are being constantly announced amongst the clergy and the aristocracy in England, and there is every reason to believe that amongst all classes, even in Scotland, the evils and dangers of Romanism tre being less and less realized, and more and more made light of. And it is well known, that while many in the South are passing from Prelacy to Popery without any scruples, but on the contrary with a new found zeal of the most ardent description, large numbers amongst the upper ranks in Scotland are, for mere fashion's sake, going over to the semi-popish Episcopal Church from all the Presbyterian communions. High time it is, therefore, that the friends of Presbyterian Protestantism were awaking to some sense of the grave dangers by which the cause they profess to love is being threatened, and were bestirring themselves to take measures to meet these dangers and counteract the evil influences everywhere at work throughout the Churches and society st large. And most assuredly nothing more effective could be contrived or done in this direction, than just a hearty return to our solemn National Covenants by all the true friends of those Reformation principles which have made our country what it is, the very home of truth, peace, and freedom.

4. The present abounding of infidelity, error, corruption, and ingodiness of every kind furnishes another strong argument why

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our solemn vows to the Most High should be remembered and renewed without delay by all the right-hearted throughout the land. By the National Covenant we are as a people under solemn promise, confirmed by an oath to "continue in the profession and obedience of the foresaid (reformed) religion, to defend the same, and to resist all contrary errors and corruptions, according to our vocations and to the uttermost of that power that God hath put in our hands, all the days of our life." And by the Solemn League we are bound to endeavour the extirpation not only of Popery and Prelacy, but also of "superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness." History tells us how zealously those who framed the covenants laboured in the prosecution of this important object, the suppression of error and vice and the promotion of the cause of truth and godliness throughout the land, and how for a time, especially in Scotland, their efforts were, through the divine blessing, crowned with remarkable success, producing a visible reformation of manners among all ranks. And what was needed then is not less urgently called for now. For no one can seriously contemplate the present state of matters in the various sections of the Church, and throughout society at large, without being deeply impressed with the appalling prevalence of moral evils of the most gigantic and ruinous nature, evils diametrically opposed to that righteousness which alone exalteth a nation. Does not infidelity of every shade and form abound, from the rationalistic scepticism that would subvert the inspiration and authority of Scripture, and that strikes at or openly denies many of those precious facts and truths so long most surely believed amongst us, on the infallible testimony of the written word, to the gross anblushing atheistic materialism that proclaims there is no God! And this infidelity finds its disciples, or rather we should say, has its victims amongst all classes in society, the highest as well as the lowest; within many of the sections of the Christian Church it is sadly prevalent; to a large and increasing extent it is permeating much of the literature of the day; and among the youth of the land, there is reason to fear, it is spreading and working in the most fatal manner, causing multitudes to make shipwreck of faith and a good conscience. In connection with almost all the vital doctrines of the Gospel, heretical and erroneous teaching of the most pernicions kind prevails to an alarming extent. Not to speak of the numerous sects that exist, such as Unitarians and others, whose distinctive tenets are essentially at variance with fundamental Bible truths and principles, and subversive of Christianity altogether, how much error abounds even within those Churches which hold by a Scriptural creed.

## A PRESENT DUTT.

What is known as Broad-Churchism is sapping in many quarters the very foundations of the faith, and substituting for the saving truths of the gospel, as taught by Christ Himself and His apostles, nothing but a cold, lifeless morality, worse than the moderatism of a bygone And while precious doctrinal truths are being perverted generation. and denied, the ordinances of religious worship are being grievously corrupted by practices of mere human devising, introduced for the tole purpose of gratifying the "acsthetic tastes" of the worshippers, and rendering the services of the sanctuary "more attractive"practices inconsistent with the spirituality of New Testament worthip, and which are rapidly paving the way for full-blown ritualism. and along with such evils in the Church, and largely, it is to be feared, as the result of them, directly and indirectly, we have to bewail an amount of practical irreligion and ungodliness, which is truly appalling in a professedly Christian country, favoured with the light of the gospel for centuries. On the part of our rulers how little regard is paid, in their legislation and administration, to the principles of God's Word and to the interests of religion, which are the highest interests of the nation as well as of the individual. How many laws of an unscriptural character, tending rather to hinder than further the cause of righteousness and morality-some of them even directly encouraging immorality-have a place on our national statute-book. By Government, in connection with the Post Office, by railway and other public companies, by people carrying on their ordinary business, and by countless numbers of private individuals throughout the land. seeking their own pleasure, the holy Sabbath is openly, systematically profaned; and year after year the most strenuous efforts are being made, with strong hope of ultimate success, to get legislative measures passed in Parliament for the purpose of opening public places of recreation and amusement on the Lord's day. By multitudes the house of God is never entered-a sermon is never heard ; and while the gospel and its heaven-instituted ordinances are contenned and neglected, the law of God, in all its precepts, is openly and shamefully violated, and thus is the whole land defiled, and the wrath of the Most High provoked. Drunkenness, in particular, abounds to an extent that is well-nigh inconceivable, and as the fruitful cause of all crime is filling the land with misery, and sending its thousands every year to an untimely grave and an undone eternity. And "by swearing and lying and killing and stealing and committing adultery, they break forth and blood toucheth blood." As Boston remarked in his day, so may we with truth say regarding the present time-"That our land is filled with sin against the Holy One of Israel, and that a cloud of divine wrath is hovering over our heads,



IONO DIO CIALII AS IL IS IL VOSIO, MIO BANG DIO DOSC ILLOID nation and of the Churches at heart, and who are sighing a for all the abominations that are done in the land. In the of God's ancient people revivals of religion, leading to pu mation of manners, were invariably connected with return violated national covenants. And similar was the experie reforming ancestors. Invariably when the covenants wer forward and renewed, there were accompanying revivals throughout the Church and the nation; and especially d period of the Second Reformation, when the Solemn Le Covenant was so zealously prosecuted in Scotland, the pow liness was so generally diffused, that crime was almost family worship and other duties of family religion were unive carefully observed, and the people were everywhere character sobriety of behaviour which showed that they were living fluences higher and more potent far than any which this supply, even under "the power of the world to come." A we not confidently anticipate a similar experience again, we moved to a conscientious renovation of our solemu nations the Most High, who is the God of all grace ? Assuredly well cherish such an expectation. For "them that honour God, "I will honour;" and in humbly seeking to honou our covenant God, by a sincere hearty re-devotement of ou Him and to His service, we would certainly be honoured

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effectual done in the way of healing the divisions of the Church in our land, and bringing her long separated sections to see eye to eye in the truth, to be at one in the profession of the truth, and in the maintenance of Christ's cause ? Over these lamentable divisions there has been much professed mourning, though, it is to be feared, there have not been very great "searchings of heart;" and many attempts have been made to get them removed, and the breaches bealed, but hitherto with very little success. Nor do we think much mccess can ever be expected to attend any efforts in this direction by those who ignore the obligation of the Solemn League and Covenant, und the grand comprehensive union it contemplates, and who set uside the basis for such a union provided in the Westminster Standards, drawn up as Standards of that "covenanted uniformity in religion" which the Solemn League binds all in these lands to enleavour to secure. Those who adhere to the covenants and testify for the revival of the covenanted Reformation, have often been, and still are, charged with bigotry and narrow-mindedness, and with being opposed to the union of the Churches, and keeping up needless division in the Church. But no charge was ever more unfounded, and ignorantly, not to say wantonly, made. For since one of the grand objects of the covenants is to unite the friends of truth and Reformation attainments, and bring all the Churches of God in these lands to be one, on a scriptural basis of the broadest and most comprehensive character, those who hold by these covenants, as still binding upon the Churches and the nation, and plead for their renovation, cannot certainly with any justice be regarded as the enemies of union. **On** the contrary, in adhering to the covenants, they are the best and most catholic friends of the cause of union, inasmuch as they plead. not for the union of this and that denomination merely, but for the union of all the branches of the true Church of Christ in the land. and point to a sufficient basis on which such a union may be consummated, and on which all are alike bound to seek its conaummation.

Granting that the renovation of our national covenants is a present duty—a duty resting equally upon all in this land, both in their ecclesiastical and civil capacity, whether they realise and acknowledge the obligation or not—what hope or likelihood is there, it may be asked, of this duty being recognised and performed at the present time i It must at once be sorrowfully admitted that there is not much hope or prospect of this—indeed, humanly speaking, there is none at all; for the prevailing temper of the times—"the spirit of the age "—is about as antagonistic to any ideas of covenant acknowledgment and covenant renovation as it is possible to conceive. The

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avowed friends of the covenants are few and feeble, possessing little influence amongst the Churches or throughout the land, and any appeals they may make are sneered at or quietly disregarded. Is place of meeting with anything like sympathy and encouragement where these might be looked for, they experience the reverse. From the supreme court of the Established Church, for example, the declaration has recently gone forth :--- "We cannot return to the covenants and protest against Prelacy;" and this perhaps is only what might be expected in a Church which glories in resting on the Revolution Settlement alone-a settlement that left the covenants and the covenanted Reformation in the grave to which they had been onsigned by the infamous Act Rescissory. In the United Presbyterian Church, principles have long been dominant, diametrically opposed to those of the covenants---principles which, had they prevailed in the days of the Reformers, would have prevented the Reformation from ever being effected, and the covenants from ever being sworn. By these unscriptural anti-reformation principles, the Free Church, once their sworn enemy, is being rapidly leavened, # the late union negotiations and the present disestablishment agitation clearly show, so that she is to-day immeasurably further from anything like an acknowledgment of the covenants than she was in the days of her first love and professed zeal for Reformation principles, when the exhibition of a judicial testimony for these principles was at one time seriously contemplated. There are some, we rejoice to know, within the Free Church, who profess to have ". warm side" to the cause of the covenants and the Covenanted Reformation, but their love is not yet ardent enough to lead them publicly to identify themselves with that cause and to plead for its If they are convinced of its goodness, they lack the course revival. of their convictions. They are the avowed and out-spoken foes of Popery and of most of those kindred evils against which the covenants are directed, and in their speeches and writings they often refer to the valiant contendings and martyr sufferings of "our covenanting forefathers," and earnestly long for a revival throughout the land of the noble spirit by which they were animated ; but they do not make the cause, for which our justly lauded forefathers suffered and died, their own, in the way in which these forefathers did it and wished their posterity to do it after them-viz, by owning the covenants perpetually binding on the Church and the nation, and by pleading for a national return to them. How it is that these earnest friends of Reformation principles and attainments do not see their way to this has ever been to us a marvel, especially seeing their own contendings against Popery and the national encouragement given to it,

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and for the preservation of our Reformation attainments in Church and State, and against the policy of disestablishment and in favour of national religion, proceed very much on the principle of the continued moral identity of the nation as a subject of divine government. under aw to Christ.

To all appearance, then, there is no immediate prospect of the unovation of our national covenants being generally recognised as a wesent duty, even by the professed friends of gospel truth and Reormation attainments. It is none the less incumbent, however, on hose who are persuaded that an immediate return to our longbrgotten and derided covenants is a duty to which as a people we re most urgently called by the present alarming aspect of affairs, ocially, ecclesiastically and politically, to bear aloft their testimony On the contrary, just because there is so little disposio this effect. ion manifested to remember whence we have fallen in respect of ovenant-acknowledgment, it is all the more needful that the friends of the covenants, few and uninfluential though they be, should do rhat they can to keep alive some sense of covenant-obligation, and to ring this question of covenant-renovation forward, and press it upon he serious attention of their fellow-Christians and fellow-countrymen us a question of paramount importance. And in doing this the friends of the covenanted cause should seek to be themselves united in spirit and in aim. If anything like a national renovation of our covenants, or even an ecclesiastical renovation of them by one or more of our larger Presbyterian Churches, is a thing not to be looked for in the existing state of things, why should not those who are at one in acknowledging the obligation of the covenants and the seasonableness of the duty of renewing them, and in adhering to the whole of the Westminster Standards as standards of covenanted uniformity in religion, not unite for the performance, in a suitable manner, of this great duty ?

Supposing such a step were found practicable the question would at once arise—"What form should such covenant-renovation assume ?" Mr. Taylor Innes in his lecture remarked, and he is not alone in making the remark, that "while he held that the covenants in their whole substance and in the objects they propose, ought to have a future in Scotland, and would, as he believed, have one, it did not follow that they should be taken up in the same form, as formerly : they might be Scotland's revising without that." Now there may be very little, or there may be a great deal involved in this idea of altering the form of the covenants. We are no sticklers for mere form, for form's sake, provided the substance, the reality, be secured; but the form and the substance are often so united that you cannot touch the

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one without touching the other. And we would deprecate the form of the covenants being tampered with, lest in altering their form the substance might be seriously interfered with too. Let the example of the first Seceders be followed, and let the covenants be renewed by their friends in "a bond" suited to present circumstances, but ist We have occasionally heard the deeds themselves remain untouched. the remark, from persons who professed to be in favour of the cause of the covenants, "Oh, why stick so tenaciously to the old deeds! Let us have a new covenant adapted to the times in which we live!" Well, for our own part, we should have no objections to a new covenant, or any number of new covenants, provided they was framed so as to reduplicate upon the old ones, and taken in the wy of acknowledging the continued obligation of the old ones, and applying their principles to present circumstances-which would, to all intents and purposes, be a renewal of the covenants such as Secedar have all along been familiar with. Scotland, though she had her national covenant against Popery, and had renewed it in 1638, with an additional bond adapting it to the peculiar circumstances in which the Church and kingdom were then placed, as face to face with "Black Prelacy," yet she did not refuse to enter into the Solema League and Covenant with the other two kingdoms : but, on the comtrary, was foremost in this great movement as it became her to be In so acting, however, she did not set aside her old national covenant and treat it as no longer binding, but thenceforth acknowledged the obligation of both. There could be no objection, but the opposite, to the Churches of our land and to the nation at large, entering into another covenant, directed, for example, specially against modern in fidelity, in the various forms in which it is now so prevalent, and against the new dogma of Papal infallibility, as well as other kindred evils. But this could be done, and ought to be done, not in the way of ignoring our existing national covenants, but in the way of gratefully acknowledging their continued obligation, penitentially onfessing their long-continued violation, and humbly renewing our vom to seek their important objects.

Sometimes we have heard another remark made in relation to the covenants, to this effect—" that if things go on much longer as they are now doing, from had to worse, in the several Churches and through out society at large, we (that is, the country generally, and the speakers in particular) will be *forced* to fall back upon the covenants as a *dernier resort*, and to unfurl in the face of the foe, coming in like a flood, the old blue banner, 'For Christ's Crown and Covenant,' beneath which our forefathers so nobly fought and conquered." It is well—it is a thing to be thankful for—when men are brought to a

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se of their duty and led to do their duty, no matter how the nge in their disposition has been effected. It is better to be actantly driven to duty than not to go at all. But it is better still be drawn, than driven-to be led at once to duty low love to it, n to be forced to it as a last resort, through fear of suffering the consequences of its neglect. And why men should wait until v are compelled to do what they are under obligation to do at e, and what they should regard it as a privilege to be allowed to is surely matter for astonishment. For if it will be dutiful and it to fall back upon the covenants, when things get well-nigh hopeily bad, for the purpose of rectifying them if that still be possible, ertainly cannot be undutiful and wrong to take up the covenants , without delay, for the purpose of saving things from becoming me, since it is a maxim universally admitted that prevention is ter than cure. And assuredly if the covenants, instead of being plected and despised, had always been faithfully adhered to and ir objects duly sought, the present distressing and ominous state things, in the Church and in the land, would never have arisen, to ce any reluctantly to fall back on that which should never have "We speak as to wise men; judge ye what we an forsaken. r." And now we conclude in the eloquent words of one who in s day was a faithful witness-bearer for the cause of the covenants d the Covenanted Reformation, and who, being dead, yet eaketh :---

"Christian readers, the cause we have been pleading, though now eatly deserted, has been the glory of your country, once deservedly Iled Beulah, a land in covenant with God. This is a cause which as supported by a chosen race of Christian patriots, in the times of eformation, who, for talent, learning and piety, were never surussed in any nation. It is a cause to which this generation, howrer backward to acknowledge it, owes under Providence all that is solv valuable in their lot as Christians and as citizens. It is a use which has been transmitted to you under the sanction of the sth, and ratified by the blood of your fathers. And it is a cause rhich some of you, we presume, have by your own personal act, spoused and come under the most solemn engagements to leave as a inheritance to your children. It is a cause which our fathers mintained at the peril of their lives, 'even women were tortured, lot accepting deliverance;' but in the land of peace, the great body I this generation have become weary of it. Among the many sons mom the covenanted Church of Scotland hath brought up, there now few to guide her, or take her by the hand. Many are yet mjoying the fruits of her maternal carc, to transmit a goodly heri-



of its obligation. God is long-suffering and slow to wrat must not on that account think that He has forgot the vi of your country. He who keeps truth for ever, abhornations and Churches, as well as in individuals; and He own time appear to avenge the quarrel of His covenant. shall abide the day of His coming? 'Thus saith the ] give the men that have transgressed My covenant, whic performed the words of the covenant, which they had 1 Me, and I will even give them into the hand of their e into the hands of them that seek their life; and their shall be for meat unto the fowls of the heaven, and to tl the earth.' By inviting you, whoever you are, and to w nomination of Christians you belong, to come forward and adherence to the covenanted cause of your country, we ca to consult your own safety. When God makes inquisitio He remembers those who are faithful to His cause. Tho the word of His patience, He will keep in the hour of which shall come upon all the world to try them that dwe earth.

"It is matter of deep regret that those who are the war a covenanted Reformation should be found arranged une banners. Certain differences of statement may exist, b not means employed to get these removed, by friendly an discussion? This is the way to follow up the grand de Solemn League. The differences which exist among friends of the covenanted cause in Scotland. are certa

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together, going and weeping; they shall go and seek the Lord od. They shall ask the way to Zion with their faces thithersaying, Come and let us join ourselves unto the Lord in a nal covenant that shall not be forgotten.""<sup>#</sup>

# THE DIFFERENCE BETWEEN THE ESIASTICAL PRINCIPLES HELD BY THE REFORMED RESBYTERIAN AND UNITED ORIGINAL SECESSION CHURCHES.

the termination of the unsuccessful union negotiations between sformed Presbyterians and ourselves, the former have, on at wo occasions, presented the readers of their Magazines with representation of the difference between the principles of the dies, and, as was to be expected, to the prejudice of Secession les, while we by our silence might be regarded by some as allowed judgment to pass against us by default. The first articles above referred to appeared in the "Advocate" for ary 1878, and was from the accomplished pen of the Rev. Kerr. The second article appeared in the "Reformed Presby-Witness" for September 1878, and was by a very different , Mr. John M'Donald, Glasgow. It is not our design, in ng to these articles now, to institute anything like a formal either of the reasoning or general tone of their contents. less is it our design to provoke acrimonious discussion between o Churches. We refer to them now merely to show that our ned Presbyterian friends have been the first of the two parties ned to bring the difference prominently and formally before, ly their own body and as far as possible before the world, but lly before the members and adherents of our body by means ertisements, issued from time to time along with this Magazine. riends, therefore, will not be surprised that we should regard acumbent upon us to avail ourselves of the opportunity afforded r own organ, for stating our view of the difference between Ind besides there may, possibly, be some among the younger ers of our body to whom such an inquiry might be interesting profitable.

he first place, were we asked to state in brief terms the difference consideration, we should be disposed to state it in form somewhat pws, viz. :--That while the Testimony of United Original Seceders

Ples for the Covenanted Reformation, by the late Dr. Stevenson of Ayr.



are quite entitier to regard their resumony as more ours, and as only the necessary practical issue of Second principles. But while we thus willingly allow them thi, must, in like manner, accord to us the corresponding rig and as far as possible to prove, that their addition Reformation principles as these are embodied in our Te not only no improvement upon, and receive no count but are utterly subversive of these principles, not cons destructive of them, as indeed containing within them one of the worst features of Popery.

What, then, is this special feature in the Reformed Testimony, said to be so superior to ours, and upon whic justify their separate denominational existence ? It because there are flagrant moral evils interwoven with constitution of Britain, therefore it is not to be regard moral ordinance of magistracy to which Christians ar loval allegiance. In proceeding to examine this doct more minutely, we shall in the first place produce our for charging it with a Popish bias. It will not be nec to prove here that the Pope, as head of the apostate Chu: claims, and as far as possible exercises, the prerogative when subjects are to render allegiance to their sovereign And that this unscriptural interfere to withhold it. sovereigns and their subjects has been fraught with 1

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plers. And hence we conclude, that when the Reformed Presby-1 Testimony presumes to declare that because of this or that, or al moral evils connected with the British constitution, therefore nembers of the Reformed Presbyterian Church shall not yield a loyal allegiance, it is only imitating the apostate Church of 2-an ecclesiastical anthority presuming to override a coate independent civil authority. And further this principle ly points in the direction of Monasticism and Conventualism. rinciple upon which monastic and conventual institutions is led ostensibly, is that their members can serve God better by rawing from the world than by mingling in society exposed to mptations. They thus decline their share of the duties of -day life, and refuse to encounter the trials, and meet and resist emptations to which others are exposed ; ignoring the fact that trials and temptations are part of the discipline which God nts for His people in the world, and by their demeanour in , God is to be glorified. And we know that in doing so the pers of these monastic communities profess to renounce every ly possession, cutting, in fact, every bond which unites them s outer world, which is a considerably more complete "separathan that affected by the Reformed Presbyterian community. we know all the while that the "separation" is not only untural in principle, but unreal in fact.

the second place, we shall inquire whether this principle receives ountenance either from the principles or practice of the reformed ches in our own or other lands. On the authority of Gib we normed that the Helvetic Confession declares, chap. xxx., that e magistrate, of unhat sort soever, is ordained of God Himself for eace and quietness of mankind, and so that he ought to have hief place in the world." And we are further assured that this ssion was approved by the Churches of Geneva, Savoy, Poland, gary and Scotland. The Bohemian Confession declares, chap. "It is taught here with us, according to the Scriptures, that higher power of the civil magistrate is the ordinance of God, governing the people in these things which are political and wrary. They teach likeways that it is commanded by the word od that all persons be subject to the higher powers in all things, ided they be not contrary to God and His word ; first indeed to 'majesty, and next unto whatsoever others are placed in authority, her they be good, or unworthy and evil." And the same principle ught in the confessions of several other of the reformed Churches he continent.

ut, coming nearer home, we find the same principle taught

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by our old Scotch Confession published in the middle of the sixteenth century. Art. xxvi. "We confess and acknowledge empires, kingdoms, dominions, and cities to be distincted and ordained by God, the power and authority in them, be it of Emperors in their empires, of Kings in their realms. Dukes and Princes in their dominions, and of other magistrates in their cities, to be God's holy ordinance, ordained for manifestation of His own glory, and for the singular profit and commodity of mankind; that whosever goeth about to take away or to confound the whole state of civil politics, now long established, we affirm the same men not only to be enemies to mankind, but wickedly to fight against Godi expressed will. We further confess and acknowledge, that such persons as ARE placed in authority, are to be loved, honoured, feared, and holden in most reverend estimation." And what was the character of the magistracy in Scotland when the above confession was framed ? It was one of the worst that ever existed in the country. One, which had it been able, would have stamped out for ever every vestige of civil and religious liberty. But it may be answered that the Church attained to a higher standard of reformstion a century or thereby later. We shall therefore inquire what the principles of the Second Reformation period were regarding this doctrine.

At the meeting of the celebrated Glasgow Assembly in 1638, the unswerving loyalty of the Reformers to Charles I. was declared over and over again, notwithstanding that they were fully aware of his deep-rooted hostility to the Reformation Cause, and the formidable preparations he was making for subverting it. Of the truth of this statement, every one at all acquainted with the history of the above Assembly must be fully aware. We shall only refer briefly to the closing address of the Moderator, the great Alexander Henderson. In specifying some of the "persons to whom their thanks, were specially due," in connection with the Assembly, he proceeds as follows:-"First, we ought to testify our gratitude to the King's Majesty, under whom we have had the liberty to convene together; and this we would do in two ways. 1st, We should not cease to continue our fervent prayers for our King, that it would please God to bless him with all royal blessings. And 2nd, in our preachings we should be careful to recommend his authority to the people, and next unto Christ let him have the highest place; for however the fifth commandment be a precept of the second table, yet it is next to the first table: teaching us that, next unto our duty to God, we owe due reverence to those who are in place above us; therefore when ye hear evil reported of his Majesty, attribute the same to mis-information.

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Many run to the King with evil reports against us, saying, These rebellious persons will not do this or that, and to be sure his Majesty sannot understand but what he hears; therefore we should pray to Him who hath the hearts of kings in His hand, that He would convey knowledge to our Sovereign to understand matters aright; and we put no question that when he understands our proceedings have been apright with respect to religion, and loyal to him, he will think well of them, and vouchsafe his royal approbation and ratification thereto, which we pray the Lord grant in His own time." The Moderator was followed by the Duke of Argyle, who expressed his entire consurrence in what had been advanced, with reference to the duty of loyalty to the Sovereign. Now, no student of history needs to be informed that Charles was no model king, that he was indeed anything but the pink of perfection, that he was anything but careful of either the lives or property of his subjects. Still, so long as he was the recognised Sovereign of the country, Henderson and his co-patriots rendered him not a sullen, negative allegiance, but a hearty conscientious devotion, as "God's vicegerent," as they called him ; not for wrath but for conscience' sake. It is not to be wondered, therefore, that we should find this principle laid down so clearly in our Westminster Confession, the outcome and expression of Second Reformation principles. In chap. xxiii., sec. iv., we have the doctrine on this subject stated as follows :--" It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience' sake. Infidelity, or difference in religion doth not make void the magistrate's just and lawful authority, nor free his people from their due obedience to him; from which ecclesiastical persons are not exempted ; much less hath the Pope any power or jurisdiction over their dominions or lives, if he shall judge them beretics, or upon any pretence whatsoever." Such is the clear and authoritative utterance of the subordinate standards of the Reformed and Covenanted Church of Scotland. And even amidst the fierce fires of the "killing times," when the Government had by its tyranny and oppression forfeited all claim to be regarded as the lawful Government of this covenanted land, the "suffering remnant" were extremely cautious, generally, in disowning the law/ulness of the Government. No doubt when near the time of deliverance some few did publicly disavow their allegiance, perhaps with more zeal than discretion; but in the midst of all their zeal they took care that their testimony and action were directed against the concrete evils of tyranny and Opression in the State, as well as Erastianism in the Church, in their own day. They did not inculcate the general abstract principle,



them, not organised and prosecuted a systematic and deof extermination against the principles of both civil  $\varepsilon$ liberty-remorselessly sacrificing the lives, and confiscation and estates of all who dared to oppose them. Did our this could easily be proved from the history of their gen ings, as well as from the Declarations and Manifestoes them from time to time. The Lanark Declaration, pu though certainly sufficiently plain-spoken and emphatic, no such general principle as that held by the Reformed F Again, in the "Friendly Letter" addressed by the Un to correspondents in Ireland, 1687, the year before the the principle under review was almost categorically repu origin of that Letter was an unfavourable report, which or persons had curried to Ireland, representing the Socie imbibed unscriptural or revolutionary views on the que government; and their Irish friends wished to know the The Societies had, some year case from themselves. been represented by the bishops as disloval and seditious as being tainted with Gibbite principles-a compound of This the Societies publicly and formally re Quakerism. This testimony they not only repeated in their denied. but considerably amplified. Their words are :--- "We concerning Magistracy, that as it is not founded subje grace, so it is a holy, divine institution for the good of hu the encouragement of virtue and curbing of vice, compet

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relation of magistracy, and warrant subjects, especially in covenanted hands, to revolt from under, and disown allegiance to, such a power; yet they may not lawfully arrogate to themselves that authority which the tyrant hath forfeited, or act judicially either in civil or criminal courts; only they may do that which is necessary for securing themselves liberty and religion." From such a statement it may be most legitimately inferred that, had the authors of it lived under the constitutional Government of Queen Victoria, they would not have been found enrolled in the Reformed Presbyterian ranks. Indeed, the harmonious voice of reformation history only confirms the truth of the allegation, that the distinctive principle of the Reformed Presbyterian testimony receives no countenance from Reformation principles ; on the contrary, is alien to, and subversive of them. While this is so, the testimony of United Original Seceders is maintained in behalf of these principles, pure and simple, as every one knows who is at all acquainted with the origin and subsequent history of the Secession. This, then, is a marked and radical difference between the Reformed Presbyterian and United Original Secession Churches. And our Reformed Presbyterian friends who have dealt so "candidly" by us, must excuse us when we express our amazement at the phenomenon of a Church, such as theirs, professing to set such a high value upon the Scriptural principles and attainments of the Second Reformation, and in the face of such an array of opposing evidence as history marshals against them, yet not only retaining, but glorying in retaining in their public profession a principle so utterly incompatible with -nay, alien to-Reformation principles. We believe we are correct in saying that to the Reformed Presbyterian Church, exclusively, in the whole Presbyterian community, appertains the distinction of teaching this essentially Popish and revolutionary doctrine. We do not for one moment insinuate that Reformed Presbyterians are either Popish or revolutionary; but it is not the less true that the principle of which they are so much enamoured, and which they hold with so much tenacity, has a distinctly Popish bias and tendency.

As the design of this paper is rather to state from a Secession point of view the difference between the Reformed Presbyterians and ourselves, than to vindicate our principles and show their perfect accord with Scripture, patriotism, and reason, we shall not now enter upon that aspect of the question. We shall only further allude briefly to the attitude which, in virtue of their respective ecclesiastical principles, Reformed Presbyterians and United Original Seceders assume towards the British Government in our own day

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The attitude assumed by Original Seceders towards the ment of Queen Victoria is that of a loyal allegiance to, an co-operation with it, as God's moral ordinance, in every lar scriptural enterprise, while at the same time exhibiting a formal, public testimony against everything in its constitut administration contrary to or inconsistent with the require God's revealed will. Reformed Presbyterians, on the oth deny that the present government of Britain is God's moral c to which He requires them to render allegiance. On the they profess to stand entirely aloof from it, declining all part either in the duties or privileges of its membership, and tl far as they contribute to its maintenance in any way, they wrath's, not for conscience' sake, that is, for fear of unplea sequences to themselves, and not because they consider it in upon them as a duty.

We are aware that the position of Original Seceders is as Reformed Presbyterians with the averment that our test invalid and ineffectual, in consequence of it not being follow practical, actual separation from the national society. submit that such extreme action on the part of protestors of ients is neither always necessary nor generally practised. member, or any number of members of a society consider it 1 or expedient, for their own exoneration, or in the interests of justice, to record their dissent from, or protest against an even the retention of any portion of the constitution of the it is not necessary, and is not customary for such member or 1 having lodged their dissent, forthwith to leave the society. contrary, it is not unusual for persons to become members o societies for the express purpose of endeavouring to effect a c one kind or another, whereby they imagine the usefulnes society would be promoted, or some of its mischievous o counteracted or discontinued. How many members of pa for example, have gone to the House of Commons for the purpose of seeking the removal of something or other, eithe legislative or administrative departments of the State, wh considered wrong. Indeed what is the use of parliament a for the changing of existing laws and enacting new ones? operations there are usually, if not always, opposing par votes, but if every member who considered it his duty t against and vote against the decisions of the majority, were up his testimony and vote by leaving, that is publicly with from the house, in fact resigning his seat, the business of th would soon be completely arrested. Neither do members of

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ourts formally withdraw from the Church whenever they consider t necessary to record their dissent from the proceedings or decisions the majority. By parity of reasoning we consider that our testimay is undeniably valid, as exhibited publicly against the evils of be British constitution, though we still regard ourselves as enrolled a its membership. Again, on the other hand, when a member of a ociety finds it necessary, from conscientious convictions, to withdraw rom its membership, he not only repudiates its authority over him, ad declines the discharge of any of the duties of membership, but e likewise loses, and voluntarily relinquishes all the privileges of sembership. He would have no right under such circumstances to vail himself of the benefits or advantages of membership to whatever stent he might be pleased to lav claim. Nor would he be permitted to bare in its benefits while ignoring its authority, refusing to share in its esponsibilities and duties, or to contribute to its revenues. A hurch member would never ask, neither would he be permitted, to njoy privileges while disavowing his subjection to the constituted ourts of the Church from the highest to the lowest, and openly mpugning their divine sanction and proclaiming his entire separation rom its communion. But the Reformed Presbyterians, while leclaring their entire separation from the "immoral British Constituion," assert at the same time their right to any amount of privilege which they may find it expedient to lay claim. Such is not the haracter of the separation from wicked societies which God calls for. Then He calls His people to come out of the mystical Babylon, He loes not mean that they are to repudiate its authority and divine anction, but still to continue association with it and avail themselves f any of its benefits or outward advantages which they might find o be useful. When He calls for such separation it is considerably nore thorough and complete than that professed and practised by deformed Presbyterians. The attitude, then, which Orginal Seceders asume towards the existing British Government is one of conscienious allegiance and loyal obedience to all its lawful commands, while maintaining an explicit, formal testimony against all the evils connected with it.

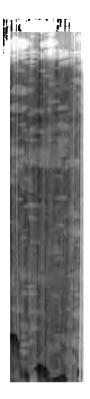
Let us now examine briefly the position which Reformed Presbyterians occupy in relation to the Government of this land in our own lay, and as we pen these sentences we have before us one of the ablest and most pronounced defences or expositions of Reformed Presbyterian principles with which we are acquainted. We refer to the late Rev. W. Anderson's "Claims of the Divine Government," Published in 1843, and, as we are informed by the title-page, "prepared and published by direction of the Reformed Presbyterian

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Synod in Scotland." But notwithstanding all the talent and sincerity by which this little treatise is characterised, there is throughout it an amazing amount of inconclusive reasoning, as well as begging of the Did space permit, this could easily be proved by quotations question. from its pages. However, for the present, we would rather try to discover the reason of so much, as appears to us, misdirected and unsuccessful argument. And we apprehend that this result is to a considerable extent due to the ideas which they entertain as to the object of their existence in the land, that is, as to God's design in casting their lot in such a sinful land. The attitude assumed by Reformed Presbyterians towards the British Government, and it would be the same towards any other existing Government in the world, is too much represented by themselves as a species of voluntary political martyrdom. They justify and defend it very much as a voluntary sacrifice of privilege for conscience' sake. We submit that such a consideration, namely privilege, is not only of secondary importance, but is an altogether mistaken view of the real state d the case. Our Reformed Presbyterian friends do not plead that they have entirely of their own will and wisdom selected their own lot, time and place of birth and residence, in the sense of doing so independently of an overruling providence, and that being thus perfectly free and independent moral agents they can make any terms they please with society or its governments without responsibility or accountability to the moral Governor of the universe. We know our friends are far from urging any such plea. On the contrary, they will admit as readily as we do, that it is God who fixes the bounds and determines all the outward circumstances of the habitation of man, and that it is He who hast cast their lot, as well as ours, in this admittedly sinful and sinning land. And for what purpose has God cast our lot in such a land, and not only so, but has led us to realise the evils that exist in it, and to bewail them ? Who can doubt that God's design in all this is that we may exert ourselves in every lawful way to have these evils removed, both out of regard to His glory and the best interests of our beloved land. The work which God has assigned to His Church and people in this world, in whatever part of it He may have cast their lot, is the extermination of evil wherever it may be found, whether in civil communities, in the Church, or in the soul of man. And how is this grand and blessed work to be achieved! By the actual living contact of Christianity with evil of every form, whether in worldly politics, or in the sphere of religion. Do not start the bugbear of contamination in such a Christ-like heavenprescribed undertaking. The pharisees were loud and vehement in their denunciations of Jesus for associating with publicans and

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inners. We need not remind our readers how Jesus answered their He reminded them that it was just because they were ccusations. o vile that He had joined their society with the view of leading hem to the laver for cleansing. Our Lord reminded His disciples, and the admonition applies to His disciples now as much as it did to His immediate personal followers, "Ye are the salt of the earth." But of what use or advantage would salt be to any substance if they were kept as far separate as possible, or only to be brought into imited contact ? On the contrary, in order that salt may thoroughly permeate and season any substance it must be brought into the slosest contact and thoroughly mixed with it. And so must Christianity be carried into every nook and corner of human society. Again Christ compares His religion to "leaven which a woman took and hid in three measures of meal till the whole was leavened." But how would leaven thus affect meal if they were kept separate from each other. In order that leaven may exert its assimilating and propagating influence it must be brought into actual contact with the meal upon which it is intended to operate. No fear of the leaven being converted into meal, though it should be apparently buried under it. No. But sooner or later the leaven will assimilate the whole mass of meal and utterly conquer it. And so will the irresistible power of Christianity ultimately conquer all evil. But in the achievement of this triumph Christians must be prepared to wage a hand-to-hand battle with evil both in the arena of political strife. and within the sacred enclosure of the Church. And in the discharge of such duty God's people are entitled to ask and expect both defence and strength from Himself. Reformed Presbyterians seem to conclude that their only safety lies in isolation by "abstaining from every appearance of evil." Certainly we are not to run, voluntarily and beedlessly, into temptation. But when God in His providence calls to, or places us in a position of difficulty and danger, we are not to fee from our post, or shirk those parts of our duty which we regard as most difficult and dangerous. When placed in such circumstances we are warranted to plead Asher's portion, that our shoes may be iron and brass, and as our days so our strength may be. God has in His good providence, so overruled the politics of this land that we mjoy the right of raising our testimony against any evil, and every evil by which the British Constitution is defaced, not in some obscure corner, or with bated breath, but boldly and formally upon the floor of the House of Commons. Surely that is something to be thankful for, may more, something to be turned to, or used for, the glory of the Giver of all good. But Reformed Presbyterian reasoning would lead <sup>us to</sup> a diametrically opposite conclusion, namely, that the evils are



much as he received it. In like manner the Reformed along with others, have had a certain field assigned sphere of their labours, and which they are expected to a ing over its entire area in the interest of their Master. tions are, "Occupy till I come." But they stoutly re And when asked for the reason of their disobedience th the head-servant in the field is such a haughty person such extravagant and unlawful airs : while among servants there are so many indifferent characters, who sure, would not work as we would have them, and as we ought to work, and are, besides, most unfaithful to interests; in fact, practising a system of barefaced robb so much so, indeed, that we could not work comfortat And, besides, we are afraid of being found in t them. lest when He comes to reckon with and punish them, I to distinguish between them and us-between the fair And, then, in addition, it is such a dirty, m faithful. grown with thorns and briars, with large boulders dee in its soil. And, above all, there is that large, very old in the very centre of the field, with its wide-spreadin down in the soil, and its far-reaching branches oversl blighting a great part of the field. Now we are quite c although we were to exert our utmost strength we cou up that tree; and until that be done there is little us do anything else. Moreover, our Master gave us strict

## NOTES ON "VINDICLE FORDERUM."

exare away 'the little foxes,' and the 'fowls of the air.'" Our exters will pardon this somewhat homely, but, as we think, truthful spresentation. In short, Reformed Presbyterian principles are, or sther will be practicable, only when they have ceased to be useful example become unnecessary.

# **IOTES ON "VINDICIÆ FOEDERUM," ITS ALLIES AND ANTAGONISTS, AND THEIR AUTHORS.**

VINDICLE floederum : or a Vindication of the constant obligation of he Nationall Covenant of Scotland and of The Solemn League and ovenant of the three Kingdomes In answer to the second part of the urvey of Naphtali, where also the question touching Prelacy is iccussed;"-is the full title of a foolscap folio volume, containing 10 closely written pages, which, so far as I know, has never been ablished. It bears no author's name, nor date to tell its age, but so internal evidence proves that it was written between 1671 and 579: for example, "Leighton's Accomodation"-so well described r Matthew Ramsay as "one of the spakes to bury our glorious d covenanted work of Reformation "-is referred to, on page 182, as e "late proposalls of condescendency" by "the busic B. of lasgow;" while, on page 63, allusion is made to "Mr. Sharp now rchprelate of St. Andrews." On a fiv-leaf at the beginning and on wither at the end there is written in a modern hand, "Henry Thomn 1784." The same name occurs on the back of the title page and on se closing page of the manuscript. As this is the only name on the d book, and as he was not only an intelligent and conscientious riginal Seceder, but as his ancestors suffered much during the wenty-eight years' persecution, a sketch of him will be given in an rly number of the Magazine. Though contractions are used it is y no means difficult to read, as it is carefully written in a remarkbly neat hand, the headings of chapters and pages being slightly mamental. It seems to be the transcript of a professional penman,<sup>1</sup> nd may have been prepared for the press or for circulation when the ablication of such books was both difficult and dangerous. It has robably been written on sheets before being bound, as omissions upplied in the margin, in the same hand-writing, have been partially ut off by the binder in two or three places. Like the other contro-

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# BLAIR, HONEYMAN, RUTHEBFURD, AND WOOD.

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versial writings of the old champions of Scottish Presbytery, it is a powerful work; sophisms are remorselessly exposed; reasonings cogently answered; and the lines of argument followed up, until, like the radiating threads of a spider's web, they reach the same termination. Doubtless, the mass and minuteness of detail, together with the close reasoning employed even in side issues,—though the goal is never lost sight of, nor the giant grasp of the subject as a whole for a moment relaxed,—would render it unpopular, if published, in this age of superficial knowledge. But before describing it more particularly, reference must be made to the circumstances which constrained its author to produce it.

On one occasion James Wood spoke at a meeting on the "Public Resolutions" when that was a burning question in the Church of Scotland; Samuel Rutherfurd, though a keen Protestor, remained silent, but on Andrew Honeyman speaking in the same strain he rose and replied to him very sharply. After dispersing, Robert Blair remonstrated with Rutherfurd for his partiality in overlooking Wood and handling Honeyman so severely, though both had spoken to the same effect. "I know that Mr. Wood is very far wrong in that particular," answered Rutherfurd, "vet he is and will prove an honest man; but for your colleague, my heart rose against him because he is a knave and will prove so." A remarkable prediction which was as remarkably fulfilled. "The Kirk clergy," says Froude, "in their hatred of lies, had a second sight that was keener than intellect." Rutherfurd so delighted to preach the Gospel that he would not consent to exchange the pulpit of Anwoth for the Divinity chair of St. Mary's, unless permitted to preach ; and when Wood was appointed Professor of Ecclesiastical History in the same college, he in like manner refused to demit the charge of Dunino unless allowed to preach at St. Andrews; and for more than ten years they are as often mentioned in the Session Records as preaching, and presiding in the Session, as either Blair or Honeyman, who, properly speaking, were the ministers of St. Andrews.<sup>3</sup> The anonymous author of the Life d James Sharp, first published in 1678, says that Honeyman was "a most unequal yoke-fellow to so great labourers; the brightness of whose gifts did utterly darken and obscure his, which was aye dry and lifeless, and no otherways edifying, than by exercising the patience of his Honeyman often "preached and prayed against Prelacy, hearers."

<sup>1</sup> Wodrow's Analecta, Maitland Club, vol. ii., p. 118, and vol. iii., p. 85.

<sup>2</sup> History of England, vol. xii., p. 26.

<sup>3</sup> Murray's Life of Rutherfurd, pp. 249, 250. —In the postscript of a letter preserved in the Trades Box of St. Andrews, from J. Borthwick, Edinburgh & Walter Gibson, Deacon Convener of St. Andrews, 29th January, 1649, it's said :— "Remember my service to James Wud the Bailye & his wyfe . . . . And to his son Mr. James Wud you master [minuter].

#### BLAIR, HONEYMAN, RUTHERFURD, AND WOOD.

verying that it was a weed that God never planted, and that holiness ever throve under the shadow of it-praying the Lord to root it out, c." In 1660 and 1661, he "set up most zealously for Presbyterian -overnment; and being a man of good parts, was employed by the resbytery of St. Andrews to draw up a Testimony for Presbyterian bovernment, when it was about to be overturned. The draught was stremely liked by Mr. Robert Douglas, Mr. George Hutchison, and thers to whom it was communicated. He professed to be zealous gainst Prelacy, to a very great height; and, in his sermons, preached with a great deal of warmth against the introducing of bishops. I m told, in the abundance of his zeal one day, he had this expression • his hearers, 'That if ever he spoke or acted contrary to what he now taught them, he should be content to be reckoned a man of a mostitute conscience."" It is said that Rutherfurd was unmoved shen Wood prayed with him on his death-bed, in the early spring of **L661**, but when Honeyman visited him he wept all the time of his myer, and on being asked the reason replied :-- " Mr. Wood and 1 mil meet again, though we be now to part, but, alas, for poor Honeymultimet he and I will never meet again in another world !---and this ide me weep."3

James Wood was so deeply deceived by Sharp, with whom he was "intimately familiar," that he was among the last to perceive his fady; but when his eyes were opened he termed him "Judas, mas, and Gehazi, all in one." As the reward of his former friendup, Sharp soon got him debarred from preaching, stripped of the incipalship of the Old College, and for a time driven from St. The faithless hypocrite visited him when dying, that Adrews.

might spread the false report of his having resiled from Substery, which drew forth his dying testimony against Prelacy, med before three witnesses thirteen days before he rejoined Rutherrd in Immanuel's land. "There the wicked cease from troubling ; d there the weary be at rest." But Sharp, with unbounded audacity, sisted that the testimony was fictitious, or extorted from him after king his memory and judgment; happily the evidence to the conbry is sufficient and unimpeachable.<sup>4</sup> Two of the witnesses were **Aprisoned**, the third fied for safety, and the testimony was despitefully urned ; but James Wood had proved himself an honest man.

Sharp, after being "consecrated," had discharged James Wood and Indrew Honeyman to pray in public, as was their wont, for Blair's sturn, commanding them to pray instead for the Episcopal govern-

Blair's Life, Wod. Soc., p. 410.

<sup>&</sup>lt;sup>2</sup> Wodrow's History, octavo ed., vol. ii., p. 117.

 <sup>&</sup>lt;sup>3</sup> Analecta, vol. iii., p. 86.
 <sup>4</sup> See M 'Crie's Memoirs of Veitch and Brysson, pp. 491-494.

the he in his right hand : "I determined not to know among you, save Jesus Christ, and Him crucified." preached in the afternoon, "like himself, very cunningly an and yet let out flirts against honest men, but did not pra Blair; and as for the [Episcopal] Government he praye sanctify this present dispensation of providence;' as if the come to St. Andrews; and," continues Row, "indeed, it worst pest that had come there these hundred years." later he offended the prelates by preaching "against all monies of the Kirk of England." On the following Tuesd consecration of Wishart, Mitchell, Hallyburton and Mac was so displeased with the sermon that he left the church was ended, as if to absent himself from the consecration, bu on Sharp sending for him; he went out a second time, and time was brought back.<sup>3</sup> The bait was alluring, he nibbled swallowed the hook. Early in October he was installed dean of St. Andrews, and shortly afterwards wrote "The S Case of Submission to the Church-government, as now reby Law, briefly stated and determined." This small-quarto of 46 pages, is a singular production, displaying, in somewh language, a good deal of deceptive casuistry, special ples distortion of facts; yet it must be granted that he makes

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""Sharp debauched him with the temptation of a bishopric." History, vol. ii., p. 117; Analecta, vol. i., pp. 37, 38.—In Sharp stated that they had a conference at "Balmungy Whins." This which was reprinted in 1818, contains a great deal of curious inform Honeyman, whose father was a baxter (or baker) in St. Andrew

## THE SEASONABLE CASE.

**illy plausible case**, fitted to quiet, if not to satisfy, the conciences of those who, like himself, might turn their coats. He rote when his own conscience was striving against the ambition which ruined him, and instead of manifesting the ardent feelings f a new-born zeal, he shrinks from asserting the *jus divinum* of relacy.

" I believe it was much about this time,"-says the anonymous athor of 'The True and Impartial Account of the Life of the most teverend Father in God, Dr. James Sharp,---" that Mr. Honeyman, rchdean of St. Andrews, published 'The Seasonable Case,' &c., mking the terms of communion so very easy with respect to piscopacy, that Mr. Calamy (one of the best and greatest Presbyerians at the time) said, when he read it, 'What would our brethren a Scotland be at, what would they have ? Would to God we had here offers.'" It is difficult to believe that the retailer of this story, efore penning it, hal ever read "The Seasonable Case;" for, though published by order," instead of proffering terms to the ministers ddressed, it merely states their case and determines their duty for hem, from the conformist point of view. His key-note is "the exseeding great bitterness of the continued and increasing sad disractions amongst the people of God, to the hindrance of their dification in faith and a godly life, with charity and peace amongst themselves;" and from this he urges the ministers of Christ, in blowing unquestionable duties, to accommodate themselves, without in, to the established Government of the Church, although "they manot yet attain" to a "cordial allowance of the present change." Here he expatiates on the accommodation laboured for between the **Pres**byterians and the Independents in the Westminster Assembly; the ordinary concurrence of the Resolutioners and the Protesters in **Presbyteries** and Synods; and Beza's letter to the ministers in England who objected to the ceremonies, and his epistles to Bishop He then divides the ministers addressed into two classes, Grindal. viz, those who refused to attend Synods where bishops presided, or to attend Presbyteries whose moderators had been appointed by the

<sup>&</sup>lt;sup>1</sup>Gordon's Scotichronicon, vol. ii., p. 42. Stephen avows a similar opinion regarding the authorship and nature of the Seasonable Case; see his Life and Times of Sharp, 1839, pp. 239, 240. Wodrow also records the fact that Honeyman was the author of the Seasonable Case, and adds that Matthew Crawford answered it in manuscript. Analecta, vol. i., p. 169.

Crawford answered it in manuscript. Analecta, vol. i., p. 169. At least the title-page says so: "The seasonable Case of Submission to the Church Government, as now re-established by Law, briefly stated and intermined; by a Lover of the peace of this Church and Kingdom. 1 Sam. chap. xv. 22. Behold, to obey is better than sacrifice. Conf. as. Succ. Cap. 14. Gribbas (eightas, quax cum pietate non pugnan', to quisque Christianus part promption, quo fide Christi est imbutus plenins. Published by order. Edinburgh, Printed by Eran Tyler, printer to the King's most Excellent Majesty, 1662."

dutifully" as well as to attend, these are not so insepara that non-concurrence can excuse absence : (3), the want of choose a moderator, the power of bishops as presidents, and of "unpreaching elders," as grounds of separation ; (4), the currence in common duties in Presbyteries and Synods differing from them on the Public Resolutions; (5), the 1 and wisdom of their ancestors prior to 1638, who thought 1 as much bound against Episcopacy by the Covenant and God, as any judge themselves engaged against it by late. vet concurred in all that they considered lawful matters teries and Synods; and (6), the danger of running on t ecclesiastical Independency, or combining in clandestine pr and in end dividing also from their [prelatical] brethren i and fixing a perpetual schism. In considering the case of class he dilates on the "canonical oath enjoyned by law," show that it is not contradictory to the Covenant, and bishops in imposing it "do not search into men's apprehe cerning the grounds of their power." But he goes on to s are three things mainly, which bear off brethren of both and ranks, from submitting to, and concurring in their du the present Government. 1, Their fears of future evils. present thoughts of the unlawfulness of the office of a b

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<sup>4</sup> After briefly describing this first class he adds by way of age <sup>45</sup> Such meetings they withdraw from ; albeit nothing be required 6 to act in unquestionable duties, for regulating the Church, and according to their power, of sinful disorder ; albeit there be no imp

meet resources, preaching and unitroducing. I dong, ninisters, and ministerially judging in controversies, in a ; of power; or an example of such a Presbytery so acting superior officer acting with or directing them; or an inther express or by necessary consequence, that no gospelould in any case have superiority in power over others in **78.** Descending to the primitive Church he challenges roduce historical evidence of the office of "unpreaching for the exercise of ecclesiastical jurisdiction by ministers stated president; and asks them to consider in modesty y was universally submitted to for 1500 years after Christ, contradictory voice save that of Arius.<sup>1</sup> After asserting Episcopacy to be substantially the same as the primitive, them against holding it to be unlawful and contrary to f God, lest they condemn the Reformed Church of Scotowned it longer than Presbytery in times of peace. In "the third difficulty anent the oath of the Covenant," he "the bond of a lawful covenant is so sacred a tve, that, stempt of the holv Majesty of God, it cannot be violated. t great sin ; no creature can absolve us from it, nor dispense r are we to break it for any temporal advantage, terror or but adds that a lawful oath may cease to bind; and, he lawfulness or indifferency of Prelacy, tries to prove that article in the Solemn League and Covenant has ceased to can loose, and to which we are indispensably tyed;" neve several things in it, he says, should be seriously examined. ( warrantableness of entering into it without the supreme auth the land, and against the mind of the sovereign; (2), if it purposely framed in general and homonymous terms be not ( ing to God ; and (3), if it was dutiful to swear the proservatio king's person and authority conditionally, and with a limitati drawing to a close, he repeats a good many of his previous in considering wherein the engagers unlawfully bound then and throws his last paragraph into the form of something be prayer and an exhortation ; the substance of which is that " and Scripture, Divine and natural law, seem to point out as sunbeam, the way we should hold, namely, that for publick order and peace, ministers and people do acquiesce in the establishment, and obey every ordinance of man, whether [i the king as supream, or those who are commissionated by h that not only for wrath but conscience sake."

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On the 11th April 1664,—less than a month after Jame had obtained the stainless robe, the unfading palm, and the c life,—Andrew Honeyman was invested with the lawn slee crozier, and the mitre of the bishopric of Orkney.

But a very different character must now be considered. An ministers contrary to their promise made to John Bu Wemphray attended the Arghhishon of (Bescow's diverses

#### THE APOLOGETICAL RELATION.

ly in both places, and was eminently useful in public and he was never admitted pastor of a particular congregation <sup>1</sup> During his exile of sixteen long years he also wrote many works both in controversial and practical divinity.<sup>2</sup> Crookin the paragraph already quoted from, describes him as d, sealous, and pious." Wodrow says "he was a man of very urning, warm zeal, and remarkable piety," and Dr. Burns adds

"was unquestionably one of the most eminent divines has yet produced;"' while MacWard, who lived in the use with him abroad, declares that "for a conjunction of great , soundness in the faith, fervent zeal for the interests of and the souls of men, together with his unwearied painfulness, on the brink of the grave, spending his life to give light to and laying out his great receivings for the vindication of truth, contradicted and blasphemed by adversaries, I know ster alive (though the residue of the Spirit be with him) that Il his room if he were removed," 4 An anonymous writer in uburgh Christian Instructor avers that "the ablest of all Mr.

works is his 'Apologetical Narration,' a defence of the covenanters; a book which was *felt* at the time to be the umphant vindication of the suffering cause, and the severest the dominant faction," and " one of the ablest pieces of condivinity ever published."<sup>5</sup> "There are no works," says 1 Cunningham, "published during that period [from the ion to the Revolution] which are better entitled to be l as containing a statement and defence of the grounds on re Presbyterians, in general, rested their nonconformity, than (of Wamphray) 'Apologetical Relation,' published in 1665; ology for, or Vindication of, the Oppressed, Persecuted s and Professors of the Presbyterian Reformed Religion, in ch of Scotland,' published in 1677; and Forrester's 'Rectius dum,' published in 1684;... Brown of Wamphray of the most distinguished men of his age, for piety, ability,

i's History of the Scottish Church in Rotterdam, p. 38.

e names of his works see the Edinburgh Christian Instructor, vol. xxi., 164, 778.—"Several of his more popular writings were circulated in some years previous to being printed in the English language, by the translation of Mr. James Koelman, who obtained the manuscripts ine translation of Mr. James Koelman, who obtained the manuscripts author, and rendered them into Dutch with extreme fidelity. I have ntinues Steven, "five editions of this foreign version of Mr. Brown's Way, the Truth, and the Life, and different impressions of some of his ductions, which are still prized in Holland." History of the Scottish [Rotterdam, pp. 72, 73. ow's History, vol. i., pp. 304, 305. 1's History, pp. 54, 55. ian Instructor, vol. xxi., p. 664 and vol.

ian Instructor, vol. xxi., p. 664, and vol. xxiii., p. 829.

published to the world in latine," for the satisfying of stra churches abroad : but upon second thoughts, when the case suffering people in that church & kingdome was considered thought expedient that it should first be published in englished in en such as had hithertil valiantly resisted, to the losse of their n liberty, might be strengthened & confirmed in their resolution those upholding the Banner in Scotland must have prized t as much as their enemies hated it, though he does not induly bitter epithets or biting adjectives so well deserved and 1 applied in the "Hind Let Loose." But these two books are ing contrast, though both were written in defence of the Cou Work of Reformation, during the persecution in which the suffered much for their principles. There is a native force and grandeur, in the vehemence of the Hind Let Loose, re the mountain torrent, swollen by the fierceness of the storn Brown had breathed longer than Alexander Shields in the c atmosphere of the Netherlands, and this is probably one reason Apologetical Relation reminds its readers of a clear, deep, and stream flowing smoothly though irresistibly in its more leve "Yea, the reader shall find upon narrow search, conside

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<sup>1</sup>Discussions on Church Principles, p. 436. The same works are r in somewhat similar terms in Cunningham's Historical Theology, vi 581, 582.

581, 582. <sup>2</sup> The following is a copy of the title page :— "An Apologeticall R4 the particular sufferings of the faithfull ministers & professours of the Scotland, since August 1660. Wherein severall questions, usefull for are discussed : The king's preroragative over Parliaments & peopl matter, that much more plainnesse & sharpenesse might have been used in such a dispute; and that as much inoffensiveness hath been studied, as might be, without hurt to the cause." 1 With few, but effective touches, he delineates the early Christian Church of Scotland before the days of Palladius and in Culdee times. The vivid outline of Scottish Church History from the Reformation to the Restoration, in which he dwells chiefly on the rise and fall of the former prelates, is carefully executed and discovers a most intimate knowledge of the subject. After vindicating the ministers incarcerated on the 23rd of August 1660, the Marquis of Argyle, and James Guthrie, and briefly relating the sufferings of some other ministers, he enters in his eighth section on the reasons why ministers could not attend the prelates' meetings, and here he joins issue with "the prelates procurator, the new casuist" of the Seasonable Case, and turns the edge of the coniderations offered to ministers of the first class. In the ninth section he clearly states and defends the reasons why ministers of the second class could not seek presentation from patrons or collation from bishops. Parting with Honeyman, he discusses the king's civil supremacy-a "dark and ticklish" question; demonstrates the lawfalness of Scotland's defensive war ; examines the king's ecclesiastical supremacy; breaks a lance with Stillingfleet, in further prosecuting the inquiry into the unlawful nature of the oath of allegiance, showing the groundlessness of his notion concerning the divine right of forms of Church government; and displays the weakness of the reasons adduced for taking the oath by answering sixteen of them. He then proves the unlawfulness of hearing the curates now thrust **pon the people**;<sup>2</sup> the lawfulness of ministers preaching in public a private, though banished from their own flocks by the civil magistrate, or deposed by the pretended prelate ; the lawfulness of private neetings for prayer or hearing honest ministers; and the unlawful-**Pess of compearing before the High Commission.** After pointing out the dreadfulness of the sin of covenant-breaking, particularly, of abjuring the National Covenant, and the Solemn League and Cove-

<sup>1</sup> Preface.

'This section—the 15th—contains the strongest expressions in the book. On page 270, he characterizes the curates as "Men for the most part of flagitions lives, corrupt both in their principles, & in their conversation, unfit to have the privilege of Church members, in any well governed Church, let be to be officers in the house of God : and men who will willingly comply with any come which Satan & his instruments can set on foot." And on page 284, he exclaims, "What blessing can be expected upon the preaching of such, as have palpably perjured themselves, in owneing the prelats ; as have made defection from the truth, and are prosecuteing a course of defection. & making themselves captaines to lead the people back into  $E_{JJJJ}$  : as stuff their preachings with railing against the work of God & power of godlinesse ; as encourage Prophanity & wickednesse & are themselves paterns of all prophanity & debancheries?"



nanus of strangers, and strikingly snows the practical use make of this sad dispensation.

It is hard to say whether Brown knew who the au-Seasonable Case was when he wrote the Apologetical R page 93, he calls him "the prelates procurator, the ne while on page 360, he exclaims, "But who the author is, w for though the pamphlet be published by order, & so co by authority; yet he putteth not to his name, being appear) ashamed to patronise such a bad cause : " on p speaks of him as "the gentleman the author," and on 1 likely "a priest of Baal, & none of the messengers of t hosts." But his presentiment as to his own work was se scarcely had it reached old Scotia's shores ere the hueraised against it. In February 1666 the privy council i clamation declaring it "to be full of seditious, treas rebellious principles;" ordering it to be burnt by the 1 signal honour in those days; and commanding all who h deliver them by an early day under the penalty of tu pounds Scots. A method, says Wodrow, which "did the end proposed, for people ran the more greedily aft hibited books."1

# (To be continued.)

## NATURE AND THE BIBLE.

alik is both. It is a fact, which cannot be disputed or denied, that this element of mystery enters to a very large extent into the composition of the book of nature-a fact, which those who have most carefully read the record and most thoroughly and patiently studied its contents, will be the first frankly to confess. In this mystic volume we are confronted with mysteries of many kinds, which the human intellect and reason have never yet been able adequately to explain or fully to comprehend. There are secrets in nature which no amount of research has yet been able to discover or bring to light; there are mysteries in connection with providence and the divine government of the world, problems in relation to human existence and destiny both here and hereafter, which the greatest minds have felt themselves wholly unable really or satisfactorily to solve. Indeed, it may truly be said that in this world of ours we are surrounded. encompassed, hemmed in on every side by mysteries too dark and deep for us with our limited powers to fathom or rightly to understand. There are mysteries above us and mysteries beneath us; mysteries within us and mysteries without us; mysteries all around us, which our finite minds are utterly inadequate to unravel or explain. Even in regard to the most familiar facts of our experience, facts which come under our notice and observation every day of our lives. we are forced to confess that with many of them are associated mysteries beyond our grasp and ken; many of the commonest objects and most frequently recurring phenomena, both in the physical world and in the higher world of mind and spirit, are, when we come to inquire into their nature and to investigate their origin and cause, found to be really inexplicable : or at least ultimately to run up into the inexplicable. That they are we know-that they are all men believebut how or why they are, no man, not even the wisest philosopher, Speaking of the influence exerted by the Holy Spirit in can tell us. regenerating the dead soul of man, the Rev. William Arthur, in his "Tongue of Fire," well says, "Yes, it is a mystery; but it is nothing more. A mysterv is the thing which we are most accustomed to. I know no one thing which I perfectly know. I know ten thousand which are full of mysteries. The nail of my finger is a mystery ; the fact is manifest, the mode undiscoverable; about my hand I can ask more questions than all mankind can answer ; wrist, arm, shoulder, all have mysteries; as I approach the heart, the brain, what crowds of questions rise and are checked by the known impossibility of answer !" Others have said in the same way that the smallest blade of grass which grows out of the ground, or the tiniest insect that futters in the sunbeam is a mystery; even about these familiar objects we can ask questions to which no science or philosophy can give us any certain or satisfactory answer.



pulses whilm ourserves, beating in our own brain and n when we look abroad upon the world we find that it too is We see earth and air and sea literally teeming life. crowded in every part with myriad forms of living th what is life? What is this thing which we feel beating and see around us everywhere in grass and flower and tr and bird and beast of the earth. as well as in man "t crown of things ?" Put the question to the philosopher wi and chosen work it is to inquire into the cause and reason ( investigate the why and wherefore of all that is. It is a que he with all his philosophy cannot answer. Ask the man of has spent, it may be, a long lifetime in the study of natu has done all that human ingenuity and research can from her, her deepest and most cherished secrets, what is ] will at once and frankly tell you that he does not know mystery, which the highest philosophy and science of hitherto proved themselves utterly unable either to accou explain. We can watch the workings of life and notice th ways in which it manifests itself; we can easily discover the varied and marvellous effects which life produces w present, and the instant and wonderful changes which departure; but what the thing is which produces all these changes we cannot tell. So there is the kindred mystery How growth takes place in the lower region of the ver a parpose, mais concernant morning the restriction of prompting is the call and complies with the behast of a master, the hand and is stretched out to carry the purpose into effect, to turn lition into action. So, on the other hand, when the body state of sound and vigorous health, the soul will be active and as in all its movements, but let the body fall into a sick and d condition, or let the brain be wearied out with strenuous and intinued toil, and the soul will soon feel the effects of these l conditions of the physical system by becoming less clear in eceptions, less energetic in its movements, less capable of t thought or sustained activity of any kind. That such a close tion as this does subsist between body and soul leading to l action and reaction, is manifest and beyond dispute, but to two are combined together, how mind can act upon matter atter react upon mind, how body is linked to soul and soul to for according to the teaching of Scripture man's nature is not te but tripartite, consisting of body, soul, and spirit, 1 Thess.

Heb. iv. 12), so as to constitute a harmonious and beneficent as to this we know nothing at all. This too is a mystery dark ep which we can neither unravel nor explain. The fact we and believe; the reason and mode of the fact we cannot comid. And this is true of ten thousand other things which meet rywhere alike in the world of matter and in the world of mind. green flowery rock-built earth, the trees, the mountains, rivers, sounding seas, that great deep sea of azure that swims overthe winds sweeping through it; the black cloud fashioning us dumb, for we have no word to speak about it."\* This mystery which our minds are too little to fathom or to comp

\* الحالية

And when we turn from the contemplation of God's w creation to consider His administration in providence, there t element of mystery meets us at every step in our progress. we come to take a survey of this new field we soon discover the dealings of the great moral Governor with His intelligent c of earth, both as individuals and as communities, there are man very dark and mysterious indeed, many things which to ou are utterly inexplicable and incomprehensible. Indeed, the n that confront us in this department-the mysteries connect the moral government of the world-are the real myster darkest, profoundest, and most insoluble of all mysteries. In tion with the divine administration of this world's affairs t difficulties which have puzzled and perplexed men in every which have effectually baffled all the attempts even of the minds to grapple with or remove them. Let us notice ver one or two of the principal of these. First of all, God is ho holy, purely and perfectly holy, and yet that "baleful mons exists in the universe which He has made and over wl presides. God hates sin with a perfect hatred. He is of pu than to behold evil, He cannot look upon sin. He know finite mind can know, what a tremendous evil sin is in itself, a a multitude of tremendous evils it carries in its train. And has permitted the evil thing to enter His universe, to work mischief and ruin in one at least of its fairest provinces, to en

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the present hour. Sin is not a thing of the remote historic past, a thing of which we have heard with our ears and about which our fithers have told us, but of which we ourselves have never had any personal knowledge or experience. No, the hateful, hellish thing still exists in our world, still continues to blight and blast and curse the fir creation God has made. What a dark, unfathomable, overwhelming mystery have we here ! Indeed, the presence of sin, the existence of moral evil under the government of a God of infinite wisdom and power and holiness may be regarded as the great mystery of mysteries, the crowning mystery of human existence, a mystery which, could we satisfactorily solve it, would make all other mysteries clear and plain to us. Then, God is not only holy, He is also good, infinitely, perfectly good. He is a being of boundless beneficence and loving kindness. Perfectly blessed and happy Himself, He delights in communicating happiness, in diffusing blessedness, in making His creatures happy and blessed like Himself. God is good, His very mme and nature is love, and yet suffering exists, pain and sorrow are to be found in the universe which He has created and over which He rules. In this world in which we dwell, what a vast amount, what a mighty mass of suffering is there everywhere to be found ! "Man is born to trouble as the sparks fly upwards." All the human inhabitants of earth are sufferers in some form or other, and many of them have been and still are very great sufferers indeed. Suffering in some form, pain of body, anguish of mind, or grief of heart, is the universal lot of humanity in this vale of tears. From age to age the bitter wail of human sorrow, the loud cry of weary, toiling, mfering humanity has been ascending to heaven, and still in our day, s in the generations that are past, the same bitter cry is heard meending, still poor humanity has to toil and suffer on. And what greatly increases the mystery of suffering and pain is the fact that it inot merely the human inhabitants of earth that toil and suffer and die. Toil and suffering, pain and death fall to the lot of the inational and irresponsible creatures just as really and as regularly 4 they fall to the lot of rational responsible man. The lower animals we wholly innocent and free from guilt, but they are not on that account altogether free from suffering nor exempt from pain. They have never sinned, they are incapable of sinning, and yet they have to suffer often and to suffer much. What a puzzling, perplexing problem, what a dark unfathomable mystery again have we here, the mystery of the prevalence of suffering, of the existence of pain and sorrow under the government of a God of infinite goodness and love, and especially the mystery of suffering as endured by creatures wholly free from the contamination of moral evil, by creatures from misdeeds, but these poor sheep, what have they done? The innocent creatures, what have they done that they should I toil and groan and suffer so? Few questions more difficult the answer, few problems harder than this satisfactorily to solv

Again, God is not only holy and good, He is also just, inflexi swervingly just in all His works and ways. "He is a God of tr without iniquity, just and right is He." From the inherent rect His nature He always does and must do what is right, and every one what is his rightful due. And yet does it not ofte to us as though happiness and misery, prosperity and adversi very unequally distributed in our fallen world. How often do the way of the wicked prosper, while the way of the righteo is one long-continued course of adversity and suffering. How do we see the wicked man rich and the righteous man very po wicked high in power and exalted in the possession of the and dignities of the world, while the righteous man, a man it "of whom the world is not worthy," occupies the humbl lowliest position, and consequently lives and dies in obscu noticed and unknown. How frequently too in the present ch and disordered state of things do we see the innocent sufferin with the guilty, yea sometimes even the innocent suffering in the guilty. Innocent children, for example, oftentimes suffer sins of their guilty parents, servants for the misconduct uncontrolled and untrainmeiled from in of electer and can choose to act or hot to act in any partochar way as em good, unconstrained and uncompelled by any power ut. Human volitions and human actions are all forepredetermined by God's decree, and yet in regard to all s and purposes, in all his words and deeds man is free, n all he is in the fullest sense of the term responsible to t a dark, perplexing, altogether unfathomable mystery we here. That these things are so, that God foreknows lains whatsoever comes to pass, and yet that man and

gences are free and responsible, we know and must below these two things can be reconciled and consist to-

a few specimens of the many dark and bewildering intel-

annot possibly discover or understand.

moral mysteries that meet us everywhere in the present on and course of nature," that confront us at every step of s when we set out to survey the divine government of the iat is time ? What is life ? How does growth take place in nimal and man ? how are soul and body and spirit linked tolow can the existence of sin be reconciled with the perfect

Id the universal prevalence of suffering and sorrow in a surs accord with the infinite goodness of God? How can distribution of rewards and punishments, and the freing of the innocent along with and sometimes instead of be made to harmonise with any proper conception of God's d how can human freedom and responsibility be consistent

we have thus seen that the element of mystery enters ve into the composition of the volume of nature, and when we and attentively examine its contents we soon discover element of mystery bulks just as largely as a constitue Creation and providence have e volume of revelation. mysteries which no human skill can penetrate or solve, at respect God's word resembles God's world, for it too has its far beyond the grasp or comprehension of man. Many of which it reveals concerning the nature and perfections, the ways of God, as also concerning man in his relations to God position and destiny both here and in the great hereafter mysterious, and even to the highest powers of intellect ver of comprehension. They are not indeed any of them or reason, but many of them are above reason, not only be power of reason to discover, but even, when discovered and beyond the power of human reason fully or adequately to con To attempt to enumerate and discuss these at present would be out of the question. Suffice it to say that all the truths Bible makes known to us in regard to the essence and attrib infinite Jehovah have more or less associated with them this the mysterious and the incomprehensible. Take, for examp divine attribute of eternity. The Bible reveals Jehovah to God who inhabiteth eternity, who is from everlasting to e without beginning of days and without end of years, He wh is and is to come. But when we attempt to grasp this grea of an eternity without beginning and eud, how soon are we co

ness much our imperiere construction conness personnes. The cononly in part; we can see only a very little way into their dark rious depths. His wisdom is unsearchable, His understanding nite, His love is a love that passeth knowledge. When we think omniscience and omnipresence of God, do we not feel coned to say with the psalmist, when meditating on these lofty s, "Such knowledge is too wonderful for me; I cannot attain t?" When we contemplate the wonders of God's omnipotent , are we not forced to confess with Job, "Lo, these are parts of ays, but how little a portion is heard of Him (or, as it might be red, and how do we hear only a whisper thereof). But the er of His power who can understand ?" When we think of all tributes of God as well as of His providential dealings as these ade known to us in the Scriptures of truth, do not the words of sostle at once rise to our lips, "O the depths of the riches both wisdom and knowledge of God ? How unsearchable are His uents, and His ways past finding out !" Or those words of the wild patriarch, "Canst thou by searching find out God? thou find out the Almighty unto perfection? It is high as n, what canst thou do? deeper than hell, what canst thou 1 The measure thereof is longer than the earth and broader the sea."

en there are other great mysteries in Scripture, for example, wo great twin mysteries of the Trinity and the person of



more. In the Bible also there are moral mysteries, di connection with what is recorded concerning Jehovah's de men, especially with His chosen people in Old Testan: difficulties of the very same kind as those which meet us at present in contemplating the divine government of the

Here, then, is another point of analogy between Nature and another point of resemblance between God's Word and G that in both are to be found mysteries beyond the gras prehension of man. In the Bible, it is true, there are intellectual and dark moral mysteries which the high or skill of man cannot fathom or comprehend, myster to reason and trying to faith. But to those who ob Bible on this ground, we can sufficiently reply by simply the undisputed and undeniable fact, that as bewildering i and as dark moral mysteries are to be met with in the ( and course of nature, in creation, in providence, as an to be met with in the Bible, yea, the very same and mysteries meet us in the one as in the other, and if th and difficulties that are to be found everywhere in c providence are not sufficient to prevent us from believin world was made and is still governed by God (and thi the blank Atheist will assert). the occurrence of mysteri ficulties of a similar nature in the Bible ought not to be

# dready has it been in a measure fulfilled to the waiting people

his adherence to Bible truth in opposition to Popish error, a or of Christ was sentenced to be burned. For a time, however, s condemnation, he lost the sweet sense of God's love in Jesus, had for long been shed abroad within him by the Holy Ghost. was he distressed, but he looked up with longing heart-cries ef. On his way to the stake, his soul was filled with heavenly m. "He is come! He is come!" he cried; and death was th rejoicing. At evening time it was light to the martyr.

so it was in the killing time, when Christ's faithful adherents land were hunted like partridges on the mountains. Had God it, death itself would then have been cheerfully chosen, rather is with exposure on the wild moors to the storms of winter, or fiercer wrath of bloodthirsty persecutors. When the night of seemed to be settling down finally on the land, the light of through God's gracious over-ruling, again beamed forth. rrant-king—the tool of the Papists—was chased from the and William of Orange called to assume the sceptre. At t time it was light; and that light has now shoue for nearly ndred years upon our country. The Lord grant that it may gain be obscured; that never again in Scotland it shall be i treason to glory only in Christ the Crucified, and to obey in

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and sure as that harbinger appeared, would the orb of eternal day follow with healing in His wings.

Though Nehemiah makes no mention of him, Malachi is very generally believed to have been his fellow-worker in Jerusalem. As Haggai and Zechariah assisted Zerubbabel, so the last of the Old Testament prophets is supposed to have endeavoured to support the reforms attempted by the last Bible-named governor of Jerusalem. At any rate, the sins, against which Malachi declaimed, were the very transgressions against which Nehemiah took such determined measures. There is thus, at least, reason to infer that the periods, when these two devoted servants of Jehovah laboured in Judea and Jerusalem, were not separated by any great space of time.

In the limits of a single paper, minute detail cannot be attempted. It may suffice to point out a few leading features of the Book, endeavouring at the same time to find some practical application.

And first, let us notice the unbelief of the Jews.

"I have loved you," saith the Lord : "yet ye say, Wherein hast Thou loved us ?" (chap. i. ver. 2).

The All-gracious One condescended to reply. He pointed out how differently He had treated the descendants of Esau from those of Jacob. Israel's sons were by far the greater sinners, for they had transgressed against the clearest light and the most unbounded kindness. Though punished severely they had not been destroyed. Jerusalem was now again rebuilt, and the temple worship reconstituted. Judea was once more inhabited, and every blessing was promised, if only the people would hearken to their Father's voice. With the Edomites it was entirely different. Their country utterly wasted, and there was no hope of the restoration of their prosperity, for the indignation of Heaven burned hot against them. So marked was the distinction made by sovereign grace in favour of the Jews, that they must have realized it, if they had not wilfully closed their eyes. Had they believed in the distinguishing love thus flowing out towards them from the heart of Jehovah, they must have loved Him and served Him joyfully in return. Cherishing hard thoughts of God, they hardened their hearts against Him.

It is always thus. The servant who thought his lord "an hard man," was never diligent in his master's work. When Christ taker nacled on earth, He was constantly telling of the love which sent Him to seek and save the lost. Few comparatively listened to His voice, or welcomed His message. Some there were whose hearts the Lord opened to receive the sweet tidings of grace. By-and-bye they came to understand more perfectly than at first the infinite fulness of the heavenly Father's mercy in Jesus. "We have known," they

na acacemer, and so oren counterns commanys a ourach-

because of our want of faith. Like the Jews, we say, "Where? He loved us?" Ah! vile unbelief! If He had not enterowards us the tenderest compassion, He had never brought to r the message of mercy. We had been born where the Gospel : never sounds, with its sweet, silver notes of liberty to the and free forgiveness to the guilty. Listen to some of its us utterances:—

urken unto Me, ye stout-hearted that are far from righteousehold, I bring near my righteousness. God commendeth His ward us, in that while we were yet sinners, Christ died for us. is love, not that we loved God, but that He loved us, and sent to be the propitiation for our sins. This is the record, that h given to us eternal life, and this life is in His Son. Whosever him take the water of life freely."

ld not such infinitely gracious declarations awaken a response is? To welcome them is all that a sinner needs to make him

To feed upon them every hour is what the believer requires > him grow in grace. Looking unto Jesus and cleaving unto the all-sufficient and infallible recipe to ensure both spiritual fruitfulness.

rve, in the second place, some of the sad results of unbelief in vine. These were not merely negative but positive. It had etter to offer no service at all than to insult the Almighty as d.

hapter i. 6-14 and chapter iii. 8, we have depicted the evil of both priests and people. We are there told that they ed not Jehovah as their Father in heaven; they feared Him the Omnipotent Governor of all. To His altar they brought rifes the blind the large and the side anyong their settle audience rise in his pew, and turn round to look at the in the front of the gallery. The sermon was scarcely when this unpleasant interruption occurred. The clergy for a moment, and then administered a severe rebuke. able change," said he, "has taken place among the p country in regard to the public service of religion. Ou put their clocks on the outside of their places of worsh might not be too late in their attendance. We have trax to the inside of the House of God, lest we should stay to service. A sad and an ominous change!"

None of my readers are likely to be guilty of such unn to say ungodly rudeness; but it is to be feared that best of us give the Lord occasion to say, "This people unto Me with their mouth, and honoureth Me with the their heart is far from Me."

If we want a pattern to follow in our service to God, it in the devoted Mary of Bethany, who "sat at Jesus' fe His word." Let us strive, both in public and private we past all forms and all servants to the feet of our R Himself, and we shall assuredly find that in His press fulness of joy. With hearts warmed throughout with love, we shall yield ourselves joyfully as living sacrifices His glory, and know that a day in His courts is t thousand !

"Will a man rob God?" exclaimed Malachi. Yes plenty of such robbers everywhere. They abound Christian cities, and are to be found even at the Table Their crime is worse than house-breaking, worse than pil highway. They rob God, not merely of the goods He I to their stewardship but of themselves. He formed Him who entreats us to yield, that He may make us glad with the joys of His salvation.

Another outstanding transgression of the Jewish priests and people is dwelt upon very fully in the second chapter. A portion of the 11th verse sums up the charge :— "Judah hath profaned the holiness of the Lord, and hath married the daughter of a strange God."

In previous papers it has been shown how ruinous these intermarriages with the heathen had proved in former times to God's chosen people. That they still required to be rebuked for such impiety, makes it, alas, too plain, how lightly many among them valued the kindness of Jehovah, how little they trembled at His judgments.

With regard to professing Christians, it is indeed a painful sign of spiritual declension, when they can be drawn away by worldly wealth or personal attractions, and induced to enter into the marriage relation with those who love not their Lord. It is to be feared that many young women, especially, in their eagerness for settlement in life, do not, in this matter, deal earnestly and honestly with their Master in heaven. Too much is taken for granted. If a young man has a decent exterior, a tolerable income, and is free from public reproach, it seems enough with some, even though he has never taken a single step to show himself on the Lord's side. Friend ! is Christ very precious in your eyes ? Then beware of union with His enemy. However eligible in earthly aspects, no proposal ought to be accepted, unless on one's knees it has been found that the Lord Jesus will smile approvingly on the match.

William Carvosso, long a devoted labourer in the vineyard of Christ, was peculiarly alive to the danger of professing ('hristians being joined in wedlock with those who fear not God. To a young woman, whom he had been honoured to lead to the Saviour, he once wrote in the following terms :---

"Another caution I wish to give you, which I consider is of the greatest importance, because it is God's command; 'Be not unequally yoked together with unbelievers,' &c. Take your Bible, and read the whole passage in 2 Cor. vi. 14-18. Now I would just ask you, my dear S\_\_\_\_\_, what can those professors of religion expect from God who break such a command as this? I hope you, my dear child in the Gospel, will never be guilty of it. I trust you will lay this seriously to heart; and mind it is God speaking, not such a worm as man. No ! it is the Lord Almighty. It is because of the love I feel for your soul, my dear child, that I write so faithfully to you. I almost despair of seeing you in heaven, if you get married to a man who has no religion. One good man observes, 'Their very breath is infectious.' What then must be their conversation? and how much more hazardous to be married to such an one? As you tre clear from this deadly evil at present, I hope and trust you will ever keep clear."

When there was so much in Judah to rouse the sword of justice to strike, it might have been supposed that judgment would not have ingered. Wonderful, however, is the long-suffering of Jebovah. As He Himself declares, (chap. iii. 6,) "I am the Lord, I change not:

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therefore ye sons of Jacob are not consumed !" The exhibition and condemnation of Israel's iniquities were not, indeed, unaccompanied by threatenings of future punishment, uttered in awe-inspiring words. Their sum may be found in chap. iv. 1, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Promises were, withal, freely mingled with the threatenings. In His love, the Lord was seeking to drive His people from their sins with His rod suspended over them. At the same time, He was drawing them towards Himself by the sweetest allurements. "Just try Me," says He in effect in the middle of the third chapter. "Come back to Me, and act again as My loving and obedient children, and see if I will not pour out on you such an abounding blessing, that there shall not be room enough to receive it. All nations shall call you blessed : for ye shall be a delightsome land !"

Too many, alas! scoffed at these gracious words. We are told immediately afterwards (verses 13-15) that there were some who dared to charge the Almighty with being the patron of the wicked, giving them prosperity while He frowned on those who walked mournfully before Him. Happily, however, there was a remnant in Judah truly humble and contrite in heart. Often did they meet for godly fellowship and prayer, and they were assured of preservation as the very jewels of Heaven. On them the Sun of Righteousness was in good time to arise with healing in His wings. "Then," saith the Lord to all who would listen to the Divine warning, "Then shall ye return, and discern between the righteous and the wicked; between him that serveth (God, and him that serveth Him not."

The purifying of all who should be waiting for the Consolation of Israel, and which is spoken of in chap. iii. 3, was in very fulfilment of the promises of the covenant of grace to those whose hope is in the Lord. Nothing is more longed for by the true people of God than complete deliverance from the being of sin within them. They can therefore glory in tribulation, and when sore troubles are sent, they justify their Maker in them all.

"I shall be purified as by fire : I shall be made perfect through sufferings," remarked a child of God, who was called to endure much bodily agony during his last hours on earth. "It is all right," he went on to say; "not a pain too much. I feel the perfect love of God in my soul." Shortly afterwards he exclaimed, "Holy, holy. holy, Lord God Almighty. Hallelujah ! Hallelujah !" Then clasping his hands, and lifting his eyes toward heaven, he faintly whispered. "Glory ! glory !" and expired.

The messenger (chap. iii. 1) who was to prepare the way of the Lord, and Elijah the prophet (chap. iv. 5) were one. In complete accomplishment of these prophecies John the Baptist appeared in the spirit and power of Elias, and opened up Messiah's way.

The messenger of the covenant (chap. iii. 1), and the Sun of Righteousness (chap. iv. 2) were also onc. In the fulness of time

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Jesus Christ, the Lord of glory in human form, and "died for as according to the Scriptures."

these, the Lord and His forerunner, Malachi earnestly enared to direct the attention of his brethren according to sh, so that they might be looking for, and hasting unto the of their advent. As the minister of Jehovah, he preached the that was given him, reproving, rebuking and exhorting, with ag-suffering and doctrine. The great body of the people, er, turned away their ears from the truth. When Messiah if appeared, but few were willing to welcome the Messenger message of love. "Crucify Him! Crucify Him!" was the those whom He would fain have saved from ruin, irretrievable, l. The great and dreadful day of the Lord did come at length, lis fierce anger was poured out as a flood, sweeping the ous sons of Jacob from the land, which they had utterly ed.

welief was the crowning guilt, and wrought the ruin of Israel, nust of necessity ever be and do to all who receive not the ony of Jehovah. The fall, however, of God's ancient people e, according to the divine purpose, the riches of the Gentiles, cribed by Paul in the eleventh chapter of his epistle to the ns. Wisely does he there point the moral: "Because of ef they were broken off, and thou standest by faith. Be not ninded, but fear; for if God spared not the natural branches, need lest He also spare not thee. Behold therefore the goodnd severity of God : on them which fell, severity; but toward goodness, if thou continue in His goodness; otherwise thou nalt be cut off."

ering, however, in the extreme to the Christian heart is the neement, so distinctly made in the chapter just referred to, "there shall come out of Zion the Deliverer, and shall turn ungodliness from Jacob."—The removal of the vail, obscuring sion of God's love in Jesus, will assuredly take place, and then Israel look on Him whom they have pierced and mourn. us times are then predicted for the earth. "If the casting away Jews be the reconciling of the world, what shall the receiving m be but life from the dead ?" Then, at latest, will the proof Malachi in chap. i. 11 hasten to its complete fulfilment : n the rising of the sun even unto the going down of the same, ane shall be great among the Gentiles; and in every place e shall be offered unto My name, and a pure offering: for My shall be great among the heathen, saith the Lord of hosts."

> "Jesus, Thy Church with longing eyes For Thy expected coming waits; When will the promised light arise, And glory beam from Zion's gates ?

"Come, gracious Lord, our hearts renew, Our foes repel, our wrongs redress, Man's rooted enmity subdue, And crown Thy Gospel with success.

By-and-by Dr. Todd went to live with an uncle and aunt, Mr. and Mrs. Hamilton. This uncle and aunt were very kindly, pleasant people, and seemed to have loved all things, both great and small, and so they had a number of attached pets. Among others, there was a tame phebe bird, which had come every spring for seven years and built her nest with them. John was a good marksman, and thought one day he would try to hit the poor bird, when she was perched upon a post with no thought of danger near. He threw the stone; it struck the poor bird on the head, and she was killed. How sorry he was ! but that could not recall the life of the poor harmless confiding creature. His very heart ached when he heard her mate crying plaintively out for her. He said, "That stone rebounded and hit me. How deep a wound it made upon my memory ! For fify years I have carried it, though I have never spoken of it before, and I would make great sacrifices to-day if I could undo that deed.'

Another sad-very sad-memory he had, connected with a Sabbath School, which, by-and-by, when he had awakened to a sense of the duties and responsibilities of life, he taught. One Sabbath day his pupils were expecting him to give them a history of the Sabbath and its privileges and duties, which he had promised them. But the day was hot, and he was wearied and ill, so he said he would put it of till the next Sabbath. One bright little fellow looked much dir appointed when he heard this. The next Sabbath came, and with # the expected opportunity for instructing the class. But, alas! the little boy who had looked so disappointed was beyond the reach of mortal tongue. That very day he had gone to bathe in the milstream, had been carried under the great mill-wheel, and came out a mangled corpse. Dr. Todd said, "Whenever I have felt weary and feeble, and tempted to put off some duty to a more convenient season, I have recalled that scene to my mind."

Mr. and Mrs. Hamilton were very kind to the little orphan, and for this he cherished always the deepest gratitude. Long, long after, when his aunt was ill and thought to be dying, he wrote to her one of the most beautiful letters ever read; and although written by a middle-aged man to an old woman, there is not one of you that will not read it with interest. Here it is :---

"MY DEAR AUNT, — I am sorry to hear that you are feeble — perhaps I should say sick, — and even that there is fear on your part that you are not to be better in this world. I am afraid that I shall make but a poor comforter in these circumstances, and yet I know there are waters enough in the wells of salvation, if I only knew how to draw them up. You sent me word that you would be glad to see me, and if possible I shall come; but I am so situated by sicknesses that it may not be in my power. You also tell me that your life looks barren and dreary, and that you tremble at the coming of death. I am not going to try to cheer you by telling what you have done for the Master during your life, but I want you to recall one circumstance for the sake of illustrating what I want to say.

"You remember that it is now thirty-five years since my father died,

and left me a little boy six years old without a mother, without a home, and with nobody to care for me. It was then that you sent word that you would take me and give me a home, and he as a mother to me. Everybody said—' It's very kind in her to do that.' But I was too young to realise anything of that nature. It seemed to me a perfectly natural thing that you should do so. I wondered what kind of a house you lived in, and whether you had chickens At length the day was set when I was to go to you, ten and hens. What a long journey it seemed to me ! And I well remiles off. member how disappointed I was, that instead of coming for me yourelf, you sent old Cæsar, the great fat black man, to bring me to you. How my heart sunk within me when he came, and I was told that I was to ride on the horse behind him, sitting on the blanket ! But he told me that 'old Kate was very gentle to little boys,' and that you aid I might bring Echo, my little dog, with me. So we set out just before night. Cæsar took my bundle of clothing before him and me behind him, and Echo ran beside us. But before long-long before we got to your house, I began to feel tired. My legs ached, and I was tired of taking hold of Cæsar. By-and-by the evening and the darkness came on, and I felt afraid; then we had a long piece of woods to go through. I had heard of bears and tigers and Indians, and did not know how many might be in the woods. Cæsar too was to dark that I could not see him; and he jogged on without saying a word. He had no idea that I was afraid.

"'Cæsar, ain't we most there ?' said I in my terror.

"'Yes: when we have got through these woods, we shall see the **can**dle in the house.'

"'Won't they be gone to bed !' for it seemed to me it must be nearly morning.

"'Oh no, they will be all ready to receive us.'

"'But I trembled, and the tears ran down my face, and I wondered why I could not have somebody with me besides black Cæsar.

<sup>6</sup> But at last, after winding and turning, and going up-hill and downhill a long, long way, as it seemed to me, we came out of the woods, and then the stars shone; and I was told which light was in your house. And when we got there you came out and gently took me in your arms as Cæsar handed me down, and you called me your 'poor little boy,' and you led me gently in; and there was the blazing warm fire, the bright light and the table spread, and the supper all waiting for me! And that was my home ! My eyes now fill with tears as I think it all over. How you soothed me, and warmed me and put me to bed in the strange room, and heard me say my prayers, and stayed with me till I was fast asleep !

"And now, my dear aunt, you see why I have recalled all this to your memory. Your heavenly Father will send for you, a dark messenger it may be. And he will be your conductor, and carry you safely through the darkness of the way. He will not drop nor leave you, for he is a faithful servant. You need not feel afraid, for he knows the way, and will take you directly to your home. There the door will be open, and your dearest friend, the Lord Jesus Christ, will meet you and take you in; and the supper will be waiting, and the fires of love burning, and the light and glory of His presence all seen. What a welcome you will receive ! And perhaps the memory of what you did for me will come back upon you, bringing waves of pure joy. At any rate, don't fear the dark passage, nor the dark messenger. Receive it all as the little child did, and you will find the home. My prayers will be for you till you are out of sight, and then I will look forward to meeting you again."

The happiest part of Dr. Todd's early life was spent under the roof of this aunt. It seemed to have been a free, open-air life; laborious, no doubt, but with much affection in it, and without any hard or grinding element, as is often unfortunately the case with the children who do not happen to have a father's house for their hous; and still better, the light of religion shone in it and hallowed its surroundings, and so the good impressions of early childhood was deepened and strengthened in his mind. As time wore on, and his faculties expanded, his great desire came to be to do good, and for this end he sought to cultivate his mind to the utmost. He said, "It was all 1 had with which to do good." But, as his after life showed it was a very important and efficient "all." And what talent can any one have which, if he put it out diligently to usury, will not bring in a rich return? We are apt to think, if we were not what great things we could do, but riches may be overrated. Dr. Todd, in a letter to a young man long after, says, "I congratulate you on being poor, and thus compelled to work; it was all that ever made me what little I am. Don't flinch, flounder, fall, nor fiddle, but grapple like a man, and you'll be a man." In whatever circumstances we may be placed, let us set the great end of doing good before us, and work conscientiously towards it, seeking w realise that of what we possess in any shape, we are but stewards And by doing good you must not think I mean being a minister of a missionary, or the founder of an hospital, or something out of the ordinary way. Any of these may or may not come in time, but # present doing good may mean nothing more wonderful than southing a little sister, amusing a sick brother, doing a kind turn to a school fellow, giving the soft answer that turns away wrath, coming hom with a cheery smile on your face instead of a sulky frown; and in short, following the example of Him who pleased not Him self. And then, though we may not have the talents or opportunitis of Dr. Todd, we shall be useful in our own spheres, and may have happiness of smoothing the rough places in the path of our fellor pilgrims, and even of turning some little feet into the way of life. From the United Presbyterian Magazine for June, 1876.

# OUR FOREIGN MISSION.

THE painful tidings have just reached us of the death of the devoted wife of our Missionary. The sad event took place at Bombay on the evening of Friday the 26th September, and when they were thus for

are rate or 140 to 100 per minutes. The mine scored in the e fell asleep in Jesus, and was burned next day in the netery. We feel assured that all connected with our hear of Mrs. Anderson's death with feelings of deep rerill sympathise very deeply with Mr. Anderson and his he youngest of whom is but a few months old. Ever since to India, Mrs. Anderson gave herself heartily to the adof the Lord's work among the Gonds. She visited the their miserable dwellings, she taught the girls in the and she took a motherly interest in the orphans. But her e and her warfare ended, and now in mid-time of her days n called away from the society of her husband and chile more immediate presence of her Divine Lord and Master. that she did her duty faithfully and well in that distant er labours of love and works of charity among those for 1 no man cared, will not go unrewarded. "" Blessed are the die in the Lord from henceforth : yea, saith the Spirit, may rest from their labours; and their works do follow ie bereaved husband thus writes, "One life-a very precious -has been given to God in connection with our Indian d her dust shall rest in peace on India's shores till the 1 morning."

erson expected to leave Bombay about the 10th of October, may be expected home about the first week of November. ovenant God conduct him and his motherless children in ur shores, and greatly comfort them by the way. On e 24th August, Mr. Anderson had the privilege of baptizen—one a Pardhan and the other a Gond, and one woman.

the inmates of the Orphanage, to whom Mrs. Anderson alwa a tender mother. We all personally feel a heavy loss by and it is a terrible and irreparable one to Mr. Anderson, wl remarkable for his spirit of resignation and strong Christian will no doubt feel his spirit weighed down when he comes fully the loss which he and the motherless children have Mysterious, indeed, are the ways of providence, but we assurance that behind a frowning providence our heaver hides His smiling face, and that all things work together f them that love God. You will no doubt hear directly Anderson all about the latter end of Mrs. Anderson, of w ignorant from this distance. But I have the assurance, fr knew of her and saw of her while languishing here on t sickness, that for her to live has been Christ, and to die real gain. No person could have manifested stronger a proofs of saving grace in the heart than those displayed by undergoing the severest afflictions, which led me to remark that she was ripening fast for heaven. She has really e her rest, and her works do follow her. She will be miss our midst, especially by the orphan children over whom sh with the tenderness and carefulness of an anxious mother, loss they feel more deeply than that of their real parents. became orphans in the world."

# Literature.

d the palpable opposition of their principal doctrines to the of Holy Scripture, and their injurious effects upon the Church, the cause of genuine religion and morality.

ne publication of the present volume, the esteemed author has y presented his former statements and reasonings in an enand much more satisfactory manner, but has aimed to give a w of the Brethren's doctrines—their avowed aims and spirit, anifold divisions, the embittered spirit of the different parties each other, the reasons of their first success so wide-spread.

grounds of believing that the system contains within it the of its own decay and extinction. The work, which is judiarranged and ably executed, is divided into three books--the -the Church and its ministry-the Church doctrine. Each is discussed in a number of consecutive chapters, in which idly displayed the Plymouthist doctrines-bald extravagant us, and antisocial, intolerant, and persecuting spirit. The abours throughout with the utmost candour to state the real nts of the Brethren, and gives in the notes ample quotations e works and words of their acknowledged leaders. He avoids h epithets and severe reflections, and seeks throughout, by position of the Scriptures and by sound reasoning, to refute ious fundamental errors of the Plymouth system and its us tendency. From the evidence which has of late become d more apparent of the inveterate hostility of the Plymouthists the ministry-order and doctrinal profession of all Protestant s-and their bold and persevering attempts to mar the work stant missions in foreign lands, it becomes an imperative duty the system thoroughly, to give its abettors no countenance :er; but, on the other hand, to oppose and contend against it egitimate means, and in a Christian spirit. This work of or Croskery will prove most useful to those who are called to against Plymouthist errors, and encounter the wiles and mis-

stating clearly and at some length the causes of the original of Brethrenism, the author assigns various reasons to show is "not destined to have a long reign." He shows this from istory of similar developments in the past "-from "the s and heresies which have rent and disordered it almost since dation "---from "the want of evangelistic zeal in Brethrenism," of preaching gifts " among its leaders, and its " remarkably ial aspect." Plymouthists in Italy have actually driven back 3 into Romanism. The author applies to Brethrenism 7 a saying of Andrew Fuller about Sandemanianism : "There surer mark of false religion than its tendency and aim being proselytes to ourselves rather than converts to Christ." At I there are given a few important practical directions to s and people throughout the evangelical Churches, in relation ing the proselytizing inroads of Plymouthists. These aree Churches ought to look to their own soundness and piety ;" r Christianity ought to be of a theological type; there must

itations of those who lie in wait to deceive the simple.

be the preaching of a full gospel, greater evangelistic zeal, and individual dealing with souls in the matter of salvation; "3, "Great wisdom in dealing with those who have been temporarily seduced by Plymouthist teaching." "It ought to be the prayer of all the Churches that the Lord would guard His people against the seductions of a system, which, if it obtained general currency, would reproduce in these latter days those dangerous strifes and wanderings which divided the primitive ages of the Church."

Speaking at the close of the spirit and future prospects of the Plymouthist system, the author quotes one of the brethren as declaring—" Anarchy, as a matter of fact, is running riot now among brethren, and every fresh difficulty will produce some fresh confusion." He adds-" If all Christendom were Plymouthist to-morrow, it would be splintered into a thousand fragments in the course of a few years.\* We need say nothing more of the heresies of Plymouthism. It is not, indeed, a substantive religion. It is a mere transitional phase of religious speculation. Dr. Tregelles often lamented the Romeword doctrines veiled in apparent sanctity which were current in Brethree-On its ccclesiastical side it tends to Romanism, as in its doeism. trinal side, it tends to Rationalism. Darbyism, indeed, has been called Popery to the Church, as Romanism is Popery to the world. It has, as a matter of fact, given converts to Popery and to Rational-Can we believe that a system so unstable is destined to endure ism. Again, Mr. James Grant says—"I know, indeed, of no sect so utterly devoid of kindness of heart. Darbyism is the most selfish religious system with which I am acquainted." It disregards all the usual courtesies of evangelical brotherhood. Its separative influence im family life has been already referred to. Miss Whately says-"We see on every side wives refusing to pray with their husbands, brothers estranged from brothers, daughters leaving pious parents to lead a life apart ; close and happy ties of affection and friendship severed. I never knew a family that Plymouthism entered that it did not What sort of religion is that which does nothing wreck its happiness. but disorganise family life ?"

We cannot but add that the style in which the work is issued dow great credit to the publishers—Messrs. Mullan & Son.

# Ecclesiastical Intelligence.

EDINBURGH PRESBYTERY.—This Presbytery met on the 2nd September—Ret. Thomas Hobart, Moderator. Mr. Alexander Smellie, M. A., Student of Divinity, gave in the remainder of his Trials for License, which, like the former parts, were most cordially sustained. Thereafter having expressed his readiness to join in the Bond in Covenanting on the first opportunity, Mr. Smellie was licensed as a preacher of the Gospel.

GLASGOW PRFSBYTERY.—Upon the 30th September the ordinary meeting a this court was held. On resuming consideration of the case of Rev. Charas M'Lean, M.D., the clerk stated that he had cited him to appear at this meeting, and had received no reply to this citation. Upon the ground of additional information it was resolved, that seeing Mr. M'Lean has not obeyed the citation to appear at this meeting, and that there is now additional reason

believing that the said Charles M'Lean is the same person who officiated the minister of a Baptist Congregation at Coatbridge ; and further, that as we is ground for believing that he is the same person who was excommuni-ted by the Philadelphia Presbytery of the Reformed Presbyterian Church, the 17th March, 1876, for immorality, he be now declared to be no longer a inister or member of the United Original Secession Church.

The Presbytery assumed consideration of the subject of Presbyterial visita on of congregations, when Rev. Professor Aitken submitted a report based pon a report prepared by Rev. Mr. Ritchie, and adopted in April 1871. It multimately agreed that when visitation of a congregation has been resolved non, intimatery agreed that which the two preceding Sabbaths, stating be day and hour fixed upon, at which the Presbytery will meet with the metion and with the congregation. The meeting with the session shall precede be meeting with the congregation, and shall be in private. At each meeting with the congregation and shall be in private. be Moderator of the Presbytery shall preside, and constitute with prayer, and ake the lead in the conference. At the public meeting it is judged to be for dification that the services consist only of devotional exercises, and of one or we short addresses, bearing upon personal or family religion, or upon the rinciples, position, duties, dangers, encouragements, and discouragements, which we have to contemplate, in the maintenance of a testimony for a evenanted work of Reformation, or upon such other matters as affect the mistence and welfare of congregations, and which ever ought to be of pressing ad personal interest to all our members.

The following are the subjects of conference proposed and adopted :--

1. What classes and meetings for prayer are held in the congregation, and what is the average attendance on them?

2. Is the congregation divided into districts, each under the charge of an elder?

3 Are the families of the congregation habitually visited by the office-bearers, and do they interest themselves especially in the young of the congregation ?

4 To what extent are divine ordinances attended to on the Lord's day?

5 Are there any manifest encouragements or discouragements connected with pastoral work?

6. Is family worship maintained in the families of the congregation? and is family catechising, especially on the evening of the Sabbath, practised?

7. Is there reason to believe that the work of the Lord is prospering in the congregation ?

Is there a Sabbath school connected with the congregation? How many and what class of children attend it? And what is the staff of teachers?

9 Are any means employed by the congregation to gather into the house of God those who have fallen from church-going habits ?

10. What are the sins that most frequently call for the exercise of discipline in the congregation?

11. What is the financial state of the congregation ?

It was also agreed to begin with the congregation of Mains Street, and to visit there apon the evening of Wednesday, the 15th October, meeting the office-bearers at irem o'clock, and the congregation at eight o'clock. Rev. J. Ritchie, and Rev. W. B. Gardiner were appointed to give short addresses. It was agreed also to hut the congregation of Pollokshaws upon Tuesday, the 18th November, meeting be office-bearers at seven o'clock in the evening and the congregation at eight 'dock. The Rev. Mr. Aitken and Rev. Mr. M'Kay were appointed to deliver bott addresses

A Report of Mission Work in connection with Bridgeton Congregation was read y Mr. M'Kay, which showed a continuous increase of the congregation. It was reed to send the report to the Convener of the Home Mission Committee, that may be printed in the Magazine.

Mr. James Buchanan, student in arts, was examined upon Collier's History of glish Literature, and acquitted himself satisfactorily. The Presbytery appointed a day of fasting to be observed upon Thursday, the December, in all the congregations within the bounds, or such other day as the sions may think more suitable.

#### ECCLESIASTICAL INTELLIGENCE.

## REPORT OF BRIDGETON TERRITORIAL MISSION CHURCH.

As four months have passed away since the meeting of Synod, I now submit my usual periodic Report. The average number of persons waiting on morning worship, has risen to 75; and the average attendance on the afternoon diet, has been ros. Comparing these numbers with those recorded in my last Report, there has been an increase of 15, during the earlier part of the day; and an increase of 5, during the latter part of the day. And this is the more to be botted, inasmuch as three families have had to leave the neighbourhood, and go elsewhere in quest of work. Comparing these numbers with those recorded in the Report for the corresponding months of last year, there has been an increase of 17, in the attendance on morning worship; and of 19, in the attendance on afternoon services. We thus see, that God has, in His providence, been pleased to grant to the congregation again, as from the beginning, a slow gradual increase. But as it is only at the Communion, that the roll is purged, and new applicants are admitted to the fellowship of the Church, I cannot in this Report give an exact account of the numerical strength of the congregation. It will, however, be given in due time, if the Lord will.

The ordinary Bible classes, that meet on week nights, have been discontinued for the last three months. But I have had a private class of young people, with whom I have regularly met, for the last four months, that they might be instructed in Scriptural knowledge, and so be prepared for admission to the membership of the congregation, by baptism, and ultimately to full communion. This is a class in which I have had much satisfaction, both from the zeal they have displayed in acquiring knowledge, and from the progress they have made, and also from the circumstance that this is a kind of work, which the Synod desires to see succesfully prosecuted, in connection with a mission-congregation. There is every prospect that these young people will soon be admitted to sealing ordinances. The Rev. Ebenezer Erskine has the following remarks in one of his sermons.

The Rev. Ebenezer Erskine has the following remarks in one of his sermons, "Christ, as a High Priest, 'is ordained for men, in things pertaining to Gol' (Heb. v. 1). And seeing He is ordained for men, may not men make use of His mediation with confidence and boldness? (Heb. iv. 14, 16). And then, by His office, He is obliged to execute the duties of His office toward every soul that employs Him therein. He is obliged, as a High Priest, to instruct the ignormato strengthen the weak, to confirm the feeble, and 'to make reconciliation for the sins of the people.'" When reading the above extract, I was very much impressed with these words :---"By His office, He is obliged to execute the duties of His office toward every soul that employs Him therem." I have expanded the truth cortained in this citation into a sermon; and I have made it almost exclusively my one theme of conversation with those families I have visited, during these more recent months; and in some cases the results have been pleasing.

Mrs. —, is a widow. Her husband died about two months ago. Like many others in similar circumstances, she has now to put forth efforts, to which she has not been accustomed, in order to provide for her temporal wants. In conversion with her, I quoted the above remark, and dwelt on it at length. After prayer, she grasped me warmly by the hand, and with tears in her eyes she said, "A great burden has now been taken from my heart."

On another occasion I met with a number of intelligent persons, and again introduced this topic. Questions were asked, and an animated conversation wis carried on for a considerable time. As it was drawing to a close one said:-"I never saw that before. An impression has been made upon my mind that will never be effaced. To accept of that truth seems to be entering within the strait gate. The star of hope has arisen in my mind, and the more I think of it, my hope shines brighter and clearer, till it seems like to burst into a clear and steadfast light. I am thankful that I have met with you, and have heard you oper up this point." Similar sentiments, though not so strongly expressed, were uttered by others of the company: and at the request of one, we united in prayer, into which we were all enabled to enter with feeling and fervour, and thus our pleasant meeting was brought to a close.

On many other occasions, have I spoken of this subject. And it has often been responded to, in language expressive of delight and edification. Respectfully submitted by JOHN M'KAY.

THE

# IGINAL SECESSION MAGAZINE.

# **JANUARY**, 1880.

# THE PAST REMEMBERED.

A HOMILY FOR THE SEASON.

hose mental faculties with which our beneficent Creator has pleased to endow us above the beasts that perish, we are capof recalling and reflecting upon the past-on times and events experiences long gone by. This power we are habitually exerg with reference to the affairs of this life, while daily prosecuting worldly callings, and it is of importance that it should be brought exercise also with reference to things of a higher nature-the as of the soul and eternity. To this we are frequently called in Divine Word, both by express injunctions and the recorded exle of God's people. "Remember the days of old," said Moses rael, "consider the years of many generations." "But call to mbrance the former days," is the Apostle's exhortation to the rews, "in which, after ye were illuminated, ye endured a great ; of afflictions." And one of David's devout resolutions is-" I mber the days of old." To comply with such directions, and ste such examples, must be the part of true wisdom; and if it be lent to do this in regard to things seen and temporal, how much s must it be so in regard to things unseen and spiritual. This cise of remembering the past is always seasonable, but there are sions when it is specially befitting that we should take a retrot of "former days," and pass in review the dealings of God's idence and our varied experience; and all must feel that such ccasion is the present, when one year is closing and another ing upon us. As the mariner consults his log-book to see VIL VOL IIV. 2 F NEW SKRIES.

# THE PAST REMEMBERED:

exactly how it fared with him and those under his charge at certain points in the voyage, so does it become the Christian mariner, making the momentous voyage of life, to pause from time to time and recall past experiences, and mark how it has been faring with him and his under the all-wise providence of God. Or as the merchant who conducts his business on right principles, is careful to take stock periodically, in order to ascertain how matters stand with him financially and otherwise, that so he may be in a position to direct his affairs aright during the coming year; so ought the Christian merchantman, who deals in spiritual merchandise, and trades with the unseen, eternal world, to take stock, by remembering the former days, by going back upon past experiences, and examining himself in the light of these, and in the light of God's Word, and o present responsibilities, that he may discover how things have been really going with him spiritually, with the view of having rectified whatever may be found to have been amiss. And for taking som such business-like, retrospective view, the close of one year and the beginning of another scems a suitable season, when we are being r minded how speedily our days and years are fleeting past, and when the solemn thought of our accountability for the manner in which we are spending our precious time should come home to our mind with peculiar emphasis.

In the past we have had many days of privilege and of blanny which should be remembered with much gratitude, and reflected up with a deep sense of responsibility. This all will readily grant, the the past has been full of days of blessing-that our days have bee all of this character without exception. Not once has the sun rise without bringing to us a day laden with mercies great and precion from the bountiful hand of the Father of lights. Not once has t sun set without closing a day in regard to which we have had rease to say, that every hour of it we experienced the care and goodne of Him from whom cometh down every good and perfect gift. A we not among the living to praise God because His compassions hav not failed? How many, since 1879 began to run its course, has been called away, and are now sleeping the sleep of death! Ho often have the remains of friends and acquaintances been followed the grave, who appeared as likely to see the end of the year as ou selves? Yet we have been spared. And not only spared-for mar have been spared who are stretched on beds of pain and languishing tossed to and fro in sickness and weariness, sighing for relief and rel yet finding none. And that we, who are in the enjoyment of bodi health and strength, are not so situated, is purely of God's goodnes so that we have to think of health-preserving as well as of sparin

#### A HOMILY FOR THE SEASON.

mercy. How bountifully too has the Lord provided for our temporal wants, filling our cup to overflowing with domestic pays and social comforts. While many of our fellow creatures have from time to time, in different quarters, been perishing for lack of the necessaries of hite, we have had abundance in the land. While multitudes have been suffering all the horrors of war, we have had peace as well as plenty. And though we have as a siming people been visited with the rol of divine chastisement, as in the partial destruction of the fruits of the earth, and in other calamitous events, yet it has, as yet, been in a comparatively light manner that the rol has been laid upon us, and God's tender mercies have been over all His works, so that we have had to sing of mercy more than of judgment.

But not only have our past days been days of personal, domestic, and social blessing, as regards temporal things-they have been also days of high religious privilege. Every day, and especially every Subbath-day, has come to us, not only laden with temporal mercies, but fraught with gospel privileges, the value of which it is impossible to estimate. While countless numbers of our fellow-beings have been passing their days amid the darkness and degradation and horrid cruelties of pagan idolatry, Mahommedan delusion and fanaticism. Popish superstition, and nameless forms of spiritual death, we have been living in the full and undisturbed enjoyment of those priceless spiritual privileges, for lack of which so many are everywhere perishing. We cannot recall a single day when we were not in this blessed and enviable position, for the favoured land in which we live has for ages been a land of vision, where God's Word is free and in the hands of all, where Christ's gospel is proclaimed from countless pulpits, where the blessings of the Reformation are still in large measure enjoyed, though sadly undervalued, and where all the appointed ordinances of the sanctuary are in full operation. Thus our past days, every one, have been days of external religious advantage and spiritual privilege, such as few in other lands can boast of. Most profusely has God, in His sovereign good pleasure, given us the means and oppertunities of the highest instruction and improvement, so that of us and of all similarly situated, it may with truth be said --- "Blessed are your eyes, for they see, and your ears, for they hear. For many prophets and righteous men have desired to see those things which Je see and have not seen them, and to hear those things which ye hear and have not heard them."

Such days of mercy and of privilege—and how many have some been permitted to see and enjoy compared with others of word becomes us to call to remembrance and reflect upon with serio succes of mind, with lively gratitude in our hearts, and with a deep sense

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of our grave responsibility. Most reasonable is it that we should er gage in this exercise, and we should rejoice when specially summoned to do so. Let none rest satisfied with simply reading what has now been said on the subject, but let us individually, in the retirement of our closets, seriously reflect on days gone by, as having been indeed all days of blessing and privilege manifold and precious. Oh, let us beware of thinking lightly of what God has conferred upon us, of temporal mercy and spiritual privilege! Let us cherish a deep sense of personal unworthiness, a spirit of true humility, and a spirit of holy gratitude, whose language will constantly be, "What shall I render unto the Lord for all His benefits toward me?" And habitually let us seek to realize our solemn responsibility. Is it not written that to whom much has been given, of the same much shall be required! God forbid that we should be so base as take and enjoy all that He is so lavishly bestowing upon us from day to day, from year to year, without feeling, or desiring to feel, in some measure as we ought, the deep obligation under which we are thus laid to devote ourselves to His service, and to live to His glory.

But while our past days have been days of blessing, they have also been days of sinning, and therefore they should be remembered with feelings of contrition and sorrow. As every day has come to us laden with divine bounties, so no day has passed without being more or less polluted by sins that we have done-sins of thought, of word, of deed, or of all combined. As every day has been to us a witness of God's goodness and forbearance, so alas! every day has borne testimony against us as ungrateful sinners, who have sadly failed to render to the Lord according to benefits received. The sins of our past days are more than can be numbered. Think of what we are often chargeable with in the course of one short day-what waywardness thought, what coldness of affection, what worldliness of mind, what displays of unchristian temper, what unguardedness and uncharitable ness in speech, what envious or malicious feelings toward others, what selfish unworthy behaviour in our intercourse with our fellowmen How little spirituality of mind shown-how little heart interest is divine things manifested-how little of the spirit of Christ exhibited in bearing one another's burdens, and furthering the interests of trut and godliness. Who can understand his errors? And who could enumerate them, even those of one day ? How great then must by the sum of the sins of all the days that are past !

Have these days been sadly full of evil? Then surely they ough to be remembered in a spirit of deep humiliation and godly sorrow It is true, we cannot recall one of a thousand of the sins we have rommitted, and because we have forgotten them—because they have

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passed out of our minds and are hidden from our view-we are apt to think they have not been so numerous after all, and that God too will have forgotten them or ceased to take notice of them. In so thinking, however, we deceive ourselves. Our sins are all registered on highour iniquities God has set before Him and our secret sins in the light of His countenance-not one being forgotten by the Omniscient and the Holy One against whom they have been committed. And if these innumerable sins of the past are still unforgiven, still standing against us, uncancelled in God's book of remembrance, in what a woeful plight must we be ! Oh that this appalling thought were brought home to the heart and conscience of such as are in this position, and that they were led to bethink themselves ere it be too late, and stirred up to seek the Lord while He is to be found, and call upon Him while He is near, for mercy to pardon, and grace to deliver. But even on the part of those who have ground for believing that their sins have been "blotted out," and that God is pacified toward them for all that they have done, there ought to be cherished a humble spirit of repentance when calling to remembrance former days. Though sin has been pardoned, it ought still to be mourned over with godly sorrow as having done dishonour to the Lord and grieved the Spirit of all grace, and indeed the more conscious they are of having obtained mercy of the Lord, the more humble and contrite will be the spirit cherished by God's people as they reflect on the past, and consider their ways in the light of God's Word. Admiring the patience and long-suffering of God toward them, they will lie low in the dust of humiliation and abasement, while their cry will be-" Remember, O Lord, thy tender mercies and loving kindnesses, for they have been ever of old. Remember not the sins of my youth, nor my transgressions ; according to Thy mercy, remember Thou me for Thy goodness' sake, O Lord."

Our past days have been also to some extent, days of suffering, days of trial and adversity, and therefore in remembering them we should aim at doing so in a chastened spirit of submission to the Divine will, and with a prayerful desire to learn the lessons which the adverse dispensations of Providence are fitted and designed to teach. Trouble is the common lot of man—"he is of few days and full of trouble." From suffering of one kind or another, none are exempt, though in nothing perhaps do the experiences of men apparently vary so much as in respect of outward adversities and trials. Comparatively speaking, some seem to pass all their days beneath the sunshine of prosperity, while others may be said hardly to know what it is to enjoy such sunshine at all. Yet with all the diversity that obtains, it is still true that to a greater or less extent the days of all are clouded

by adversity in one form or another, and the forms least patent to the eye of sense are often the most trying. And in calling to remembrance former days, it becomes us all to pass such seasons of sad experience under review, and to aim at gathering up afresh the lessons they teach, and at saying, regarding them all, "Even so, Father, for so it seemed good in thy sight." And if the Lord has mercifully brought us out of the waters of affliction, it may be, time after time, and when hope was well-nigh expiring within our breasts, then ought our hearts and lips to be filled with praise and thanksgiving as we sing—

" I shall not die but live, and shall the works of God discover :

The Lord hath me chastised sore, but not to death given over."

Men of the world, who are animated and governed by its spirit and maxims, strive to banish from their minds the troubles and griefs they are made to endure. They do not derive any real spiritual benefit from their trials, while passing through them, and having no desire to profit from them afterwards, they avoid all reflection upon them of a serious nature. Such as are taught by the Spirit, however, will not act thus. They will not seek to banish from their memories those seasons in by-gone days, when the Lord's hand lay heavy upon them-when, it may be, personal affliction laid them low, or when earthly comforts and delights were suddenly removed from them, when trusted stays were broken, or refreshing gourds withered in a night, when friends beloved were taken away and their hearts and home were left mourning and desolate. Such times of trial will not be forgotten by those who have experienced them, and who are being taught of God. Nor will they shrink from reflecting on what they have passed through, though reflection may re-open wounds partially healed, and renew sorrows that have been assuaged. For they know that it was good for them that they were afflicted, and therefore they know that it cannot do them harm, but the opposite, to recall and think upon their troubles.

Our object in reflecting on our past days of trial should be that we may learn again those salutary lessons they were meant to teach, and did so far teach when actually experienced. "No chastening," we are told, "for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." And so, while cherishing a spirit of submission, and of gratitude for sustaining grace, it should be ours to inquire whether the trials we have come through have indeed yielded such fruit in our experience—whether we have been made better, wiser, humbler, more sober-minded, less worldly-minded, less in love with the passing vanities of time, and more taken up with

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unseen realities which shall abide when the earth and all it ins have passed away. And reflecting and inquiring thus, we I aim at learning this twofold lesson from past experience of sity, viz., not to be too much cast down under future troubles, nder all such troubles to set our hope in the Lord, as able to things for us. As it has been in the past, so may we expect we in the future—as there have been, so there will again be, of darkness and of trial. When these do come, in God's all-wise lence, let us recall the experiences of former days, and from take courage. If we have found God's grace and Christ's conons sufficient in the past, they will assuredly not fail us in time ne, so that with David we may say, "Because thou, Lord, hast my help, therefore under the shadow of Thy wings will I 2."

r past days have been, with many, days of earnest activity in ing our respective callings in life, and in remembering them it 1 be ours to inquire whether we have been equally earnest and in attending to the one thing needful-the salvation of our souls, he furtherance of our spiritual and eternal interests. We have very busy-very active-day after day, year after year, in ling to the duties of our several callings, and in so acting we done well, for we are forbidden to be slothful in business, and led to provide things honest in the sight of all men. But what our motives and ends in such life-long ceaseless activity? we been thus labouring in our callings, simply to gain a it livelihood for ourselves and others, or with the desire to re riches, or with the view of making provision for days when ay be no longer able to work, or provision for those we may behind us when we die? If any or all of these have been our notives and objects, and if, along with them, no regard has been to the will of God as our rule, and the glory of God as the grand of our existence, and if our daily business has not been hallowed e Word of God and prayer-have not our days been poorly spent, though we may have succeeded beyond expectation in gaining ssion of the things of this world, upon which men naturally set a high value? "For what shall it profit a man if he should gain rhole world, and lose his own soul ?" What will it avail. that bour hard and honestly for the meat that perisheth, if we are rothing to obtain that meat which endureth unto everlasting

we look back upon the past then, and think of the many days has given us to enjoy, what says conscience to the questionwe been careful to redeem the time for those higher and more

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important purposes which relate to the soul's present and everlasting well-being! While not slothful in business, have we been equally fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, and instant in prayer? Have the things that are unseen and eternal been steadily looked at with the eye of faith, while things seen and temporal have necessarily occupied our time and attention! Have we been complying with the Master's direction, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you ?" Oh, sad beyond measure will it be if any who have enjoyed God's mercies and privileges during many days, many years-who under divine discipline have experienced seasons of adversity and trial-and who have made a profession of an interest in the sure and well-ordered covenant, should after all be found destitute of the one thing needful-grace in the heart, sanctifying the life-and so have to reflect on past days as days spent in the engrossing pursuit of the world, and the fatal service of sin, and not in the service of Christ and the pursuit of holiness. Oh, let these whose hearts condemn them-as they feel that they are in such a position as this-well advanced it may be in the journey of life, but not with their treasure and their heart in heaven, and their faces set decidedly Zionwards-be roused to serious thought and consideration, and begin to live in earnest without further delay, lest haply, remaining as they are-outwardly moral yet spiritually dead-they have at length to take up the wailing cry-" The harvest is past, the summer is ended, and we are not saved."

In the days that are past many opportunities of doing something jor Christ and His cause have been given us, and in remembering these days it should be ours to inquire how these opportunities have been enbraced and improved. "Occupy till I come," is the command given by the Master to all His professed followers and servants on earth. And this important injunction is carried out by their diligently using the talents God has entrusted to them in His service, and by eagerly seizing and zealously improving every opportunity presented in providence of doing something to advance the interests of the Redeemer's cause and kingdom in the world. Many such opportunities have been, and are, given to us all, day after day-opportunities of confessing Christ and witnessing for the truth by word and deed and of helping on the work of spreading the Gospel throughout the world. And just in proportion as we love Christ and wish well to His cause, will we be on the outlook for such opportunities; and that they may be made the most of, we should spare no efforts and grudge no sacrifices, counting it our highest honour # well as our bounden duty to spend and be spent in the service and for the glory of Him who gave Himself for us, and by whose wondrous love we profess to be constrained.

How then have we acted in reference to opportunities of working for Christ and His cause in days gone by ? Did we watch for such and welcome them, and do our utmost to improve them? or had we no eyes to see nor heart to embrace them ? Or when our attention was directed to them by fellow-Christians, did we turn away and refuse to put our hand to the work to which the Master was evidently calling us? Or did we do only a tenth part of what we might have done, and that with a grumble and a grudge ? As to all this it well becomes us to inquire, as we recall the past; and if we find that our efforts to improve opportunities for promoting the Lord's cause will bear no comparison with our unwearying efforts to further our own worldly interests, then should we not be deeply humbled and filled with shame, and ouickened to more resolute earnestness and holy activity for the future, in labouring to advance that blessed cause for which Christ humbled Himself unto the death, for which He now lives and rules to the ends of the earth, and the coming triumph of which will fill the world with millennial light and blessedness ?

And now let us be reminded that the days that are past, however spent, can never be recalled—a thought which surely should help to stimulate us to the more diligent and prayerful improvement of those that may be given us in the future. There are some who can go back in thought for fifty or sixty or seventy years : such have been spared to see many days, and in the ordinary course of things they cannot hope to see a great many more. How important then that the few remaining days of those thus far advanced in life's journey be well spent, spent in fellowship with God and in the willing service of the Redeemer. There are others who have as yet seen comparatively few days, having little more than entered upon the journey of life. Such may naturally expect to see more days in the future, but even the youngest and strongest cannot calculate on length of days, for the grave is ever opening for the young as well as for the old. "Boast not thyself of to-morrow; for thou knowest not what a dy may bring forth." How important therefore must it be that the Joung devote themselves in youth to the Lord's service, that they Field themselves to Christ in heart and life, and through grace be in-"trumental in maintaining His cause and advancing His glory in their day and generation.

Our times are in God's hand. In this let us rejoice, and realizing this let us be concerned during the days that may yet be granted us bere, be they many or be they few, to give ourselves more entirely

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and heartily to the service of the Lord, as that in which alone we can find true happiness and true honour, and the best preparation for the solemn realities of the eternal world toward which we are so fast While it is called to-day, let us be up and doing, casthastening. ing aside all slothfulness, "for the night cometh when no man can work." "Whatsoever our hand findeth to do, let us do it with our might, seeing there is no work nor device, nor knowledge, nor wisdom, in the grave whither we go." Realizing, child of God and heir of heaven, "that now is your salvation nearer than when you believed," be it yours to "gird up the loins of your mind, and to hope to the end for the grace that shall be brought unto you at the revelation of Jesus Christ." And meanwhile let the love of Christ constrain you to live more and more unto Him whose you are, and whom you serve. And let such as have never seriously pondered the momentous question of their relation to God and to the eternal world, be roused to carnest thought and consideration. Time is hurrying on as with eagle wings, bearing you irresistibly onwards, and soon shall the place that now knows you in the Church and in the world, know you no more. Be content to live to self and for time no longer-henceforth live to the Lord and for eternity. " Today, if you will hear His voice, harden not your heart." And as we pass from one year into another, ignorant of how it shall go with us in the future, let our fervent prayer be, "So teach us to number our duys, that we may apply our hearts unto wisdom."

# THE POSITION OF THE IRISH GENERAL ASSEMBLY ON THE INSTRUMENTAL MUSIC QUESTION.

THAT the restless spirit of the age which has even invaded the sanctuary, and is rapidly unsettling in all the larger Presbyteriar bodies the Scriptural simplicity of worship, can only be resisted successfully by a thorough-going application of the principle the nothing is to be practised in the worship of God but what is prescribed in the Word of God, is becoming every day more and mon apparent. On this principle it was, that our fathers of first and second Reformation times took their stand when they cleared the house of God of all Popish and Prelatic inventions, and restored to the Church of Scotland the worship of the New Testament in its primitive purity and beauty. And the way in which their labours have commended themselves to the piety and intelligence of successive generations, attests the wisdom and soundness of the principle by which they were guided, as does also the failure of all attempts the

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we been made from time to time to keep pure and entire on any her ground, the religious worship and ordinances God has appointed His Word. If the God of Zion has prescribed in His Word the whip as well as the doctrine and government of His Church, as He sims to have done, then His authority on all these subjects must be zarded alike, as supreme, and we have no more right to shift or ver the standard on one point than on another. It is not, however, d never has been, the prevailing tendency of man to follow very idly the divine prescriptions either in social or ecclesiastical sters. True to the instincts of a perverted nature inherited from ) fall, man seeks to tone down or alter the appointments of heaven suit his own ends, tastes, or judgment. The consequence is that see, almost everywhere we turn, the ordinances of divine grace, the strine, worship, and government which God ordained in His Church the perfecting of the saints and the edifying of the body of Christ. used or corrupted, and the commandments of men engrafted upon substituted for the doctrines of God. As human views and tastes y so much and so often, it is not surprising when these are yielded **r** followed within the ecclesiastical realm, that agitations are set on t from time to time, with the professed design of reforming, but h the invariable result of remodelling the Church's faith or practice. e disregard of the divine authority and the influence of the human ment, wrought the ruin of the apostolic Church, and prepared the y in early times for the rise and development of the papal system. no Church has the human element had so large and liberal isideration, and so free and wide scope accorded it, as in the Remish. I the result should lead the Churches of the present day to be upon ir guard lest they give way to a like influence and be found fting in a like direction. What the character of the doctrine, rship and government of a Church may become, when human taste I caprice bear sway is seen in the case of Rome; what a Church formed and corrupt on all these points may rise unto, when yielding the supremacy of God speaking in His Word, is seen in the case of Beformed Church of Scotland. In no Church have the doctrine, ruhip, and government, been moulded more after human device, in in the Popish, and in none less than in the Scottish. Speaking of principle by which the members of the first General Assembly of +Church of Scotland were guided in drawing up the Form of Church vernment, the historian tells us that they took not their example a any Kirk in the world, but drew their plan from the Sacred iptures. To the same source they went for the modes of worship, principle on which they acted being that contained in the Westster standards, to wit, that the acceptable way of worshipping the

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true God is instituted by Himself and limited by His ow will.—Con. chap. xxi.

That there is a tendency amongst Presbyterians at the r to ignore or abandon, at least in the particular of worship, taken by the founders of their Church, and to which they selves confessedly pledged, is painfully apparent. In o terian body after another changes in the matter and mann have been pleaded for or introduced, not by the force but of the principle on which they are bound to regulate the A desire to bring "our rude service," as it has been calle by a prominent innovator, into harmony with refined and taste, and make it more consonant with the fashion and si times, is the avowed or suppressed motive of all the chang being made in our Presbyterian worship. Here again, as of Rome, the human element is at work, and as might b the changes introduced not being made on the lines laid d Reformers, are not Reformationwards but Romewards.

true that in the matter of instrumental music partic authority of the Old Testament is appealed to, and a show ture precedent is made for its employment in the sanctual ought to be borne in mind that the Romish Church has fo ritual of the Old Testament the pattern of much that is c her own, and that the greater part of her ceremonies it adaptation or admixture, under a Christian name, of . The argument by which the employment of Pagan rites. aids in Christian worship is generally defended is, that th sanctioned under the Old Testament, and has not been for the New. This principle differs very materially from tha by the Reformers, and set forth in the Westminster Stand one principle would admit into the Church all the ritualisi the other thoroughly purged her of it. Hence any attem in with such weapons upon the worship of the sanctuary stoutly resisted at the door, and every innovator be a threshold with the demand, Who hath required this at y The spirit that favours and fosters these novelties is trusted, and the manner in which they are generally intr the arguments with which they are defended, are in many to be dreaded than the novelties themselves. Let a Chu under any stress the Scriptural principle of the Confessio to worship, and she exposes her frontier to the sallies ( and deprives herself of the power of successfully resisti when without, or of expelling it when within. How feebl are all attempts to lay an arrest on innovations in worst

ng with them on any other ground than that of the principle referred o, is fully set out in the records of more than one large Presbyterian wdy, both at home and abroad, and nowhere more convincingly than n the history of the action taken by the Irish General Assembly on he question of instrumental music. As the position occupied by his Church on this matter is somewhat peculiar, it may not be out if place to offer a few remarks thereon, in the line of the observations we have just made.

It is now upwards of ten years since the Supreme Court of this Thurch was called upon to deal with the question, and in one form **m** another it has been an exciting subject of debate at almost every mnual meeting during this period. As is usually the case the trouble originated in the action of a few individual congregations mdertaking on their own responsibility to change the established manner of conducting public praise by surreptitiously introducing instrumental aid, and obstinately refusing, in face of advice and intreaty, to lay it aside. When the question came before the Assembly for the first time, so far back as the year 1868, it was mmmarily disposed of by the passing of a resolution, proposed by the late Dr. Cooke, declaring that the common law of the Church excluded the use of instrumental music from the worship of the **Enctuary.** Unfortunately this resolution was not carried out, and the evil remained, rooted and spread. In course of time the question whene up again, but the great leader and champion of orthodoxy was when and whilst some members ably argued against the novelty, Sthers of great influence, ex-moderators of Assembly, and Professors W Divinity amongst them, boldly avouched the side of the inno-Fators, pleading for leniency, forbearance, and so forth, in dealing with them, and even advocating liberty to congregations to do very much as they pleased in the matter. "Behold how great a matter a the fire kindleth !" "The beginning of strife is as when one letteth water." So it proved in this case, for in a little the agitation was mied far beyond the limits to which it was confined at the outset, the whole Church was moved and divided on the point. The inwators began to see they had a large amount of sympathy on their wie, and stoutly refused to give in.

In the year 1873 the Assembly was forced to take up the whole bject anew, with the view of definitely deciding it. During the burse of a long and warm debate, feeling ran so high, that it became bident that a vote, one way or other, was likely to end in heartburnings or divisions. Accordingly a compromise was proposed by be Moderator, and gladly accepted by both sides of the house as a hoppy solution of the difficulty. This compromise consisted of a

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number of resolutions, the principal being as follows—"Having mutual regard to the rights of conscience, and a common desire fo the peace and prosperity of the Church, we resolve (1), To abstai from passing any law in relation to the service of praise; (2) To giv up and abstain from the use of instrumental music in the publi worship of the sanctuary," &c. These propositions were passe unanimously, and became the Assembly's deliverance on the quest at issue. At the time these resolutions were adopted, they wer hailed with joy, as wise proposals, yea, as a providential way o escape out of a seeming dilemma, suggested in answer to believin prayer.

But the hurt of the daughter of Zion was slightly healed, as whilst many were saying, Peace, peace, there was no peace. Twood gregations at any rate clung to the organ, and stoutly refused togy up and abstain from its use. This brought the whole matter befor the Assembly again in June last, when, after another long and all discussion, it was agreed by a majority to reaffirm the finding of 1871 enjoin Presbyteries to enforce it, and report to next Assembly. What action Presbyterics may take in the meantime, and what the effect of that action may be, remain to be seen. However, # appearances go, the question is as far from being settled as ever, and the happy results predicted from the compact of 1873 are not like to be soon realised. But, be the issue what it may, here we have the position this Church has thought it right to occupy on this in portant question, a position expressly taken with the view of securing peace within her walls, and uniformity in her worship. On the foot ing of the settlement of 1873, reaffirmed in 1879, it is that Presbyteria are to deal with the innovation and endeavour to effect its removal from congregations where it may be, and prevent its introduction by others. At the time when the above resolutions were agreed upon and often since, critics pointed out that they were illogical and in consistent with each other, in fact, mutually contradictory. Looking at the matter from our standpoint, we find still further grounds which to take exception to the Assembly's position. Though it my be higher than that occupied on the same point by the English Presbyterian, the United Presbyterian, and the Established Church of Scotland, we cannot regard it as satisfactory, and for the following reasons.

1. The settlement agreed upon gives no deliverance on the settlement agreed upon gives no deliverance on the settlement of the question at issue. The matter was discussed, but not decided on its merits. The Assembly aims at occupying a neutral position, and shrinks from the responsibility of pronouncing and publishing any opinion on the point in dispute. The first resolution implies

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that they have no law upon the subject, and that they think it right to have none. They agree to leave it undetermined, whether it is right or wrong, scriptural or unscriptural, to employ mechanical aid in the worship of God, and they will neither prescribe its use as a duty, nor proscribe it as a sin.

Now this, we affirm, is a most unsatisfactory and unworthy position for a Church to take on a question which has been agitated in her midst for a number of years, which has disturbed the minds and consciences of great numbers of her members, and on which they needed and looked for guidance. To what quarter are members of a Church to look for direction in such a case, if not to the Supreme Court 1 And how are the people to be expected to form correct views for themselves when their assembled teachers and rulers refuse to help them? It surely is one of the highest functions of Synod or Assembly to search out the mind of Christ on important questions that emerge, and, if it can be ascertained, to declare it unequivocally to His people. Had the Church in former times shelved delicate and difficult questions, and, out of regard to the feelings or prejudices of brethren, refused to determine them on their merits. ecclesiastical history would not be the interesting and profitable study it is. It was not thus the Synod at Jerusalem settled the vexed question of circumcision, which had caused no small dissension and disputation in the Church at Antioch. How disappointing and perplexing it would have been to those whose consciences were troubled on the matter, had the assembled apostles and elders witten them after this fashion : "Out of mutual regard to the rights d conscience, and the peace and prosperity of the Church, it hath memed good to us to pronounce no opinion as to the lawfulness or otherwise in present circumstances of the rite of circumcision, and resolve for ourselves to give up and abstain from the practice thereof, and we exhort you to do likewise !"

It may be said that the question of the use of instrumental music in the sanctuary is not of such moment as to demand a juditial deliverance on the merits; that it is one of those points not clearly determined in the Scriptures and on which difference of opinion may be allowed. So it has often been argued. But surely a matter so intimately connected with the worship of God, and which has moved the entire Church as it has not been moved since the Arian controversy, cannot be regarded as indifferent. It may be looked upon as indifferent by some, but it is far from being indifferant either in itself, or in the estimation of vast numbers of the People. That it is a question that may be decided is clear from the fact that it has been determined again and again, as appears from

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the practice of our Lord and His apostles, from the example of the Christian Church during the first six centuries, and from the laws and practice of the Reformed Church of Scotland.

As witnesses for Christ and His truth the Assembly ought to have given forth a distinct utterance on the point at issue, which involves the question whether the example of the best Reformed, or of Ritualistic and Romish Churches is to be followed, yea, which involves the further question, whether part of the Jewish ritual remains unabolished, and if it does, how it comes that the Christian Church for six or seven centuries, including the apostolic era, continued ignorant of the fact, and only discovered it when she had forgotten her first love, and apostatised from the faith. For it is clear from history that there was no such thing as an organ heard of, in Christian worship, for six or seven centuries after the birth of Christ. Referring to this subject, the late Dr. Caudlish writes :-- "I believe that it is a question which touches some of the highest and deepest points of Christian theology. Is the temple destroyed ! Is the temple worship wholly superseded ? Have we, or have we not priests and sacrifices among us now ? Does the Old Testament itself point to anything but "the fruit of the lips" as the peace offering or thank offering of gospel times ? Is there a trace in the New Testament of any other mode of praise ? For my part I am persuaded that if the organ be admitted there is no barrier, in principle, against the sacerdotal system in all its fulness-against the substitution again, in our whole religion, of the formal for the spiritual, the symbolical for the real."

Such issues being involved, the Irish General Assembly ought to have given no uncertain sound in the matter, but fearlessly declared whether instruments, in Christian worship, were lawful or unlawful. To shelve the question was not to act faithfully to Christ or to His Church, to the Head or to the members.

2. The settlement, such as it is, introduces a novel principle in the regulation of public worship. A mutual regard to the rights o conscience, and the peace and prosperity of the Church, is the ground on which it is resolved to pass no law in relation to the service o praise, and exclude instrumental music from the sanctuary. This we take leave to say, is both a novel and an unscriptural principle to adopt as the guide or basis of legislation in such a case. Where have we any warrant, either in the Word of God, or in the Standard of the Presbyterian Church, for settling the worship of God out o regard to the rights of conscience, and the peace and prosperity of the Church? Conscience undoubtedly has its rights, which are to be respected within certain limits, and on certain matters, such as come

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under the category of things indifferent, referred to by Paul in the fourteenth chapter of Romans. But when conscience steps into the house of God, to dictate what the manner of worship shall be, or shall not be, whether He shall be praised with an instrument or without it, with hymns of human composition, or psalms of His own inspiring, then it is usurping the place and prerogative which belongs to God alone, and instead of being respected, it should be rebuked by the worshipper in the words of the Lord to Peter, "Get thee behind me, Satan, for thou savourest not the things that be of God." That one party in the Assembly regarded the use of instruments in celebrating praise as among things indifferent, is no doubt true ; but it is equally true that the anti-instrumentalists, who were thought to be the majority, did not so regard it, and that these should abstain from enunciating or enacting a law on the subject, out of regard to the rights of conscience of those who wished for the innovation, was altogether inconsistent. The rights of conscience have no more claim to be respected in regard to the worship of the Church, than in regard to her doctrine. The rule regulating both is the same.

The great principle of worship, as we have already pointed out, is that laid down by the Westminster divines in the Confession of Faith, a principle which is binding on all true Presbyterians throughout the world. The proposition in the Confession states "that God may not be worshipped according to the imaginations and devices of men, or any other way not prescribed in the Holy Scriptures." The simple question, according to this proposition, which the Irish Assembly had to determine, was—Do the Scriptures prescribe instruments to be used in Christian worship? If they came to the conclusion that they are prescribed, they were bound to admit them, and, on the other hand, if they concluded that they were not prescribed, out of regard to the authority of God's word, and not to the rights of any man's conscience, they were bound to give up and abstain from their use.

It may be replied that this rule applies when the scripture authority is distinct and clear, but that in this case it is not; that as instruments were used under the Old Testament dispensation with divine sunction, and as nothing is said about them under the New, this matter is left undetermined for Christians in the Word of God, and so is a point which man's own conscience and judgment may determine for himself. But if we examine the Scriptures according to the canon of the Confession, there can be no doubt on the matter. That instruments were prescribed to the Jewish Church cannot be denied, but are they prescribed to the Christian ? Is the authority under which they were used under the Old Testament dispensation binding still \

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If it is not, then we have no authority for their use, for the New Testament does not prescribe them. But if it is, then Christ and Hi apostles and the Christian Church, down till the rise of Popery, dinot worship God in the way appointed in His Word. Therefor there can be no reasonable doubt that instrumental accompaniments are unauthorised, uncommanded, and accordingly unlawful in the worship of the Christian Church. If the authority of God prescribing instruments as accompaniments of the temple service is binding still, and it cannot be shown that we have any other prescribing them, then under the same authority we are bound to build an altar, and burn incense, and offer sacrifices in the worship of Jehovah.

The Irish General Assembly, therefore, in settling the question under consideration according to the rights of conscience, were shifting the ground on which as Presbyterians they were bound to try it, and taking but a single short step in advance of those who think it ought to be determined according to private opinion, aesthetical taste, or the dictates of fashion.

3. This manner of dealing with the question is not calculated or likely to secure the desired end. In case a congregation refuses to surrender the organ, how is it to be dealt with under this novel settlement ' Out of regard to conscience rights, the Assembly has agreed to pass ne law in condemnation of instruments, and where there is no law, it will be hard to prove transgression. In case it be necessary to use dis cipline, on what grounds are Presbyteries to proceed against the delinquents ? They cannot try them for violating any scripturs principle or law of the Church, for it is declared that they have none of The only count that can be proceeded upon is simply the subject. for breach of contract-not for using an instrument, but for violatin a pledge-not for a breach of the second commandment, which require the keeping pure and entire such religious worship as God he appointed in His Word, but for a breach of the ninth, enjoining th maintenance of truth between man and man. Thus the main questic is kept out of sight and a side issue introduced. Such temporisin policy will not, cannot succeed. Innovations require to be dealt wit vigorously. When error comes in like a flood, it is the standard the Lord that should be lifted against it.

That there is little hope of firm, decided measures being taken, least in some quarters of this Church, to put down the innovation, evident from the recent action of the Belfast Presbytery in the comentof one of their ministers, who, to fill his fast-emptying pews, though it right to call in the help of a harmonium, and in order to ave seeming collision with the letter of the Assembly's resolutions, coments

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pointed an extra service for the instrument and those who wished to worship with it. When the matter came before the Presbytery very lately, it was gravely determined to approve of the conduct of their brother, inasmuch as a service on the Sabbath, at any other than the usual hours, was not "public worship" as contemplated in the Assembly's resolutions. Such contemptible quibbling shows that the instrument is in high favour even with many who do not use it. It proves also that what has been proclaimed as a satisfactory settlement of the vexed question is nothing more than a temporary expedient, which cannot effect the removal of the evil, supply a barrier to its spread, or secure the peace and prosperity of the Church; and which is not for a moment to be compared, for permanency or efficiency, with a settlement based on the solid foundations of immutable truth.

4. The course adopted is ill calculated to promote the cause of union. The Assembly professes a great desire to have all the smaller Presbyterian bodies in Ireland gathered together into her fold. But the course she has been taking in the instrumental music question is not likely to further this laudable object. The question has already proved an apple of discord within her own walls, and to leave it as it is, is to open the way for further dissension and disputation. Shelved for the present, but not settled, set aside but not solved, the question may any day arise to disturb the peace, and mar the harmony of her own membership. Considerable diversity of view is known to exist on the subject, and it is not difficult to foresee that this will ere long end in diversity of practice.

Then with regard to those outside her pale, it is well known that Reformed Presbyterians and Seceders, at any rate, hold strong views on the instrumental question, and are both pledged, as were also the members of Assembly who were formerly Seceders, to follow no divisive course from the Reformed and Covenanted Church of Scotland either in doctrine or worship. The Assembly, therefore, in departing from the uniformity of worship, contemplated in the Westminster Standards, and sworn to in the Solemn League and Covenant, is only hindering, instead of helping the cause of union ; whilst opening the door with one hand, she is closing it with the other. It is easy, as it is common, to talk platitudes about union, and the reproach of division amongst Presbyterians in Ireland, but some of those who talk loudly and sweetly on this subject, are the most prominent in favouring and fostering the innovations that tend to keep the Churches apart. On the heads of those who pursue divisive courses from the Reformed and Covenanted Church of Scotland, and not of those who adhere consistently to the Westminster Standards, rests the reproach of the divisions all must deplore. A

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general return, on the part of all the Churches, to the ground and bond of union adopted in Second Reformation times, would be a far more scriptural and successful method of healing the breaches in Zion's walls, than building them up with the untempered mortar often employed. "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

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# BY JOHN ROBINSON, TEACHER, LANARK.

THE Syrians had taken from Israel one of the cities of refuge which belonged to the Ten Tribes on the other side of Jordan. This city was Ramoth-Gilead. After keeping possession of it for some time, Ahab, king of Israel, thought of making an effort for its recovery. To this end, he solicited the help of Jehoshaphat, king of Judah, who then happened to be on a visit to him in Samaria. With this request, Jehoshaphat complied. As if stricken, however, by an after-thought, Jehoshaphat proposed that inquiry should be made at the Word of the Lord, as to the propriety of the undertaking, and the likelihood of its success. To oblige his ally, and quiet his scruples, Ahab gathered his prophets together, to the number of four hundred, and demanded an answer to the inquiry : "Shall I go up to Ramoth-Gilead, or shall I forbear ?" Knowing the kind of answer they were expected to give, they replied without hesitation, and with edifying unanimity, "Go up, for the Lord hath delivered it into thy hand." This ready reply by no means removed the scruples of the good Jehoshaphat. "Is there not here a prophet of the Lord besides ?" he asked of Ahab, "that we may inquire of him !" This sounds like grave irony, but was sober enough earnest. Jehoshaphat was in a wrong position. He was a man that feared God, but he had, in a moment of weakness, allied himself to a man who was an avowed enemy of the God of Israel, and he was now beginning to suffer the consequences of his imprudence. To his request, Ahab replied that there was a prophet of the Lord present, but he was not a man that he cared for, as he was always unfriendly to his interests, and much more likely to speak against the undertaking be had in view, than in its favour. "Let not the king say so;" remonstrated Jehoshaphat. Weak as he had been in making affinity with Ahab, he was resolute in this matter; and was firmly bent on ascertaining the mind of the Lord before venturing on so formidable an enterprise. Ahab was forced therefore to comply with his wishes, as he could not dispense with his help.

The messenger who was despatched to fetch the prophet into the essence of the two kings, gave him a hint how to comport himself. Speak thou," he said, "that which is good;" good being in his zabulary, as in that of his master, equivalent to pleasant. The rophet, however, was so little of a courtier, that he flatly refused to zommodate his utterances to the wishes of the king. "As the ord liveth," he said, "that which the Lord saith unto me, will I peak."

"So he came to the king." Anticipating his arrival, and astutely esirous to impress him with a due regard for the majesty that "doth edge a king," Ahab had caused a throne to be placed for himself nd his ally in a suitable place, and had attired himself in all the ravery of his royal robes. We do not gather from the narrative thether Ahab deemed all this bravery necessary when first he sumsoned his own prophets. It may be, he felt there was small need or ceremony with them. They were eating his bread, and were the reatures of his hand, and were consequently bound to please him with heir vaticinations. But it was otherwise with the prophet of the ord. The king had already experienced how intractable those rophets were, how uncourtly, how disrespectful to constituted uthority. Had not Elijah set his authority at defiance, in so highhanded a manner as to cause to be slain all the prophets whom he ud his wife maintained ? Had he not spoken to him with a rudeness that no subject should show to a sovereign? He would therefore show the prophet Michaiah, whom he was about to honour by conlescending to ask his opinion in a matter of high import, that the position of a king was so exalted that against him there should "be <sup>10</sup> rising up." "Michaiah," said the king to him, on his presenting imself before the royal presence, "shall we go to Ramoth-Gilead to sattle, or shall I forbear ?" To this demand the prophet gave an <sup>Inswer</sup> identical to that which the false prophets had given. The ing, however, was not to be deceived by this apparent speaking <sup>00</sup>d on the part of the prophet. He discovered the irony, alike in <sup>18</sup> tone, and his manner. He therefore solemnly adjured him to <sup>11</sup> him the truth. Thus adjured, the prophet instantly replied, "I \* all Israel scattered upon the hills, as sheep that have no shepd; and the Lord said, These have no master, let them return "y man to his house in peace." Turning to his royal neighbour, • sat a deeply interested listener to the reply of the prophet, Ahab 3. "Did I not tell thee, that he would prophesy no good concern-Ine, but evil ?" What was good in the sight of the king, was not at was good in the sight of God, but what was in accordance with Own will. He almost seemed to think that if he could bend the

utterances of the prophet in the direction he wanted, he could bend coming events in the same direction. The prophet, filled with the Holy Ghost, spake now with a dignity and directness of speech which made him more kingly than the two kings that sat before him. And he said, "Hear thou therefore the word of the Lord. I saw the Lord sitting on His throne, and all the host of heaven standing before Him on His right hand and on His left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-Gilead! And there came forth a spirit and said, I will persuade him. And the Lord said, Wherewith? And he said, I will go forth and will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade him, and prevail also; go forth and do so. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." The chief of the false prophets, seeing the anger which this bold utterance had called up in the face of his patron, went forward in his unmeasurable sycophancy, and struck Michaiah on the face, demanding when the Spirit of the Lord had left him to speak by the lips of Michaiah.

The king was so grievously offended by this prophecy of Michaiah, and by the failure of his attempt to bend him from his integrity, that he ordered him to be put in prison, and kept there on bread and water, until the war should be crowned with success.

Jehoshaphat heard this prophecy, and firmly believed it, however much Ahab might affect to discredit it. But still he accompanied his ally to Ramoth-Gilead. How difficult is it to disentangle ourselves from the ruinous schemes of our associates, however much we may disapprove of them. Jehoshaphat had made an apparently firm resolution to abide by the decision of the prophet, but now, when that decision was given, he could not carry out his resolution. He was suared by the promise he had made, "I am as thou art, my people as thy people, my army as thy army." It may be, he thought, that Ahab would be influenced by the decision of the prophet. If he thought so, he was mistaken, and he now experienced the misery of the unholy alliance he had contracted.

Previous to engaging in battle, the king of Israel said to the king of Judah, "I will disguise myself and enter into the battle, but **put** thou on thy robes." He spoke, you perceive, not as to an ally and equal, but as to a dependent, whom he had a right to command. He felt his moral superiority to Jehoshaphat in strength of will and fixedness of purpose, and meant to use it. But why, you ask, did he seek to disguise himself, when he affected to be so sure of success we not see here the secret fear that bounted him, that th

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words of the prophet would prove true? Was a disguise fitting the fature conqueror ? When would he resume his royal attire, and deprive his satellite of his solitary majesty ? Would he allow Jehoshaphat to take all the glory, as he had subjected him to all the danger ? Jehoshaphat was now in as despicable a condition as ever a poor creature was in. He was a king in name, he was a king in appearance, but he was as far removed from being so in reality, as can well be imagined. He was very unlike the typical king referred to by the wise Agur in the Book of Proverbs, "There be three things which go well, yea, four are comely in going. A lion, which is strongest among beasts, and turneth not away from any. A greyhound; an begoat also, and a king, against whom there is no rising up." So little like was he to this picture of a king, that no fewer than thirtytwo captains had risen up against him to take his life. This they had been specially instructed to do by their master, the king of Syria, who had charged them to fight with no one but the king of Israel. Ignorant of the person of the king of Israel, and seeing a personage dressed in royal robes, they naturally thought that he was king Ahab, and encompassed him with a view to his destruction. In the extremity of his terror on discovering that he was mistaken for king Ahab, he cried out that he was not the king whom they sought. The captains would have paid slight attention to this repudiation, had not the Lord moved them to depart from him.

But what of Ahab all this time? Where was he? Insensible to the safety of the thousands of poor soldiers, who were fighting under his unworthy banners, and careful only of his own wretched life, he had "blenched from the helm when the wind blew highest," and had resigned to another the post of honour and of danger. But did he escape danger thereby? No, certainly not. No one ever did. An eye was upon him, the eye of that God, whose counsel he had despised, and whose prophet he had imprisoned. God singled him out from the crowding ranks of his soldiers, and marked him to destruction. And how did He accomplish the end? Thus :--- "A certain man drew a bow at a venture, and smote the king of Israel between the joints of his harness: therefore he said to his chariot man, "Turn thine hand, that thou mayest carry me out of the host ; or I am wounded." The man who shot him did not mean to shoot um. He took aim at no opponent, he was seeking the life of <sup>o</sup> one in particular. He was merely discharging his arrow, because <sup>9</sup> was there to discharge it. But the flight of the arrow was rected by another hand than his. It had an aim, and that aim \*8 the body of Ahab. But that body was protected by harness. ow then was the arrow to penetrate it ? The arrow did not strike

the harness, but went right through the joints of it, and transfixed the concealed king.

On a former occasion, when suddenly confronted by the prophet Elijah in the midst of his dastardly enjoyment of the vineyard which he had purchased by the blood of poor Naboth, he had exclaimed: "Hast thou found me, O mine enemy!"

Would he not be unspeakably more surprised now, and be ready to exclaim, "Hast thou found me, O thou God whose laws I have trampled under foot, and from whom I have in vain tried to hide myself?"

Ahab had formed for his protection a triple shield. He had made his simple ally Jehoshaphat a target to attract the arrows of the enemy, he had covered his cowardly breast with a coat of mail, he had taken shelter in the ranks of his soldiers, but all in vain. An arrow from the bow of a Syrian soldier was designed by God to penetrate this triple shield, and that arrow reached its destination. "And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the midst of the chariot."

Ahab died at Ramoth-Gilead, but that was far distant from Samaria, where the murder of Naboth was perpetrated, and where the dogs licked up his blood. The prophet Elijah, in expressing to Ahab the fierce anger of the Lord against this foul murder, foretold him that in the very place where the dogs licked up the blood of Naboth, they would also lick up the blood of his murderer. And so it came to pass. "So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the *dogs licked* up his *blood*; and they washed his armour; according to the word of the Lord which He spoke."

Thus was the counsel of God regarding Ahab fulfilled to the very letter. The agents who carried out the purpose of God in this matter knew nothing of it, but simply sought to satisfy themselves in the work that lay to their hand. It is ever so. "God's counsel shall stand, and He shall do all His pleasure."

I have been led to refer to these incidents in the life, or rather the death, of Ahab, by reflecting on the great doctrine of Divine predestination. On reading over the narrative, I said to myself, if I did not believe in the Divine ordering of all these events, I would lay aside the Bible altogether. The Bible is God's Book, and every page of it shows the working of His mighty hand. And how is His hand shown 'By His "fore-ordaining whatsoever comes to pass." Without a belief in this Divine fore-ordination, the whole economy of Providence, and, above

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whole scheme of redemption would be utterly unintelligible. 10 use of those very terms would require to be abandoned, and 10 ung would need to be referred to the chapter of accidents.

we for a moment imagine such a state of things in a world sold reigns? Whenever God puts forth His hand,—and when a cease to put it forth ?—He puts it forth with the precision of wisdom. But wisdom presupposes a well-arranged plan, in very detail is elaborated, and every eventuality provided for. rth is God's, and not man's. In what sense can it be said to s, if He be not the Supreme Ruler thereof? And if He be the hereof, then it necessarily follows that every incident in its must fall out exactly as He has arranged it to fall out. No nis right mind, you should imagine, would doubt this. And titudes of people do, multitudes even of professing Christians. a man who gave every outward token of being a sincere of the Lord Losus who recarded the doctrine of predestination

of the Lord Jesus, who regarded the doctrine of predestination ch distaste, that he had stuck up in his workshop the Seventh n of our Shorter Catechism : "What are the decrees of God ? rees of God are His eternal purpose, according to the counsel will, whereby for His own glory He hath fore-ordained whatcomes to pass." It seemed as if he wished to have ever before ien he glanced up from his work, a tangible proof of the le nature of the Calvinistic theology in making God the of whatever happens, and *ergo* the author of sin.

it is here where the error-and a most grievous error it is-"Ye're a minister !" stuttered a drunk man, as with uitted. y gaze he looked at me, on his stumbling into a railway in which I was seated. I smiled at the impeachment. sting my smile into a confession of my connection with that us order, a truculent-looking fellow, who followed him into the , fell foul of me with great heat and violence. "It's you," he hat keeps us doon. Look at France. See what priestcraft ie for that country !" To this terrific and unlooked-for on, I ventured on no reply. "Do you mean," insisted he, ng his onslaught, and coming to a specific charge, "do you say that God made that man "-pointing to his drunken "in order to damn him." Evidently he seemed to think that d was in a fair way to damnation.

vered, "Let no man say, when he is tempted, I am tempted for God cannot be tempted to evil, neither tempteth He any t every man is tempted when he is drawn away of his own enticed."

understand bow an open sinner and reprobate can thus charge

God foolishly, but how a professing Christian can do it, except comprehension. The former does not attempt to reason at a speaks out of the native malignity of his heart. The latter at to reason, and in this attempt stumbles and falls.

Why should he not reason? you ask. Is he not bound to and so to "be able to give an answer to every one that asketh reason for the hope that is in him?" Yes, he is bound to but he is neither bound nor permitted to carry his reason province in which it has no jurisdiction. He would not do the affairs of this life. He would not carry reason into the j of the affections, and yet—he carries it into the sublimer 1 the things of God. He attempts to reason where he is only to believe. But is not this, you object, to treat man as And what is he, pray, but a child in relation to God, and t things of God? Is it not the loftiest ambition of every true ( to assume this attitude?

But are we not admonished by the Apostle to be chi malice, but to be men in understanding? Surely, but only things that understanding can fathom, that is, in things w within the domain of reason. When a child first goes to se feels all the dependence of a learner. He does not believe in at all, he believes simply in his teacher. We see that a relation would be an impossible one, an unnatural one. Wh the children in God's school feel otherwise ? The child understand the hundredth part of what is going on around he believes in it all. It is all right, just because it is i Let us seriously ask ourselves this question. If it were possi to imagine that a child could reason on the processes he operation around him in school, would we not say, he was in position, he was in the wrong place? Apply this to the p Christian. Is his reasoning in matters above, and out scope of reason, not a proof that he is in the wrong place ? I a child. The child does not reason. He only loves and We cannot fathom, nor are we required to fathom the Divine It is our duty, as surely it is our blessed privilege, to acc wholly good and just and wise. In the matter we have ref we see the relation between Ahab's crime and its punishmen punishment was meted out by God from all eternity, so as e express His righteous judgment, alike as regarded the natur crime, and its enormity. But the punishment could not sure, unless the crime was made sure too. The fore-ordai punishment imperatively demanded the fore-ordaining th But here the mystery of the deep things of God interve

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They that forbids from its very nature all investigation on the t of finite intelligences and demands implicit belief and trust. fore-ordaining of the crime had no effect on the criminal, so as to the him in the smallest degree of his criminality, or give the ground of rest to his conscience when it should awaken. The of the wretched Ahab was not thereby "deprived of its natural rty, or determined by any absolute necessity of nature" to the stration of the crime. So far was this from being the case, that b, when the gnilt of the murder was brought home to him, apriated it wholly to himself, although his wife had been alike the ediate contriver of the crime, and the prime executor of it. He ' that he was morally guilty, alike in permitting the crime, and ng to profit by it when committed. He did not blame his wife; amed himself alone, and walked softly, expressing great apparent ition for his crime. His conscience did not give him the test relief when brought to some extent to see the enormity of ailt. It did not soothe him with the reflection that the crime anavoidable, and was therefore more his misfortune than his . No, it brought home with appalling distinctness the awful that the guilt was his, a portion of himself, as much as was his mal identity. This was that wounding of his spirit, of which

rise man says, "The spirit of man may sustain his infirmity, but unded spirit who can bear ?" is great truth that the fore-ordination of God does not destroy or iously influence the free will of man becomes more apparent the er we look into the circumstances attending the death of Ahab. most emphatically declared to Ahab, by the mouth of the iet, that if he went to Ramoth-Gilead, he should perish there. thab would go up to Ramoth-Gilead in spite of this solemn ng. Ahab imprisoned the prophet who tried to prevent him roing thither. What forced him to go up? Nothing but his wilful obstinacy. Nothing but his own deliberate preference sehood to truth. And yet he secretly believed the truth. igh he would not obey its voice. He believed it, for he reat precautions to avert his impending doom. If he felt his impending, why, you ask me, did he persevere with his mad t? Why did he not turn back while yet there was time? Why,

r because he was driven on with resistless momentum by his icked will. That will was perfectly free, it was his own will, ot the will of another. His will was free, but its freedom ran in rection only; it chose the evil and refused the good.

unnot use the expression "he chose the evil," without being ded of a story that occurs in the "Ingoldsby's Legends," entitled, "The Dead Drummer, a Legend of Salisbury Pla sergeant in the army had been selected to carry the regimenta a detachment of soldiers at a considerable distance from the A young drummer boy, full of life and good hume quarters. been appointed to accompany him. The journey began mos ciously, but had a fatal end. This end was caused by the abus part of the sergeant of that freedom of the will of which we as The story represents the sergeant as being tempted by a ing. appropriate his comrades' money to his own use. But even t can't take from man his freedom of choice. If he could, th would be his, and not man's. After he had suggested the therefore, and the benefits likely to result from it, he cor hissed in the ear of the sergeant. "Tis at your choice. 'tis choice."

"On, on we went; the dreary plain Was all around us, we were here ! Then came the storm, the lightning, rain, No earthly living thing was near, Save one wild raven on the wing, If that, indeed, were earthly thing ! I heard its hoarse and screaming voice High hovering o'er my frenzied head; 'Tis, Gervase Matcham, at thy choice, 'But he the boy !' methought it said."

The crime of robbery had been already suggested, and the ably more heinous crime of murder subtly insinuated, as by after-thought, yet all the while the fiend disclaims personal bility. "'Tis at your choice, 'tis at your choice !" you may advantages I have set before you if you wish them, but it is to wish them. They cannot be yours without your free choic the sergeant did not resist the tempter, but listened only too ( his vile suggestions, and Cain-like, rose up against his yout confiding friend, and struck him down a lifeless corse. But he gain by the fell deed ? Damnation !

> ""Twas done! the deed that damns me, done. I know not now—I never knew— And here I stood, but not alone, The prostrate boy, my madness slew, Was by my side, limb, feature, name, "Twas he! another, yet the same."

Let him go where he might, do what he might, try even himself of his tortured life by self-slaughter, he could not.

"And ocean rolled before me—fain Would I have whelmed me in its tide, At once beneath the billowy main My shame, my guilt, my crime to hide; But He was there, He crossed my track, I dared not pass—He waved me back."

e image of the murdered boy—as he murdered him—was ever at with him, and after fifteen years of unspeakable agony, it him at length, against his will, to confession and the gibbet.

n is free, and freedom is a glorious inheritance; but in the case allen creature, it is a most dangerous inheritance. The sovereign sees of God don't interfere in the least degree with this freedom, he tempter dare not, and would not, if he could. How then is to use this freedom? He is to use it, as David did, when he d—

> "Hold up my goings, Lord, me guide In those thy paths Divine, So that my footsteps may not slide Out of *those ways* of Thine."

m, and only then, does this freedom of the will on the part of onsciously harmonise with the purposes of God. But whether eedom of man's will harmonises on his part with the purposes d or not, one thing is absolutely certain, that man's will must out those purposes, even though resolutely and with a highd malignity set against them :---

> "The Lord from heaven sees and beholds All sons of men full well : He views all from His dwelling place That in the earth do dwell.
> He forms their hearts alike, and all Their doings He observes ; Great hosts *save* not a king ; Much strength no mighty man preserves."

. certain man drew a bow at a venture, and smote the king of between the joints of his harness: therefore he said to his \* man, Turn thine hand, that thou may est carry me out of the for I am wounded."

# **MES ON "VINDICLE FOEDERUM," ITS ALLIES AND ANTAGONISTS, AND THEIR AUTHORS.**

## (Continued from page 412.)

**L**pologetical Relation was like the burning bush, "*it lowed an*" *me the wawr*," for the fiat of the privy council neither singed its scorched its principles, nor consumed its reasoning. A few us later fifteen hundred earnest men, in obedience to God's call, ed the Covenants at Lanark, two days after they had said we "follow on till He should do His service by us, and though we all die at the end of it, we think the giving of a testimony

enough for all." Their rising, for which they were unpress accidental; their number was sadly reduced, and their spent by cold, hunger, and weary marching in a "continual ceeding great raine." On the 28th November, 1666, after fought battle, they were routed by overwhelming numb forty of them sealing their testimony with their blood on . field of Rullion Green. But the thirst of the prelates, like th tiger on tasting blood, was not easily satiated. Another t covenanters had to be hanged, but they conquered in death God as they went to the scaffold for giving them lives to bodies to lay down for Him, "which made their cause me throughout all parts of the land, even in the eyes of en neutrals, than their victory would have done." " Never in Scotland so much lamented by the people . . . . ind the day and date of these poor people's sufferings, the interest decayed even till their subversion."3

Towards the close of the following year-1667-Naphts from Holland, and again the privy council rang the funera a book they hoped to strangle at its birth. "Upon the December," says Wodrow, "the council emit a proclamatic the known book, entitled 'Naphtali, or the Wrestlings of th of Scotland.' It is ordered to be burnt, and all copies ordained to be brought in to the next magistrates, against February next; and any who have copies after that are to l ten thousand pounds Scots."4 This famous book has gone th many editions that it is quite unnecessary to describe The editions of 1667, 1680, and 1693 are all d length. As I have been unable to get the use of a complete co original edition, the references in the following remark specified to the contrary, are to the edition of 1680." Jame

1 Narrative of Pentland Rising, in M'Crie's Memoirs of Veitch an p. 402.

p. 402. <sup>a</sup> Ibid., pp. 428, 429. <sup>3</sup> Kirkton's *History*, 1817, pp. 249, 255. <sup>4</sup> History of the Sufferings, vol. 2, p. 100.—It has been already in the *Apologetical Relation* was condemned by the privy council early in Hetherington—who, in writing his *History of the Church of Sa* anxious "that the continuity of the main outline might not be brok general impression weakened, by minute details,"—eays, "The cour-some of their sittings towards the close of the year [1667], gave pro-critical acumen by emitting a proclamation against Brown of V 'Apologetical Relation,' and the well-known book called 'Naph Wrestlings of the Church of Sootland.' These works, however, so withstanding the impotent wrath of men who hate the truth bes withstanding the impotent wrath of men who hate the truth been demns them, and will survive so long as truth is valued, marty honour, and tyranny abhorred."—*Hetkerington's History*, fifth ed., a <sup>5</sup> This is a copy of the Title-page :—"Naphtali or the Wresti Church of Scotland for the Kingdom of Christ; contained in A true

### NAPHTALL.

otestor, acute, learned, and pious, a very worthy minister, all who knew him, ready to gain upon enemies and to as born about 1631, attained the M.A. degree at Glasgow n 1648, obtained license on the 18th November, 1653, o the second charge of Paisley in March, 1654, ordained e 12th June of that year, deprived in 1662, and wrote per,1 or "A True and Short Deduction of the WRESThe Church of Scotland, for the Kingdom of Jesus Christ, ginning of the Reformation of Religion, unto the year ending from page 79 to page 243. Its title explains its declares the great work of God in the land; the manifold by which God had been turned, tempted, and provoked; nts, temptations, and discoveries, wherewith He had ex-1 for fully a century; and considers the existing state of lisplayed in the extreme apostacy, persecution, profainting of men in so good a cause. The narrative is with digressions in justification of the honest party. less exposure is made of "the work and wickedness of elacy, most perjurious in its rise, and ever antichristian ies and effects," he lingers longest on the period between ation and the suppression of the Pentland Rising. in long involved sentences it is not so clearly written as tical Relation, though it is a work of great vigour and

speeches and testimonies of the Marquis of Argyle, James d Lord Warriston—the testimonies of Thomas Paterson f his wounds before being sentenced), and the ten marinburgh on the 7th December, 1666—the testimonies of tobertson, Neilson of Corsack, and George Crawford, who Edinburgh on the 14th December—the last speech and f Hew M'Kail—the testimonies of four of those martyred i the 22nd December, 1666, and John Wodrow's letter to supy from page 245 to page 309. While the relation of gs and death of Hew M'Kail fills another nineteen pages. t of the oppressions suffered in Galloway and Nithsdale,

ereof. from the beginning of the Reformation of the Religion, 1667. Together with The last Speeches and Testimonies of some, d for the Truth since the year 1660. Whereunto are also subjoyned the Sufferings and Death of Mr. Hew M'Kail, and some Instances ngs of Galovoy and Nithisdale. [Lam. i, 12, Mic. vii. 8, and Isa. ere quoted at length.] Printed in the year clo.loc.Lxxx."

and Supering and Death of Mr. Hew M Akal, and some instances ngs of *Calorosy* and *Nithislale*. [Lam. i, 12, Mic. vii. 8, and Isa. ere quoted at length.] Printed in the year clo.loc.LXXX." *History*, vol. 2, p. 100; Scott's *Fasti*, vol. 2, p. 200; and *Ana*pp. 23, 24.—In a *Review of a Paper lately written against the* '27, p. 118, Naphtali is erroneously ascribed to "Great Mr. 'whom, it seems, the Apologetical Relation was also attributed. **3**, p. 100; and *Blair's Life*, p. 481.



truth whether he would or not), that Mr. Sharp was as and 1 would gladly know, to whom this *Casuist*,<sup>3</sup> who braced a bishoprick, will compare himself for falshood, who entered into *Judas* with the sop.<sup>74</sup>

Here is another picture from this gallery. "It i that Mr. Lighton, prelate of Dumblan, under a Jesuitic pretended holiness, humility, and crucifixion to the worl to seem to creep upon the ground, but always up the promotion and places of more ease, honour and wealth is none of them all hath with a kiss so betrayed the cau religion under the fifth rib, and hath been such an godly, so there is none who by his way, practice an giveth greater suspicion of a popish affection, inclination Many now-a-days will look upon this description of Lei and unjust ; but these servants of the Most High, wal Son of God in the midst of the furnace, had a vision cle In justice to Leighton, it is only fair to add that. Principal Lee-he "with great reluctance accepted dignity, and chose the obscure diocese of Dunblane, t which was very inconsiderable;"<sup>6</sup> and-according 1 Mackenzie-the Presbyterians hated him "most of all in respect he drew many into a kindness for Episcopacy plary life, rather than debates."7

A few years later Thomas Forrester wrote :---All E

NAPHTALL.

them no other characters than what they put upon themselves, unnot more be charged with distemper for this, then our blessed n calling these Pharisees, serpents and vipers, or Paul in calling postours of whom the Philippians were in hazard, dogs, evil rs, the concision, whose god is their belly, whose glory is in hame." The use of the words "bishop" and "curate" in the ular dialect of Clydesdale is deeply significant; a mother will ddress a fretful discontented boy, whom nothing will pacify, cankert bishop," and of a slothful dronish person, it is said, ie is a "perfect curate," while a maundering individual who much though little to the purpose, is called a "puir claverin "<sup>2</sup> James (afterwards Sir James) Stuart of Goodtrees,<sup>3</sup> "one : best lawyers of his time," wrote the preface to Naphtali, ring from the 3rd to the 46th page.4 As the Rev. J. H. 10n-in his excellent edition of the Cloud of Witnesses-has it is written with a fiery eloquence, and is remarkable for its use of Scripture, and the ability with which it shows the ptural nature of Prelacy, and defines the respective provinces of b and State." In his opening pages he depicts in glowing 3 Scotland's glory under Presbytery, and then shows how cy changed Bethel into Bethaven. While from a remark on 7,5 it seems that it was him who entitled the Wrestlings-ITALI. An ardent admirer of the Scotch Reformers and anters has, in one of her works, referred to the blessing of

tius Instruendum, 1684, part 3, p. 88.

nesson's supplement to his *Scotlish Dictionary*, cited in the *Christian* for, vol. 29, p. 748. Even on the other side of the Tweed, *Bishop* has an one meaning. "Another species of frand consists in filing down the surface of the front or incisor teeth of old horses, and graving hollows nble those of young teeth. This is called 'bishoping." Armatage's *oner and Stableman's Companion*, p. 114.

*Altrees* was popularly corrupted into *Gutters*, drow's *History*, vol. 2, p. 100; and *Analecta*, vol. 3, pp. 23, 24.—He was of Sir James Stuart, Provost of Edinburgh, and was born in or about r 1635, and was made Lord Advocate after the Revolution. The short t of him in Dr. Wilson's preface to his edition of Naphtali (1845) bears a pus resemblance to a foot-note written in 1813 by Dr. Andrew Thomson

Dus resemblance to a foot-note written in 1813 by Dr. Andrew Thomson Christian Instructor, vol. 7, p. 241. The Lord in His providence, giving the opportunity, I thought it con-; yea necessary," he says, "to communicate the following Deduction of stlings of the Church of Scalland for the Kingdome of Christ, hoping, that as with the name, so, the Wrestling Church of Scalland, in due time shall e Blessing of NAPHTALI, who, Gen. 49, 21, is called a Hinde It Ione, id to give goodly words." This observation may have led Alexander to entitle his Historical Representation of the Testimonies of the Church and unblished in 1687. "A HINN LET Lower "-" It is not generally Land, published in 1687, "A HIND LET LOOSE."—"It is not generally but deserves to be mentioned." somewhat pompously remarks the Rev. Srown, "that the volume entitled 'Naphtali ; or, The Hind Let Loose," joint production of the Lord Advocate and the Rev. Mr. Stirling of "Historical States of Combustions and 127 Historical Sketches of Cambu:nethan, p. 137.

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alreedy stated, the Deduction of the Wrestlings begins a but in the original edition the paging only begins her edition of 1680 there are appended "the Papers left by Mitchel, sentenced to die January 18, 1678;" the tes James Learmont, John Kid, John King; the testimor five martyrs of Magus Muir, with a short sum of what t the place of execution; and likewise a poem by the galls Cleland on Thomas Ker of Hayhope. This appendix c pages of small type, so that this edition contains 445 pages The edition of 1693 containing the same matter extends to the paging from the title-page to the end of the appendix ru on. There are a good many misprints in the edition of 16 which obscure the sense.<sup>3</sup>

Naphtali "was translated into Dutch by Mr. Borstius, s at Rotterdam in 1668, under this title, *Historie der L* Schotland tot het jaar, 1667." William Row says that i

<sup>1</sup> Memorials of Scottish Martyrs of the Seventeenth Century, by a 1 app. pp. iii. ix.—The Scottish Church of Rotterdam set apart the 1678 <sup>11</sup> for prayer and humiliation before the Lord, for the sad an condition of our brethren in Scotland, in the west and south ps Staven's History, p. 66.

Sciences A fistory, p. 66. <sup>a</sup> For example, on p. 128, the edition of 1667 says The commiss them "to be scourged through the town, signatized [*i.e.* branded] *T at the cross of Edinburgh*, and thereafter imprisoned." But the cla reads thus in the 1680 edition, p. 188, "stigmatized with the let Cross of Edinburgh." While in the edition of 1680 (np. 238–23

## MITCHELL, SHARP, AND HONEYMAN.

e are many things well said, and worthy of remark. There are )ther things had need to be read cum grano salis." In the cript copy of Blair's Life which belonged to Principal Lee, there ten on the margin opposite this statement of Row, "Here the of one indulged speaketh." As might have been expected, Sir Turner, some of whose doings are recorded in Naphtali, terises it in his Memoirs (p. 191) as an "infamous booke." and i) as an "impudent booke," though on one point he appeals (p. o "Mr. Naphtali himselfe." "Bot well may the nameles ,<sup>2</sup> and shamles Naphtali," he exclaims (p. 192), "write what ease, so long as they conceale their names, which I never did, ends to doe, from anything I ever wrote in my life." Had ili been published in peaceful days, like those in which we live, yrants like Turner are duly curbed instead of being hounded the rulers, his objection would have been relevant; still it have come with bad grace from one who, there is good reason eve, was the anonymous author of Hackston's Ghost. From the eception accorded to the Apologetical Relation and Naphtali, it safely inferred that the boots and the scaffold would have onsidered a mild punishment for their obnoxious authors.

38 Mitchell, whom prelatic writers love to call "a wicked " unlike Leighton-who in 1656, as Principal of Edinburgh sity, tendered to him both the National Covenant and the League and Covenant-kept his oath according to the light conscience though "tossed upon the turbulent seas of manifold s." Considering that he was still a soldier on his defence, not laid down his arms, and regarding Sharp not only as the main tor of all the oppression and bloodshed of his brethren, but of 1 exclusion from the indemnity offered after Pentland Rising, lved to cut him off in the hope of stopping the persecution. ng himself with "a pair of long Scots iron pistols, near musket he watched for an opportunity till Saturday, the 11th July, when the archbishop entered his coach after dinner at his own ce at the head of the Blackfriars Wynd, Edinburgh. As he sat Mitchell stepped deliberately to the north side of the coach ed at him, but just as he drew the trigger, Honeyman set his the boot of the coach, and reaching up his hand to step in at vosite side, received the shot "in a most dangerous place, in the of his hand and arm, where there is a confluence of nerves and to "the great hazard and danger of his life," and "with a

rs Life, p. 517.

nameles libeller, i.e., the author of the manuscript account of the ions of Galloway and Nithsdale.

great pain and torture, and expense of blood." "I am exclaimed Honeyman, as Sharp sprang out of the coach and his stairs, crying as he ran, "hold the villain !" Though Street was full of people, and some pretended friends among them, yet no one pursued Mitchell as he walked street; only one man attempted to stop him as he step wynd, but he too allowed him to pass on his presenting loaded pistol. The cry arose that a man was killed. Т answer was, It's but a bishop; and so there was no i Mitchell after changing his clothes returned to the street a with the crowd. Taken at his word, long ere this, Hon counted "a man of a debauched conscience." and now the r not help observing the righteousness of Providence in dis instead of his debaucher, more especially as he was the first the only one of these apostates who drew his pen in vindic changed constitution of the Church.<sup>1</sup>

In the teeth of contemporary authorities, Dr. Wm. Wi that Mitchell fired at Sharp "as he was passing the h Blackfriars Wynd in his carriage;"2 and Dr. Thomas erroneously avers that Honeyman "was so unpopular, that was made to assassinate him by a pistol shot, while in Sharp's coach in Edinburgh."<sup>3</sup> And Bishop Keith, without a single voucher, asserts that Honeyman was wounde poisoned bullet."4 Had he said a silver bullet, he woul have been nearer the truth. "Though the Bishop of ( supposed to have dealings with the devil," remar Sharpe, "he seems not to have possessed a coat of proprotective spells, like his friend Archbishop Sharp, . neither did Satan afterwards assuage his pains by the he cinal charms."5

The tragedy may have wrought remorse in Honeyma but it did not lead him to repentance, for shortly after launched another work in the troubled sea of polemics, th nature of which is reflected in its name :--- "A Survey of t and Infamous Libel, entituled, Naphtali, &c." This FIR the Survey is a small-quarto of 120 pages, besides a pre pages, bearing neither author's, printer's, nor publisher's

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<sup>&</sup>lt;sup>4</sup> The above paragraph is drawn from Mitchell's own papers in  $\Lambda$  libel in Wodrow's *History*, vol. 2, p. 251; Kirkton's *History*, pp. 5 George Mackenzie's *Memoirs of the affairs of Scotland*, 1821, pp. 326, *Continuation*, in Blair's *Life*, p. 518; and Wodrow's *History*, vol. 2, <sup>a</sup> Nanhtali 1845 p. 306.

Naphtali, 1845, p. 306.

 <sup>&</sup>lt;sup>3</sup> Life of Rutherford, p. 321.
 <sup>4</sup> Historical Catalogue, 1755, p. 136.
 <sup>5</sup> Law's Memorials, 1819, foot-note, pp. 101, 102.

even place of publication.<sup>1</sup> Yet its authorship is undoubted not only by Wodrow, and other Presbyterian writers; but Bishop Keith claims Honeyman as the "author of the Seasonable Case and Survey of Naphtali ;" and C. K. Sharpe-that vile reviler of the covenantave that Honeyman "despited his old sect, by publishing a treatise called, 'The Reasonable Case and Survey of Naphtali,' a tedious response to a foolish book." Reasonable may be a mis-print for Seasonable, but from such a confounding of the two works, it seems likely that Sharpe had seen neither. The specious, mealy-mouthed character of the Seasonable Case made it all the more daugerous.

"More smooth than butter were his words, while in his heart was war; His speeches were more soft than oil, and yet drawn swords they are.

But though the mask was rudely torn off, and the repulsive visage and black apostacy laid bare by Naphtali, that does not fully explain the frantic fury with which that famous witness for the truth is now Assailed. The author of Sharp's Lije distinctly states that the First Part of the Survey was published before the pen was beaten out of Honeyman's hand by a bullet lighting on his wrist.<sup>4</sup> But in this he 8 certainly wrong, for Honeyman apologises in his preface for the ateness of its appearance, which would have been unnecessary had it seen published before July 1668, since Naphtali only arrived in Scotland towards the close of 1667; and, as we shall see, in the reply which it evoked the contrary is expressly asserted; and several expressions in the preface are otherwise unmeaning. Honeyman probably intended to publish his Survey as a whole,<sup>5</sup> and the "long

<sup>1</sup>The complete title is :—<sup>44</sup> A Survey of the Insolent and Infamous Libel, entituled, Naphtali, &c. Wherein several things, falling in debate in these times are considered; and some doctrines in Lex Rex and the Apple Narra-tion (called by this author Martyre), are brought to the touch-stone. PART 1. Representing the dreadful aspect of Narkhall's principles upon the powers. Totained by Gol, and detecting the horrid consequences in practice necessarily resulting from such principles, if owned and received by people. [Here Job Xiii, 7, 9, 11, Psalm exliv. 10, and Prov. xxiv. 21, 22, are cited at length.] Printed Anno Leven V Leven V. Printed, Anno Dom. M. LC. LXVIII.

<sup>1</sup> Historical Catalogue, p. 136.
<sup>2</sup> Law's Memorial's, foot-note, p. 101.
<sup>4</sup> Life of James Sharp, ed. 1818, pp. 75, 76.
<sup>5</sup> He draws the preface to a close by stating that "what shall be said, shall be reduced to these heads, viz. The Libellers endeavour to confound humane ocieties, and to overthrow magistracy: his injurious revilings of the King's Majesty, parliament, council, commission, julges, town of Edinburgh, &c. His reproaches against the ministery of the Church and all ranks thereof, with is neared doctrines anot, their calliors and stations; his endeavoura to An reproaches against the ministery of the Church and all ranks thereof, with his unsound doctrines anent their callings and stations; his endeavours to dissipate the Church of Christ in this Land, and therein to state a perpetual whise; his damnable pride and contempt of all others; his tragical com-plaints of persecution, and vain glorying in the martyrs of his way. In touch-ing upon these, the most material things of his book shall be spoken to, in the following part of this treatise; withall, for the reader's editication, we shall now and then turn aside to useful digressions. As, 1, Concerning his



baptistical confusion working and spreading." " These w this parallel with Anabaptists, are the Naphtalian parfurious sort of these, who under the conduct of this teac like, make sport of rebellions, murders, assassinations, tl hardened and harnessed their hearts (as appears by their deeds) that they have become stout in a redolent greedin mit any wickedness, which they account meet to serve th "And in managing his matters, the author behaves not Naphtali, (the hinde let loose which giveth goodly words, goodliness, fairness, and pleasantness, as, Gen. xlix. 21, i Naphtali, who therefore is satisfied with favour, and full ing of the Lord, Deut. xxxiii. 23), but, as in his heart th treasures of wickedness; so, in his lips and pen there i fire, he strives to enflame all with the rage of his tongu upon all sorts of authoritics from the highest to the lo savage beast or wild boare let loose to waste and confoun both the visible kingdom of Christ in the Land, and the dom thereof setled upon the best foundations; and the might want nothing of the compleatness of an infamo falls upon particular persons by name, to asperse their constant integrity of whose conversation, will easily st lying mouth in the consciences of God's people who k This is surely strong language, but the bishop of Orkn

tinisme : yea, and to the abolishing of the sense of grossest sins ple." What else could have been expected from "the rage of an (if one that hath so much renounced humanity, as he is een to do, may be so termed) ?" "An insolent and froward and mocker," "worthy to be answered with nothing but silence mtempt;" indeed, "an insolent person, in whose mouth is a pride," and who treads upon and triumphs over "a holy and nes cause, and upon honourable persons of all ranks engaged in aintenance thereof in so abusive, despiteful and intolerable a and "who again and again assaults this church with vile lyes proaches." He is a "man of no fore-head, (or if he have any, the hardest mettal) of little conscience, but of infinite loguaad of a most unbridled tongue, which is a treasure of all reviling ge." Not only so, but he "barks and bawles, and dares with ious, petulant, and pestilent pen over-run and bespatter King, nent, Council, Nobles, Judges, Bishops, Ministers, and all of people in the Land." No wonder that the cultured Andrew man hesitated to enter the lists with such an antagonist ! or e asked, "What man is he, that knowing, how much more imt work he hath upon his hand, for his own salvation, and ing God in his station in the world, would willingly engage in s contests with persons, whose idleness gives them too great unity of evil doing ?" But as "it is sinful pusillanimity, and rrandable prudence to see truth fall in the streets and not lift he arms himself for the combat with "this man and his com-; whose mouths, are full of blasphemies as their hearts and are full of blood." But the Surveyor of Naphtali unconsciously 75 as much of his sham-holiness, as of the wisdom of the serpent he says :--- "As to this infamous Libeller, how irksome a thing to follow him closely in all his foolish reasonings that are cony interlaced and larded with foul revilings? How unsuitable t for one, who desires to keep the constant composure of a ian spirit, to indulge a humour in retaliating, according as the ity of his abuses requires : . . . but remembring that we tot so learn'd Christ, as to render reviling for reviling, and that wrath works not the righteousness of God; . . . . so far as ie infirmity permitts, the truth shall be searched after, and 1 in love; all bitterness, wrath, anger and clamour, with all being put away." Strange to tell, this anonymous Surveyor that "nameless writings . . . . were not in use." Fain would sue a meek and intelligent people from the delusive mistaking cumstantials of religion for the great and weighty matters of w and Gospel, and from laying so much stress on the potesta-

tive parity of ministers; and he is not without hope that God "will in time allay their animosities, and rebuke the stormy wind and seas of their passions, that they may be still, and that he will bring them to consider their wayes wherein they have exceeded, and give them to know how ill and bitter a thing it is to forsake their own mercies in the ordinances of God, for the want or having of this or that form of external government." "But," he adds, "our maine work shall be, to show the face of this mans way, and how Anabaptistical-like it looks, in some particular practices."

Compared with the vigorous virulence of the preface, the first part of the Survey of Naphtali is tame and flat-or to use one of Honeyman's own phrases, it is "faint-like and toothless"---though it displays a good deal of acrimony against Lex Rex, the Apologetical Relation, and Naphtali. The Seasonable Case is never referred to from berinning to end, the Apologetical Relation very sparingly, but Lex Rer nearly as often as Naphtali, because it is the "poisoned fountain" from which it has been drawn. The self-conscious feeling of hardened apostacy in this time-serving hypocrite may have occasioned the illdisguised animosity towards Rutherford, his former friend; though referring three and thirty times to Lex Rex, he does not once name its author, preferring to call him a "pseudo-martyr"-"this metaphysical statist "---or simply "the author of Lex Rex." He asserts (p. 20) that Lex Rex "might have been better termed Eder Exrex," and charges the author (p. 93) with bending "his wit to wrest the Holy Scriptures," and backing "his wrested Scriptures with sophistical reasonings." "Most of the venome this man hath against the powers ordained of God, he hath sucked out of the breasts of Ler It were not right to dig up all the pestilent untruths of that Rex. piece, set forth in most importinent and sophistical reasonings, mixt with infinite inhumane bitterness against the late king : only, as it were to be wished, that such errors might be buried in eternal oblivion; so it is to be regrated, that too too many of the ministery and others in Scotland, have been poisoned with such principles; and the same not being very like to be suddenly extirpate, the more need have the Powers above us to be watchful." "But yet it must be said, that L. R. is far more tolerable than Naph."<sup>2</sup> The First Part of the Survey is divided into four chapters; in the first of which, while admitting "that the true ends of instituting civil government, are the true happiness of people here and hereafter, and the glory of God; and that magistrates and governors are oblieged to prosecute these ends," he maintains that the bond and type to the government does not cease though these ends are manifestly perverted, and that the

1 P. 72.

° P. 99.

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ary opinion is unchristian, irrational and inapplicable to the In the second chapter, which occupies almost the half of the me, while acknowledging that God has not given a moral power arrant to any invested with authority to do evil or unjustly, he ars to prove that it is the subject's duty-when unjustly afflicted he magistrate (more especially the supreme), and unable to melt by humble petitions, to escape his wrath, or flee from his inions-to submit meekly to suffering, and in no case to forcibly t the abuse of magistratical power, though this is to be done not verence to the abuse of the power, but in reverence to God whose nance the power is.<sup>1</sup> The third chapter is an attempt to prove at such as are invested with sacred and inviolable soveraignty, divine exemption and privilege of impunity from their own ects." And the fourth chapter discusses the example of Phineas illing Zimri and Cosbi. Honeyman's loose morality crops out 1 by glaringly garbled extracts (pp. 45, 46) he tries to show that stali contradicts the Apologetical Relation for distinguishing een active and passive obedience in answering the Seasonable The only other place where he makes a feint of grappling with Apologetical Relation is in his general statement (pp. 77, 78) that nany instances produced by the Apologist of parliament punishing es for their enormities, amounts to nothing but the insurrections Now and again he is anxious to show that his opponents bles. with Bellarmine and the Jesuits. In briefly referring to Hacket, ington, and Coppinger (p. 106), his sneering allusion to Hacket one who could extempore pray to admiration," betrays a feeling ast the simplicity of Presbyterian worship which he elsewhere to hide in the hazy back-ground. And, while, on page 58, he its that "there should be no sinful acquiescence, nor any acquiesc-: at all to any party, were they never so many, who run away from after other gods or idols," yet with remarkable hardihood, on page he asserts "now the world knows, the lifeor blood of these people was sought upon any termes, there was no forcing them to idolatry, to e worship, nor frighting them to anything of that kind upon pain of

Among the "horrid cases" which, he says (p. 24), "come not at all within compasse of our question," is "the case of vendition, alienation of, and ng a whole kingdom to forrainers or strangers, or some such like." This us to have been the passage which John Wilson of Lanark—who suffered in Grassmarket of Edinburgh in 1683—had in his eye when on being asked in ence of several members of the Privy Council, "Is there no other way but is in arms against the king?" he replied, "I suppose you have read Bishop teyman's answer to 'Naphtali,' wherein he says, 'a king may be resisted, are he should alienate the kingdom to strangers.' And that being granted, pion being taken away, was as dear to us as any outward interest." One ied, "The Bishop got little thanks for that."—*Cloud of Witnesse. Ed.* , p. 304, 305.



mere is a change and regulation of a consecutivy meson form of Church-government, anent which godly men diffe change that is made will be maintained against this man, nothing contrary to God's Word." And again (p. 118), " work of Reformation of Religion, at first in this land, it is to speak honourably of it, so far as we can with truth. God for that great work of bringing in His truth among delivering us from the dark and miserable bondage of at tyranny; and [may] He, who delivered us, keep us from re that house of Egyptian bondage; but we cannot (holding to justifie all courses that were used then for carrying on the Reformation. . . . . . [P. 119] we can avow it, in the God, that we contend for that same Faith and Religion predecessors stood for against the powers of that time." N with railing against his adversaries as "popular parasites demagogues,"---- " needle-headed seditious,"---a " sanguinar and "masters of confusion;" the Bishop of Orkney vents against the times, which, humanly speaking, he had helper as "this fiery iron age,"-"" these dregs of time," and "the corrupt world."

# (To be continued.)

""Their Episcopal Church owned no confession of faith as the their doctrine and faith. It is true in the Acts of Parliament (the there is a confession of faith, but so general and short, it seems to written without to proceen their the barrows, and as it stands in

### PUTURE PUNISHMENT.

# THE SCRIPTURAL VERSUS THE RATIONALISTIC VIEW OF FUTURE PUNISHMENT.

# I.

The present is an eventful age. The political and the ecclesiastical worlds are in a state of commotion. It is however with the state of the latter we have chiefly to do in pulpit ministrations and in contributing to the pages of a Church periodical. Error is making gigantic strides and asserting its claims with all the apparent power and plausibility of truth. Its supporters are rapidly increasing, and with the increase of numbers there is a corresponding growth of ardour and zeal in its propagation. Its most prominent phase of manifestation is not so much the assertion and promulgation of positive heresy, athe diluting of Scripture truth. We have reached the period predicted by the Apostle, "of itching ears," when sound doctrine is bit to be unendurable. Into the manifold forms of this diluting process we do not now mean to enter, but one form of it which is ww rapidly spreading its baleful influence, and from the encouragement it gives to the indulgence of the sinful passions and propensities of the natural heart, is drawing multitudes under its ensnaring and wul-ruining shadow, we feel, has a paramount and pressing claim upon our attention. We refer to the dilution amounting almost to a positive denial of Scripture teaching, on the future destiny of the vicked. Were this a question to be decided by the unaided light of sture, or solely on rationalistic grounds; were we called upon nerely to determine what might be or what ought to be, judged of from 10 higher than a human standpoint, the way would naturally be pened up for devising and propounding various theories according to the variety of minds employed in the work, and each one might justly claim the preference for his own on the ground of its plausibility and reasonableness. The result would be, rest and satisfaction nowhere, conflict and discontent everywhere, for with the multiplication of theories, would be the multiplication of the fields of controversy, and the distance from a real settlement of the question would become proportionally more remote. If however as is emphatically the case, it be a question to be decided exclusively on Scripture grounds, a faithful and impartial examination of Scripture teaching, an examination entirely freed from all influence, by the jaundiced eye of predisposition or prejudice, will inevitably lead to one conclusion, while all the baseless theories of rationalism will be swept away as chaff before the wind.

What then we undertake to prove on Scripture ground is, the

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eternal duration of the punishment of the wicked. This is the doctrine of the much abused Confession of Faith, the teaching of which on this, as on all the questions it deals with, is in perfect harmony with the letter as well as with the spirit of the Word of It is not our intention to describe at any length the nature of God. the punishment of the lost, but we have no difficulty in affirming that the more revolting pictures drawn by the modern new light exponents of the doctrine, are wholly unwarrantable, not even a shadow of countenance being given to them either in the Bible or Westminster Standards. We have no more ground for supposing that the hell to which the wicked shall be consigned consists of material fire, than that the worm which is described as never dying is a literal worm. Reprobate men are represented as sharing in the doom of fallen angels. The latter being spirits cannot be wrought upon or affected in any way by elemental fire. If then, as Christ describes it, the wicked are to depart into that everlasting fire, prepared for the devil and his angels, it follows that it cannot be material fire. The framers of the Westminster Standards were quite as acute and as qualified to distinguish between things that differ as our modern theorisers on this question, and it requires no great stretch of charity to suppose that they had no difficulty in apprehending this principle. It is thus a comparatively easy task to vindicate the doctrine of our grand old Confession against the malignant charges of its present would be enlightened calumniators. As we shall afterwards show, it does not make use of language so strong as the Bible uses in describing future punishment; indeed, one very marked feature of its style of arrangement and expression of truth is its judicious and careful adherence to Scripture language, and on this very doctrine this feature is specially noticeable. Hence the condemnation of the one is the condemnation of the other, and if the Confession is to be consigned to the shelf of antiquated documents, to be preserved as a memorial of the blindness of our forefathers, consistency demands that the Bible be placed beside it.

As to the nature of future punishment, the late Dr. Hodge gives the following summary of elements, contained in the cup of the lost,— "The loss of all earthly good. Exclusion from the presence and favour of God. Utter reproduction or the final withdrawal from them of the Holy Spirit. The consequent unrestrained dominion of sin and sinful passions. The operations of conscience. Despair. Their evil associates. Torture arising from their external circumstances, *i.e.*, future punishment is not exclusively the natural consequences of sin, but also includes positive inflictions." It is to the duration of this form of punishment to the consideration of which we now pro-

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ceed. The following theories have been maintained in former and in modern times,-Origen held that suffering being of a purifying nature, and this being its design, the wicked having suffered awhile will be completely purified, and so made meet for ultimate restoration to the image and favour of God. This is much akin to the Popish doctrine of Purgatorial refining. Another class of restorationists bue ultimate restoration on the efficacy of the death of Christ, or # some put it, on the ever-enduring mercy of God. A third class meak of the suffering of the lost being only conditionally everlasting, is, suffering will last for ever if sin lasts for ever, and so according to them the probability is, that either because of the Holy Spirit's constantly striving with all, or because of the human soul being possessed of full power to retrieve itself, some, and it may be all, in the course of ages will turn from sin to God and live. These are the hading theories of Restorationists.

The annihilation theory which is now most commonly held in opposition to the orthodox view of the question, and which is growing in popularity, may be thus stated,—That as the life promised to the righteous is immortality, the death threatened in the case of the wicked is extinction of life. Like the beasts that perish, the soul dies with the body. Faith is described as the condition of immortality; unbelief is followed by the utter cessation of conscious existence. This is called eternal death, because life will never be restored.

All these theories rest upon a rationalistic basis, and if in any case a speal is made to Scripture in their support, in no case is the general harmony of Scripture-teaching claimed in their favour, but invariably a miserable subterfuge is found in the ingenious and plausible perversion of stray texts, which are supposed to be of value in strengthening the position contended for. The orthodox view of the question may be thus stated, -That the soul after the death of the body remains in a state of conscious existence, in the full possestion of all its faculties and powers, that there is no repentance in the future world, that the soul that passes out of the world in a state of camity with God, will be for ever in this state, and being for ever sinful, will be for ever miserable. This being a purely Scripture doctrine, to Scripture alone our appeal must be made in proof of it. In vain do we look to the dim light of nature's lamp for a correct Colution of the question, What is the nature and duration of the destiny of the wicked ?

It is a question, the conditions of which are wholly beyond our Brasp, and he who attempts to solve it independently of Scripture light is guilty of unbounded presumption. In attempting to determine what is or what is not consistent with the character of



Christian Churches in every age, to the doctrine as w stated it, is a strong and irresistible presumption that it view of it. On no other principle can this consensus of accounted for. No one could for a moment suppos unanimity of belief could be arrived at from the palatable ( nature of the doctrine itself. Would it not be much mor suppose, that the theory of M'Crae and his satellites would in this position, it being so agreeable to the carnal mind 1 fact of its standing in its present isolated position, and ( having stood in any other relation to the Christian Church it is not to be found in the Bible, and hence false. Indee has the universally acknowledged Scripture doctrine been by a few conceited separatists who have been anxious notorious by catering to a morbid popular taste for popul seemingly unconcerned although by their conduct th virtually dethroned, and a philosophy falsely so called exa Any man therefore assumes a fearful responsibili place. himself in opposition to the faith of the Church universal further, that not only has the doctrine of eternal punishm universally maintained, but it is a doctrine written as beam in the Word of God, so that he that runs may re It was taught by the Jews under the former dispensati those who lived in the time of Christ. On this question

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The former confront us with such texts as the following, Eph. i. 10, and Col. i. 20, where they say, that according to the former passage, that it is the purpose of God to bring into one harmonious whole, or seconding to the latter passage, "to reconcile all things," i.e. "all who are in heaven, all who are in earth." These are favourite texts with Mr. M'Crae, but the explanation of them is simple, according to the usual mode of interpretation, i.e. by viewing them in connection with, and as limited by the context. If however as the Restoration advocates would have it, no restriction is to be allowed, the universal terms must be taken as they stand, they prove too much for their purpose, and thus they are forced to admit of a limitation to some extent. Viewed in their unrestricted sense, they would teach that boly angels would be reconciled, for they are among the all in heaven, but they do not need reconciliation. They would prove that inmimate objects would be reconciled, but they are incapable of reconciliation. They would prove the restoration of fallen angels, but we are expressly taught (Heb. ii. 16) that Christ did not come to reclaim fallen angels. In a word, to interpret these passages in this way, would be to make Scripture self-contradictory, and and us in absurdity. We are accordingly constrained to limit the bree of the universal terms here used, by the connection in which they are used, by which we are given to understand, that the I intended is the whole body of the people of God, all the objects of redemption. The same class also appeal to Rom. v. 18, "As by the offence of one, judgment came upon all men to condemnation. even so by the righteousness of one the free gift came upon all men to justification of life." This is interpreted by them thus, -that as all men are condemned for Adam's offence, so all men are justified by Christ's righteousness." The same interpretation is Put upon the parallel passage in 1 Cor. xv. 22, "As in Adam all die, so in Christ shall all be made alive." These texts like those we have just noticed, are quoted and explained totally irrespective of their context as well as of the discussion with which they are inseparably con-The result is, that the representative character of the first Dected. and second Adam is not taken into account. This being the case, any number of interpretations may be put upon them, varying according to the preconceptions or foregone conclusions of the dis-Whereas if we have due regard to these first leading **Dutants**. principles of interpretation, and keep in view that Bible teaching harmonises in all its parts, and in no case is self-contradictory, we are shut up to one conclusion in regard to the passages under con**a**ideration. That conclusion is, that Adam having been constituted the federal head and representative of all his posterity, whatever he elect, to justification of me. On this principle, the passay Corinthians may be thus interpreted, "As all united to so all united to Christ shall be made alive." Other pabrought forward by the Restorationists, but they can all b of as easily as those now considered.

The advocates of the annihilation theory confront us texts as the following in its support, Job xxi. 30-"The reserved to the day of destruction ; they shall be brought f day of wrath." Ps. v. 6-" Thou shalt destroy them that Ps. xxxvii. 38-" But the transgressors shall be destroyed the end of wicked men shall be cut of." Ps. cxlv. 20-" All will He destroy." Prov. i. 26, 27-" Ialso will laugh at your I will mock when your fear cometh. When your fear comet tion, and your destruction cometh as a whirlwind, when di anguish cometh upon you." Isa. i. 28-" And the destruc transgressors and of the sinners shall be together, and the sake the Lord shall be consumed. Passages are also take New Testament, chiefly from Paul's writings, of similar in as Matt. vii. 13, 14, Acts iii. 23, 2 Thess. i. 6-9, 1 Thess. vi. 9, 1 Cor. iii. 16, 17, 1 Cor. xv. 26. In regard to thes we may remark, that could it be proved beyond dispute terms, "cut off," "consumed," "destroy," "destruction, sity convey the idea of annihilation and are incapable of b other meaning, they might afford some countenance to contended for, but not, even on this supposition, without Scripture self-contradictory. When, however, it is consi

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e for which it was originally intended. A watch for example, is mainspring and wheels so much injured as to be incapable of may be said to be destroyed, but it is not annihilated. "A ship dismasted, rudderless, with its sides battered in, is destroyed, is not annihilated. A man destroys himself when he ruins alth, squanders his substance, debases his character, and s himself unfit to act his part in life." In like manner, a man ives in sin and dies in impenitency is utterly and eternally anished from the presence of God, and made a fit companion e devil and his angels, but he is not annihilated. His doom is ely more dreadful than annihilation. From these considerahe inference is obvious that the very passages quoted in defence erroneous theory under consideration, are among the strongest of the orthodox view of the future destiny of the wicked. g thus shown the unscripturalness of the dogmas of ultimate stion, and of annihilation, we conclude that the whole t of Scripture testimony is in favour of the doctrine of future ment for which we contend.

le now remains to be said in the shape of positive Bible proof. ly remark that the Old and New Testaments concur in their teachthis subject. To the witness of Old Testament prophets, there is in abundance, that of New Testatment evangelists and apostles l as that of Christ Himself. In Isa. xxxiii. 14, we find these , "The sinners in Zion are afraid, fearfulness hath surprised pocrites. Who among us shall dwell with the devouring fire? mong us shall dwell with everlasting burning ?" Of the finally itent, those shut out of the new heavens and the new earth, aid, " that their worm dieth not and their fire is not quenched " xvi. 24). In these passages the fearful doom of the wicked is bed, not by representing them as being annihilated, but as ng with the devouring fire, which is quite opposed to the idea of extinction of being. Further they give no countenance to the ation theory, this being equally opposed to the idea expressed, clasting burning, the undying worm, and the fire unquenchable. rophet Daniel says of the wicked (chap. xii. 2), "That they shall

to shame and everlasting contempt." If they were to be lated they would not be spoken of as awaking, and if they were ultimately restored, they would not be described as the objects verlasting contempt." We have corroborative evidence in the lestament. No less than three times in one discourse, contained Gospel according to Matthew (chap. ix.), our Lord says that it er to go into life maimed than having all the members (figuradescribed) complete to go into hell, into the fire that never

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shall be quenched. Our loving and compassionate Saviour thus often expressed these awful words, and can it be conscientiously thought, that He would have so done, had there been any prospect of the restontion of the lost to God's image and favour, or had He believed that at death they would be extinguished, and thus a period be for ever put to their sufferings? We cannot credit this. Our blessed Lord always meant what He said, and said what He meant. As has been well remarked, "It is no more possible that the cup should pass from their lips, than that it should have been taken from the trembling hand of the Son of God Himself. The latter spectacle was far more appalling in the eyes of angels than the lake of fire prepared for the devil and his angels."

Without multiplying proofs of this kind as might easily be done, our chief difficulty being, not so much to find such proofs, as to make the most suitable selection, we are convinced that sufficient evidence has been given of the doctrine of eternal punishment being a doctrine of revelation, and taught by the use of language that cannot be misunderstood. Indeed so plain and pointed is it, that the denial of the doctrine in question could only be persisted in with any degree of consistency on establishing as a fixed principle, that the design of Scripture language on this point is not to reveal, but to conceal or at least to mystify, the mind of the Spirit. We are aware of the many objections that have been raised and promulgated by the Rationalistic school, to the views now propounded as having a Scripture basis. As these have a relative significance, and have such an appearance of plausibility as to beguile unstable souls, and deceive the hearts of the simple, we purpose making them the groundwork of another paper. Meanwhile we may add a few concluding practical reflections. First, the unprofitableness of spending time and employing so much mental energy and effort in labouring to prove that there will be no hell for the wicked in the Scriptural sense of the term. The most strenuous supporters of the restoration or annihilation dogma will admit that they cannot prove their view of the question to be absolutely and indisputably true. They must acknowledge the probability that they may be mistaken. Now supposing that we who maintain the recognised orthodox view of the subject, were to take no higher ground, that for the sake of present argument we leave the high ground of Scripture certainty and place ourselves on the low ground of Rationalistic uncertainty. According to the latter, sinners are told to banish from their mind all idea of everlasting punishment, that either death will put an end to all pain. by putting an end to conscious existence, or that, by some means or other, a time of restoration to God's likeness and loving kindness will eventually

arrive. They are not told in so many words to banish from their minds at the same time all idea of the importance of a moral and religious life, but the natural tendency of the doctrine is to lead to a life of profligacy. Upon the old Epicurean principle they may live, " Let us eat, drink, and be merry, for to-morrow we die." According to the former, sinners are earnestly exhorted to "flee from the wrath to come." The solemn warning is tendered, "He that believeth not s condemned already, and the wrath of God abideth on him." The natural tendency of this teaching is to stir up to work while it is day, "to make their calling and election sure." The end at length comes. "The judgment is set, and the books are opened." If it do turn out that the Rationalist's view of the question is the correct one, those who have held to what they believed to be the Scripture view, will be at least on as favourable ground as they. If, however, it be as the Christian Church in every age has taught it to be, that "the wicked shall be turned into hell, and all the nations that forget God, "that the smoke of their torment shall rise up for ever and ever," the latter will be the absolute and permanent gainers, whereas the former will be the positive and permanent losers.

Second, The profitableness of now seeking reconciliation to God by the death of His Son. Instead of manifesting an cager anxiety to have it proved that there will be no hell, or that complete deliverance will come after suffering a while, let it be the sinner's first and constant aim to lay hold upon Him who is the unconquerable Conqueror both of hell and of death. You make no doubt of the eternity of the blessedness of saints in heaven, let it be your principal business here to strive to get there. Instead of flattering yourself with the expectation of coming to the possession of the righteous while living in the supposed enjoyment of an unholy life, strive to live the life of the righteous, and their portion will be yours. You need not then fear death or hell. Joined to the love of Christ nothing will posably be able to effect a separation. "Patient continuance in welldoing," will be followed by glory, honour, immortality, eternal life." "Blessed are they who do His commandments that they may have right to the tree of life and enter in through the gates into the city."

# Literature.

Times before the Reformation, with an Account of Fra Girolamo Savonarola, the Friar of Florence. By William Dinwiddie, LL.B. London: James Nisbet and Co., 1879. (Price 35. 6a.)

HAVING recently enjoyed the privilege of visiting the beautiful Italian city, which was the scene of Savonarola's remarkable career, we naturally anticipated more than ordinary pleasure in reading this volume when it came into our hands, and we have certainly not been disappointed. It is a fascinating book, most admirably written. The subject treated is an intensely interesting one; the author's thorough knowledge of it and sympathy with it are apparent on

every page; and he writes throughout with a sustained graphic power which rivets the attention, and leaves nothing to be desired as regards the manner in which the varied information contained in the volume is conveyed to us.

The first few chapters deal with matters of a more general historical character, designed to lead up to the life of the man, the account of whose labours as a Reformer constitutes the principal portion of the In the opening chapter, entitled "Premonitory Struggles" volume. the writer glances at the leading attempts at religious reform made in the earlier part of the fiftcenth century, both in this country and on the continent, by such men as Wyclif, Huss, Jerome, and others, who, along with Savonarola, were so largely instrumental in preparing the way for the great Reformation in the century following. And in the next four chapters he first introduces us to the Popes of the fifteenth century, who were perfect monsters of wickedness, and then describes "The Renaissance," "Italy in the Fifteenth Century," and "Florence and the Medici," all deeply interesting subjects, with which it is of importance to have some acquaintance, in order to our understanding and appreciating aright the noble life-work of the Italian morning star of the Reformation. Then follows, in some fourteen chapters, a full biographical sketch of Savonarola's singular career, first, as a monk at Bologna, and then, and chiefly, as the Prior of San Marco, in Florence-a career which stands without a parallel in ecclesiastical history. The method adopted by Dr. Dinwiddie, in portraying this career, is not the usual one of following the events which marked it in their strict chronological order. The plan he takes is the superior one, for his special purpose, of singling out for distinct treatment, in separate chapters, the leading features and incidents in the Friar's life and work, as a public reformer, and his delineations of these are in every way admirable. Thus we have so many chapters treating of Savonarola in his relations to Lorenzo and Pietro de Medici, the rulers of Florence, Charles VIII. of France, and Pope Alexander VI.; in other chapters he is presented to our view as a political and as a social and religious Reformer; and there are concluding chapters devoted to the events leading to and connected with the tragic close of the Reformer's public course, which extended only a little over three years-from 1494 to 1498.

Had our space permitted we might have dwelt on some of the leading features in Savonarola's character, and principal events of his life. We must however, for the present, refer our readers to the volume itself for information on such points. But in order that they may have some idea of the manner in which Dr. Dinwiddle handles his subjects we give one or two extracts. It is thus, for example, that he sets forth the important difference between such men as Wycliff, Huss and Savonarola, and their efforts at reform, and such reformers as Luther and Knox and their great work :---

"There is one peculiarity about the position of all Reformers before Luther, which should not be overlooked. They never thought of breaking with Rome. 'n the greatest strain of conflict the idea of a Church separate from the Paper.

did not enter their minds. They knew of but one Church, and they repudiated charges that imputed heresy and schism to their conduct. It was not so much doctrinal as moral changes that they laboured to effect. They were willing to receive the authoritative teaching of the Church, while they felt free to lash with righteous scorn the ignorance and immorality of priests and people. The friends of Huss protested to the Council of Constance that he was no heretic, and never encouraged heresy. Wyclif, indeed, handled Catholic dogma with a freedom unequalled, perhaps, by any Reformer before the sixteenth century; but even he lived and died within the Church, and had no desire to create a schism. It was reserved for Luther in later times to obtain that fuller light which constrained him to question the authority of the Pope, and the doctrinal basis of the Popish system, to strike at the root of priestcraft, to elevate divine Scripture to its right-ful position, to proclaim the doctrines of grace, and to assert the liberty of private judgment. At the same time, to the precursors of the Reformation, who struggled with the darkness about them, and fought for truth and righteousness in the fetters of a superstitions system, must be given the credit of preparing the way for that great event. Without them Luther's work would have been harder, if not In a great event. Without them, Lattier's work would have been harder, it has impossible. By their teaching and example they moulded multitudes after a higher than the common pattern of human faith and life. They presented high ideals to men, in presence of which the customary facts, even of religious society, were condemned. They preached the Gospel of Christ too, if imperfectly, yet in a way that sapped the traditional beliefs, and the priestly assumptions that everywhere reigned. And then, they were willing to die for the stand they made against error and sin, and their death at the rack or in the flame, shameful and cruel, inflicted before crowds that had human hearts in them, and suffered with a meekness which spoke of inward triumph, was more powerful to impress the memory and quicken thought, than the labours of their devoted life. The blood of the martyrs became the seed of the Church.

"That most of the eminent forerunners of the Reformation should have fallen victims to Papal wrath, is not surprising in the light of the peculiarity we have noticed. If the idea of schism was abhorrent to men who were bold enough to attempt a crusade against ecclesiastical and social disorders, it was still more abhorrent to the masses of the people who were accustomed to render a blind obedience to their priestly guides. The unity of the Church under the Roman hierarchy brought the whole power of western Christendom into the service of the Pope. No refuge was open to those who were pronounced heretics or rebels. A man or city might for a time brave the ecclesiastical power, and disregard its edicts and hulls, but only for a time : the ultimate issue of the contest could only be to the recusant, either absolute surrender or destruction. In every such case the struggle was frightfully unequal. Even after the German revolt, when new ideas were floating in the air, and princes and peoples had united in throwing off the Roman fetters, we know how the Pope weakened and brought into extreme jeopardy the Protestant cause by summoning to his aid the power of the Empire. Before that revolt, however, there was no asylum or neutral ground in Europe for men whom the Pope chose to anathematise. Such men were cut off from society, and were regarded by the superstitious multitude as carrying about with them a divine curse. It is almost impossible now to realise the tremendous force of a Papal excommunication in the middle ages. Hence the invariably disastrous terminations to conflicts with the Roman power before the time of Luther. We almost wonder that men should have been found willing to contend with Rome in circumstances apparently so hopeless. But great and gracious souls are not deterred by outward risks from obeying the calls of God and conscience. The ante-reformation witnesses knew the might and resoluteness of the power whose hostility they evoked; they pursued their course at the behest of sacred duty, counting the cost and ready to pay it; and that they so often sealed their testimony by a torturing death, should cover their memory with special honour in generations that reap the fruit of their faithfulness. Yet it must not be supposed that they laboured and died without hope. They might not look for an immediate victory, but they had faith in the principles which they taught, and, regarding themselves as instruments employed by God for the deliverance of His kingdom, they antici-pated a time when divine grace should triumph over human guilt and passion."....

The following comparison, description, and contrast, will be read with interest :---

"Savonarola's unyielding spirit placed him in relation to Lorenzo in a somewhat similar position to that occupied by John Knox in relation to Queen Mary of Scotland. Many have been willing to stigmatise both as rude fanatics, wanting 'sweetness and light.' The truth seems to be, that the same cause which made the heart of Knox proof against the blandishments of his beautiful Queen, made the Italian Monk superior to all the fascinations, and they were many, of the magnificent Lorenzo. The weight of these causes all should be able for the truth and kingdom of Christ. Our Prior of San Marco was a patriot. He did not deem it inconsistent with his profession to take an active interest in every-thing that had to do with the good of his country. What are called secular affairs were the very things which, according to his mind, religion was intended to sanctify or make sacred; or, in other words, to bring under the government of God. . . . . But Savonarola was a Christian as well as a patriot. To this title Lorenzo had little claim. The Prior and the Prince was here separated by m awfully wide chasm. Savonarola was remarkable for the fervour of his piety and the purity of his life. Few men, even amongst the most saintly, have risen into fuller contact with the spiritual and unseen. None ever doubted the holiness of his life. In his personal habits he was extremely simple, even austere. He loathed the immorality that was so common in all classes, and especially in the highest, and mourned over the luxury of living which commercial prosperity had everywhere excited. Apart from the testimony of his friends, which is very full and emphatic, even a slight acquaintance with his sermons and other writings is enough to show how his heart was wrung with horror at the unblushing wickedness that was rampant on every side, and how in his inner and higher exercises of thought and feeling he could rise into wonderful fellowship with the Spirit of God. But Lorenzo undeniably presents us with a very different picture. There could hardly be imagined a stronger contrast than that between him and the minister of Christ whom he had so incautiously invited to Florence. It can only be admitted by his most ardent admirers that he neither cultivated religion in his heart, nor practised morality in his life. His usurpation of an almost despotic power was the result and evidence of an unscrupulous ambition. The holocaust of victims which he sacrificed in revenge for his brother's death, his sacking of the town of Volterrain opposition to the milder counsels of others, and his seizing the dower of the orphan girls in order to provide funds for the war against Volterra, prove that he could. when occasion seemed to demand, rival the worst Italian despot in the measure he adopted to gratify a personal feeling, or to attain a selfish end. Besides all this, the testimony, both of his contemporaries and of his own writings. convicts him, not only of luxurious extravagance, but of undisguised sensuality. What concord could there be between such a man and the pure-souled priest of God? How could the patriot love the betrayer of his country's libertics; how could the Christian preacher consort with the worldly and voluptuous prince? It is only through a misunderstanding of the character of Savonarola, or by wishing to rob him of an uprightness, a fidelity to holy principle, a devoted loyalty to his heavenly Low whose name was to him the symbol of perfect truth and good, things so strange and so grand in that time of religious infidelity and moral disorder, that men can blame him for his lonely and resolute refusal to have any other intercourse with Lorenzo than such as befitted his profession as a servant of God. In the light of what followed, when Lorenzo was no more, we see, with sufficient clearness, the motive forces which kept separate these two eminent men.'

It is thus our author meets the charge brought against Savonarola, as it has been so often and so virulently against our own John Knox, of being an enemy to everything like true culture, and of wantonly causing, in the heat of reforming zeal, the destruction of beautiful works of art :---

"Nothing could be further from the mark than to attribute to Savonarola an ignorant or fanatical hostility to culture of any kind. He was himself a man of

highest culture. A poet, a lover of music, a friend of artists, a proficient in new learning, a prolific writer on all subjects, the most acute and original losopher of his day !---it would be absurd to speak of him as a rude iconoclast, o had no sympathy with the arts and humanities that were stirring the heart of thinking workd. It is something to know that the first minds of the Renaisse held him in reverence, and thought his friendship a favour. Something too rnow, that such painters as Botticelli, and Lorenzo di Credi and Bartolommeo, I the family of the famous Robbia, belonged to his party in the state, and were ling to lend themselves to his efforts at reform. Nor is it a slight thing that thael Angelo, though bound to the Medici by many obligations, always cherished rofound esteem for him, and at last amid the gathering shadows of the grave, nd light and solace in the study of his religious writings ; like Lorenzo, Pico, itian and others, turning in the time of his greatest need to the Christian teacher om he had known in his youth.

There was a mysterious charm about the many-sided and high-souled monk, the wer of which was felt by all, by men of all characters and ranks, who came in sonal contact with him. If asked, wherein lay this charm? we should be dissed to say that it lay mainly in the fact that, while many-sided in his attainmts and sympathies, he was a man of one aim, the noblest possible, to which he roted himself with a rare concentration of will. It was his great desire to estabh in Florence a Christian polity which should infuse its spirit into, and confer benefits on, all sections of the people. He proclaimed Christ as the true King Florence, and he strove to secure that all talents, endowments, crafts, and inrests, should be regulated by divine laws of truth and righteousness. He had thing to say against the exercise of poetical, artistic, or learned tastes; it was ly the perversion of them to wrong uses that he felt free to denounce."

We congratulate Dr. Dinwiddie on the production of a volume hich does so much credit at once to his literary abilities, his hisrical knowledge, and his sympathetic appreciation of all that was od and noble in pre-reformation times; and we wish for it a large reulation. It may be added that the volume is neatly got up and oderate in price, and bears as an appropriate Frontispiece a photoaphic view of the Palazzo Vecchio, in Florence.

he Songs of Zion; our only Manual of Praise. By Rev. J. R. Lawson, Barnesville, New Brunswick. Crown 8vo, pp. 36. R. A. M. Manor, St. John, N.B. 1879.

Bis well-written Tractate is a reprint, with some omissions and iditions, of articles which were inserted in a provincial Paper, on is subject of inspired Psalmody and modern hymns. We rejoice sinrely that the esteemed author has been induced to put his clear miptural thoughts and able convincing argument in a permanent rm, for general circulation. The issue of the Pamphlet is at present ost seasonable; as the subject of the Church's praise is engaging us attention of many thoughtful minds and the deliberations of clesiastical assemblies. There is a wide-spread dissatisfaction with any of the hymns which have been long in use; and the conction is, in many cases, becoming deeper, that the only safe resting ace is a return to primitive apostolic practice, in the exclusive em-oyment of the songs of inspiration in Divine worship. The author stly remarks-" The songs of the Church must exert an equally werful influence on her creed and her piety." Throughout the actate, the matter discussed is stated with singular clearness, and, a brief compass, is reasoned out with much candour and cogency, e question is thus stated in the opening :---

"We have in the Bible a book called 'the Book of Psalms,'—a book given by inspiration of God, for the special purpose of being used in His prime. Ought we to use that book *exclusively* in our Saviour's worship, or are we at libery to sing whatever we please in lieu of it, or in addition to it, provided it be acriptural in its matter."

After some preliminary remarks, the writer lays down this proposition-" The Psalms of David, in the best metrical translation anail able, or chanted in prose, should be used in the service of praise, to the exclusion of all other compositions, whatever may be their literary, poetical, or doctrinal excellencies." The argument in support of this fundamental statement is that, 1. "The inspired Psalms are quite sufficient for all the purposes for which a manual of praise is required." 2. "The Psalms of David have the authority of a Divine appointment." 3. "No other book of spiritual songs has the same divine authority." The objections to the exclusive use of the inspired songs are fully considered, and ably refuted. After a fair vindication of the Scottish metrical version of the Psalms, Mr. Lawson presents the following satisfactory " concluding observations." " In singing the Psalms we are sure that we are singing what is acceptable to the Lord. The exclusive use of the inspired Psalms would powerfully tend to the promotion of Christian union; it would promote Congregational singing; and would cause the authority of the word spoken to be more deeply and universally recognised." We freely give this excellent Tractate, which the Publisher has issued in a neat and attractive form, our warmest recommendation ; its wide circulation cannot fail to prove highly beneficial to the Church at the present crisis.

## Illustrious Abstainers. By Frederick Sherlock. Crown 8vo, pp. 232. Hodder and Stoughton. London: 1879.

THE author of this attractive volume, though a young man, is ertensively known in these countries, as an able advocate of Scriptural temperance, and for his valuable contributions to popular Temperance literature. He handles a facile pen, displays always a thorough acquaintance with the facts that serve to illustrate and recommend his subject, and is instinct with intelligent and ardent zeal for the promotion of a cause in which the glory of God and the best interests of humanity are concerned.

The present volume, which contains brief sketches of the lives and characters of a number of "Illustrious Abstainers," some of whom are yet living, well sustains the reputation of the author as a graphic and powerful writer, and it is well fitted to attract the young, and to advance the cause of total abstinence from alcoholic drinks. The introduction is admirably written, presenting in a clear, attractive manner, an array of well-authenticated facts, and showing the progress and singular benefits of total abstinence to persons in the higher ranks, and in important public situations. Some eighteen illustrious abstainers—beginning with Sir Garnet Wolseley and ending with John Howard, the Philanthropist—are sketched in their character, life work, and powerful influence. These are ex-

ibited as a number of clear. vivid photographs, produced by the right rays of the sum of temperance, shedding around the purity ad power of their lives, and holding them forth as examples of hatsoever is honest and levely and of good report, to the present ad to future generations. This admirable little work descrives, as a trust it will command, a wide circulation. We know of iew better rvices that can be done to the rising youth of the Church and naon, than to put these portraits of "Elinstrious Abstainers" into weir hands, and to recommend them to study and imitate them.

ervative of a Pilgrimage to Mescak and M-dinak. Py Captum Richard F. Burton. Third edition. revised. Crown Syd, pp. 518. W. Mullan & Non. London and Belfast, 1879.

HATEVER doubts may be reasonably entertained of the morality such travellers as Burckhardt and Captain Burton, passing temselves as Moslems, and conforming to Mahommedan worship, ith the object of finding their way to the head-quarters of the Loslem faith, they have made us acquainted minutely with the sople and customs of these countries ; and with the doctrines, rites worship, and morals of those who go on pilgrimages to the birthlace and tomb of the Arabian impostor, in a manner that for the resent is not otherwise attainable. When Captain Burton states hat "any Jew, Christian or Pagan, after declaring before the Kazi, ad the police authorities at Cairo, or even at Damascus, that he emraces El-Islam, may perform the pilgrimage in safety." we are discosed to think the advantages gained by the knowledge acquired, **D** not compensate for the violation of truth, and tampering with a bristian profession. After perusing this volume, we fully admit that he narrative throughout is clear and interesting. The work contains auch rare information concerning Eastern life. The comparisons bat are made between European laws and manners, and those of **riental lands-the changes that have taken place of late years** and the prospects of still more radical changes in succeeding years implay sound judgment and candour. Above all, the state of the **Coslem faith, and the degraded condition of Mahommedan lands, well as the effects of pilgrimages to the holy places in Arabia**, present problems of the gravest importance to the Churches enraged in the work of Protestant missions, and to British statesmen reference to the forty millions of Mahommedans in our Indian **Dessessions, and which erelong must press for solution.** This volume " Captain Burton's travels cannot but prove useful to those who set hemselves to study those problems for a practical purpose, and it •herefore deserves, as it will repay, a careful perusal.

**Comb's Presbyterian Almanac and Christian Remembrancer for 1885.** (1 011) first Annual Impression). James Ohland, Belfast, 1880.

This favourite Presbyterian Annual fully maintains the deservedly high reputation which it early acquired under its originator, the late William M'Comb. For fulness and accuracy of select information on a great variety of important subjects—for refined taste - and impartia heads of families; while to ministers, elders, and other found invaluable as a book of frequent reference. The pression has as frontispiece an admirably executed portra P. Corry, M.P., one of the most public-spirited and jus elders of the Presbyterian Church in Ireland. We will this excellent annual our strongest commendation.

The Catholic Presbyterian. September to December. Edited by G. Blaikie, D.D. London : James Nisbet & Co.

This interesting and well-conducted journal has now be public for a year-the December number ending the see It has, we are pleased to know, been very favourably Presbyterians generally, as meeting a widely felt want; assured by its spirited conductors and publishers th will be spared to maintain the character it has alree and to add what may render it still more acceptable ar the future. These promises, we have no doubt, will ! deemed, with the result of increased efficiency and popu four parts before us contain a large number of very able tive articles, on a great variety of subjects, from the known accomplished writers on both sides of the Atlanti on the Continent. Professor Welch, of America, asks the significant question—"Are we drifting?" Presid writes on Joseph Cook, as a theologian of the day, s Alexander Stewart on Luthardt; Mr. A. Taylor Inn Quarterly Review to task on the subject of Scottish Mod Peter Bayne writes on "Hume, Reed, and Huxley;" Pro The truth is—and it is just as well to concede the point—Calvinism is sadly ient in those elements which are necessary to make religion cheerful to irreumern. It utterly refuses to make pleasant the way of the transgressor. It is him with a frown just at the point where he looks for a smile. Its mes have a harsh and stern aspect to him. It has none of that accommoing clasticity which we all so much admire, and so often crave in our poss creed. It is unrelenting; it fairly bristles with dogma. It concedes to human wisdom, human taste, and the human will. It deals pitilessly him. It insists persistently upon guilt and punishment. It crowds human divinto a very small corner, and gives great prominence to human depravity the etimates of human conduct. It makes very little provision for mere peccaa. It really is a very uncompromising system.

A lt really is a very uncompromising system. And then Calvinism looks with a dark frown upon human society. It affects a boly horror of abounding evils. It finds so many wrong maxims, customs, cuous of life among men. It obtrudes its stern denunciations of sin and sinays into the very face of time-honoured customs and habits. Its practical is even more unpleasant than its doctrinal. Its very call of mercy to men is ing and offensive—a wholesale impeachment of the world. 'Come out from g them and be ye separate, and touch not the unclean thing.' This sounds exclusive, and on the whole is not cheerful. . . .

<sup>3</sup>ut is there not another side to Calvinism than this repulsive one? Do not arshness and the sternness of the system belong partly to the facts in the by whatever system interpreted, and partly to the standpoint from which the a is viewed? The pillar of the Divine presence was darkness to the host of oh, but it was brightness to Israel's host. The law that condemns is dark ern to the condemned criminal, while it has a most beneficient and kindly to him whose life and property it protects. The facts in the case, and the boint from which the system is viewed, are very important factors in each

And so Calvinism has two sides. It has a dark side to the sinner under rse of sin, but a very bright one to a penitent with the curse removed. If ut with the proposition that sinful man needs a religion that will adapt o his liking, that will adjust itself with ready pliancy to all his own varying of his dignity, and rights, and claims, and wishes --Calvinism meets us with ungracious face. It does not pretend to be an adjustable system. But, if rt with the fact that man is out of harmony with God, and law, and right, e is under a curse, and that his imperative need is a religion conformed to aracter and claims of his holy and rightcous God, which will explain and e for the terrible facts in his condition, which will lift him out of it, and at him into the lost relationship with his God--Calvinism responds to the Calvinism puts its claim to acceptance, not upon the ground that it pleases wat on the higher ground that it pleases God, and that, pleasing God, it man:

nd now, looking at it from the standpoint of a saved sinner, Calvinism has very bright features. It presents him with a glorious God. The loftiest, undest, the most exalted being of which the human mind has any conception, God of the Calvinistic system. It was Calvinism which gave to the Church escription of God which reads almost like the inspired word, and which is have fallen first from the lips of one in the outbreathing of reverent and g prayer. 'God is a spirit, infinite, eternal, and unchangeable, in His wisdom, power, holiness, justices, goodness and truth.' Before Jehovah's throne it bows reverently. God, not man, is the centre of the system. predestination and election. It exalts God. Glory to God in the highest rer-recurring refrain. God is supreme, is the key-note of its teaching. On the its every doctrine rests; from this every obligation springs. The secret

wonderful power, which history discloses as residing in the system, to human character grand and effective, and which Froude, sought in vain, inly in the fact, that it holds up to men—throws around and above them sence, the majesty, the sovereignty of such a glorious, awe-in-piring God. > light claim for the system, to assert that it exhibits to man a Supreme worthy to be feared and adored.

presents God in the most attractive character. In its sublime portraiture of ine majesty and glory, Calvinism has by no means omitted the attractive

is these rout numbers of this excendit periodical, we had variety of interesting and edifying matter, both original Among the leading articles there are admirable papers ( jects as "The Nature and Ends of Prayer"-" The Seve from the Cross"-" The Kind of Piety we want"-" the Human Race "-" The Everlasting Gospel "-" Isrs History "--- " Forethought and Over-solicitude "-- " Thre the Church-Paul, Augustine, and Luther "--" The En better than the Beginning thereof "-" The Popular against Endless Punishment unsatisfactory as a Sur Hope." In addition to large type portions for the ag also "Daily Portions," consisting of short extracts fi religious authors, ancient and modern, illustrating texts We have much pleasure in again warmly recommending miscellany to our readers.

## Plain Words and Simple Facts about the Church of Scotland and

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non preached before the Right Honourable the House of Lords in the Abbey rch at Westminster, Wednesday, June 25, 1645 (being the day appointed for an and public humiliation), and a Sermon preached before the Right Honourthe House of Commons, 1644, A.D. By Samuel Rutherfurd, M.A., Professor ivinity at St. Andrews. Edited and Revised by James E. Walker, M.A., pus Christi College, Oxford. Price One Shilling. James New, High et, Cheltenham.

s great and just admiration of Samuel Rutherford and his igs, Mr. Walker has been led to republish these two remarkable ms, "in the hope that they may edify and comfort the flock of ቲ" In doing this, he has not, as he informs us in his preface. served their absolute integrity," but has "endeavoured to render more in accordance with modern taste and fitted for devout al," chiefly, we presume, by alterations on the phraseology withhanging the sense. A few controversial passages, and passages ng to the ecclesiastical conflicts of the times, have been either med or omitted, as tending to perplex and embarrass the ordireader. Not having come across these sermons in their original we are very thankful to our brother, Mr. Walker, for such an n of them; and we can assure our readers that, like all Rutherwritings on practical religious subjects, they will amply repay ted perusal. The texts are Luke viii. 22-25, and Daniel vi. 26. d that such sermons were preached still before our Houses of ment!



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instructions in regard to the Libel. The speech is a moconclusive one, and all who wish to know exactly how the stands ought at once to procure it. The appendix is equal showing that on many points Professor Smith, has, in his utterances and writings, answered himself. We have no quotations, otherwise we should have given a few passa marked for this purpose.

#### Modern Scottish Pulpit. One Penny Weekly. Edinburgh : Jame

THIS is a new enterprise which deserves to be suppor which we wish the spirited publisher all encouragement a Nine numbers are before us, each containing an admire the first by the Rev. Sir H. Moncrieff, D.D., and the ni Rev. Professor Mitchell, St. Andrews, on "Christ's u riches." It will interest many of our readers to know contains a most excellent discourse by the late Rev. Jar on "Giving thanks at the remembrance of God's holiness

## Ecclesiastical Intelligence.

REPORT OF LAURIESTON MISSION CHURCI (PRESENTED TO A RECENT MEETING OF GLASGOW PRESEV

#### BOOLESIASTICAL INTELLIGENCE.

ment of the Lord's Supper was dispensed as usual on the fourth October last, and as on the two previous occasions there were 7

But as for the reasons stated above, about 7 names had to be dropped l, the membership continues very much the same as when last report ed, viz., 85 or thereby.

Lasses and the Sabbath School are being conducted as formerly, and ouraging attendance; bot as we have so often referred to the manner in are conducted, and the number attending, we must not further allude usy just now. So far as the attendance on Sabbaths is concerned we ort favourably; indeed it is sometimes very encouraging, and but for arden of debt lying upon the Congregation we would get on very well. Irse of visitation I meet with a considerable diversity of character. In surrounding the church there are many too deeply sunk in depravity be soon litted into Church membership, while the most of the others connected with one or other of the Christian Churches in the neigh-Some enter freely into religious converse, and others are more shy and Met sometime ago with an interesting young man who readily spoke He denied the doctrine of the resurrection, and the general judgment. in a place of happiness for the good, and a place of misery for the bad,

g to his statement the soul only would enjoy the happiness, or endure Tried at some length to show him from Scripture that his notions were hat there would be a resurrection of the dead, both of the just and seemed open to conviction, and listened respectfully to what was said ese momentous and all-important questions. May the Spirit shine into ud give him to see things as they really are.

m visiting among others a person who has for a time been laid on a ion. When in her usual health she appeared to possess the life of God, the season of herdistress she seems to enjoy the consolations of religion. with calmness about her latter end, and so far as man can judge is the sure foundation—that foundation which can never be removed. are fitted to have a beneficial effect on one's self, and the solemn he bed of affliction should never be forgotten. Other cases could be but we deem these sufficient at present. May the Divine name be ay the cause of Christ be advanced, and may there be added to the h as shall be saved. A. J. YUILL.

MR. ALEXANDER SMELLIE, BY THE CONGREGATION OF STRANe Rev Mr. Robertson of Ayr preached at Stranraer a sermon by the t of Presbytery, on Thursday, the 27th November, and after sermon the congregational meeting, and moderated in a call; when the congrea most unanimous and cordial call to Mr. Alexander Smellie to be their e members of the congregation came forward with one accord and adhibimes to the call with great cheerfulness and a large number of adherents iherence paper. The Presbytery of the bounds met at Ayr on Tuesday, zember, when Mr Robertson gave an account of his conduct in moderatcall to Mr. Smellie, of the heartiness of the congregation in regard to nd of their desire for a speedy settlement, and laid the call on the Pres-The Presbytery then approved of the conduct of the Moderator, sle. The commissioners ed the call to Mr. Smellie as a regular gospel call, ongregation of Stranraer then addressed the Presbytery in support of nich they had given to Mr Smellie, expressed their own views and I that of the congregation in a kind and affectionate manner, and their Mr. Smellie would at once accept of their call in the same cordial which it had been given by the whole congregation, both old and r. Smellic being present, the moderator proceeded to put the call into which he at once accepted in the most prompt and cordial manner. The hen expressed his hope that, as he had been permitted to take part in ent of Mr. Smellie's much respected father at Stranraer about twenty-six so he would be spared to take part in his settlement also in the course onths. It was then in a few words of conversation understood that Mr mld be settled in Stranzaer as early in March as practicable.



exceeding the lattice assigned. The pre-rapidly increasing minine often, when physically unable, she wended her way to the sanctu the day specially set apart for God's worship, but equally assidues attendance upon the weekly congregational meeting for prayer, her preference for the gates of Zion, and fellowship with God a rather than the dwellings of Jacob, and worldly intercourse. widow, living in a small attic room, and dependent upon the c her prevailing disposition was contentment, and gratitude, to whic expression in tears, was her constant exercise. She was also ren expression in tears, was her constant exercise. Sine was new real measure in which she possessed the grace of Christian liberality. manifested far beyond her ability. Rather would she have c portion of food and raiment, than withhold her offering from the Lord. Unlike too many who serve themselves first, and give to mainder, and only if there be anything over, of whatever she portion was first laid aside, while implicit trust in His goodness v her own future provision. A few months ago she received a smal from a friend. On the following Sabbath she cast five shillings treasury. Her contribution having been observed, and caus wonder, a friend said to her afterwards, "You gave far too much one in your dependent circumstances." She replied, "Too mu to give to Him who opened that gentleman's heart to give to me the Lord a sixpence, but he afterwards gave me four in return." her death the claims of the Church pressed heavily upon her m would seem, that the grace of liberality abounded as years advar she gave tangible evidence not long before the silver cord was some give but *scantily* out of their abundance, she gave liber scantiness. In her own small way she made a will, and expressed that the congregation should be remembered, as far as the pr meagre effects would allow. After her death, a near relative ac out her wish on the day of the funeral, just before the clay teneme from the deceased's humble dwelling, and so handed to the pastor tion a half sovereign, remarking, "This is the widow's mite." W of the poor widow whom our exalted Redeemer so greatly comme not but conclude, that similar would be the commendation of this

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# CALVINISM THE THEOLOGY OF THE BIBLE.

v in its widest acceptation, the name "Calvinism" is sometimes d to the whole system of doctrine commonly known as "the gy of the Reformation," and which we have so fully and ably embodied in the Westminster Confession of Faith and the This system has been so designated, not because it atechisms. ated with Calvin, as some have ignorantly, or to serve their inister purposes, alleged, but chiefly because it has found in that reformer and theologian its most able expositor and defender. loctrines of the system, as the doctrines of God's Word, have held and professed by witnesses for the truth in every age from rliest times; but to Calvin has been reserved the high honour listinction of having vindicated and set them forth in clear, natic order as they had never been before. And all intelligent ents of this system will readily agree with the estimate thus ssed by the late Principal Cunningham, "that the great ines of Christian theology are upon the whole about as well ged, as ably and accurately expounded, and as satisfactorily and isively defended in Calvin's 'Institutes' as they ever have been ı be."

t while our creed, as a whole, is described as "Calvinistic," that is more strictly applicable to those parts of it familiarly known , "Doctrines of Grace," so that Calvinism in its more restricted stands opposed to those erroneous systems by which these us doctrines are denied or subverted. In other words, Calvin-VIIL VOL XIV. 2 E NEW SERIES.



are supposed to have been chosen of God in consequence good qualities which it was foreseen they would possess, able of themselves to believe the Gospel, and to submit to out any more aid from the Holy Spirit than is common to to those who perish as well as to those who are saved. At the Calvinistic theory, the reason why some men are save others is to be found with God Himself, who, in free sover made choice of them in Christ, and gave His Son in du their redemption, and their redemption alone, and who them His Holy Spirit effectually to persuade and enable t lieve the Gospel testimony and embrace Christ as their Se to persevere unto the end in the way of faith and holy Such a theory, it is very evident, is one that signally how by ascribing, as the Scriptures everywhere do, man's sa clusively to divine grace, "reigning through righteous eternal life;" while the Arminian and other anti-Calvinist honour the creature, by resting his election on his posses supposed good that commends him to God, and by as actual participation in the blessings of salvation not to the grace of the Spirit making him willing, but to his own fre his own efforts.

The leading points in the Calvinistic system, viewed in limited aspect, have been thus succinctly and admirably

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race as equally fallen, and as equally undeserving on account of their sins; that, however, in His sovereign mercy, He resolved to save a portion of them; that He was prompted to this choice, not by any foresight of faith and obedience on the part of the elect, because their faith and obedience are His own sovereign gift, but by the mere good pleasure of His will, that they might be to the praise of the glory of His grace ; that God was under no obligation to provide deliverance for any of our race; that He might justly have left us all to perish in our iniquity, as He did the fallen angels, toward whom He was, surely, guilty of no injustice; that He was pleased, however, in the exercise of amazing mercy, to provide a plan of pardon and of restoration to life and blessedness; that He gave His only begotten Son, that whosoever believeth in Him might not perish, but obtain everlasting life. Farther, we believe that not only the providing of this Saviour, but the disposition, in each individual, to accept of Him, is all of gracethat is, the free unmerited gift of God; that all mankind, left to themselves, would reject this great salvation, and that it is discriminating and all-conquering grace which inclines any to receive it. We are persuaded farther, that as salvation is all of grace, and as it is evident from Scripture, and from daily observation, that all men are not believers, and, of course, that all are not saved, so it was not God's original intention to save all, for it is granted that He does not save all; and that which He now does, if He be such a God as the Bible represents Him, He always intended to do. We believe, that known unto God are all His works and ways from the beginning; and that all the dispensations of His grace, as well as of His providence, and, among the rest, the effectual calling and salvation of every believer, entered into His plan from eternity; 'yet so,' as our Confession of Faith declares, 'as that thereby neither is God the author of sin, nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather established.' In short, the sum of our belief, in reference to this great economy, may be expressed in one sentence-'All that is evil in man is of himself, and to him belongs the blame of it; and all that <sup>is</sup> good in him is of God, and to Him belongs the praise of it.'"

No theological system was ever so bitterly opposed, or so grossly misrepresented and vilified by its opponents, as this has been. And the reason of this is not far to seek, or difficult to discover. It is to be found chiefly in the fact that its doctrines are so humbling to human nature—to the innate pride of the human heart—and make men so entirely indebted to Divine grace for salvation, that the "carnal mind" cannot endure them, and must therefore modify them or get rid of them altogether. Had Calvinism only flattered and

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exalted man a little in place of abasing him, and given him a share in the work of his restoration to the Divine favour and image, instead of denying him this, it would never have met with such virulent opposition and foul abuse.

The enemies of the Calvinistic System have often sought to depreciate and raise a prejudice against it, as a whole, by representing its distinctive doctrines and principles as having been invented by Calvin, and as consequently unknown, unheard of, before his time. And if this be so, it is plausibly argued, surely they cannot be the doctrines and principles of God's Word, and are therefore to be rejected. For what the Bible teaches on the subjects with which Calvinism professes to deal, was certainly known before Calvin's day, and, if so, then Calvinism cannot be the theology of the Bible. Now such a representation as this betrays on the part of those who make it, either ignorance of the grossest and most inexcusable kind, or a deliberate purpose to impose upon the ignorance of others of the most reprehensible character. For it is a well-known, interesting, historical fact, that the leading tenets of the Calvinistic System, were held, and taught, and vindicated by many faithful witnesses for the truth, long before the age of Calvin. It is indeed true that in the very earliest ages of the Christian Church-those immediately following the Apostolic era-these peculiar doctrines do not appear to have had much prominence given to them. The reason of this no doubt was, that they were not then called in question or corrupted, but were the generally received doctrines of the Church, everywhere recognised as bearing the stamp of divine authority. In such cases, as has been observed, and particularly in regard to doctrines so ready to provoke discussion, the silence of history becomes a proof, not that such doctrines did not exist or were not professed, but that they met with general acceptance. So long as such apostolic doctrines were not controverted, there was of course no occasion for any particular reference being made to them, or any special prominence being given to them in the Church's Creed and Testimony. By and by, however, events occurred which led to this being done. During the second and third centuries, the Church became gradually corrupted both in doctrine and practice, and this doctrinal corruption at length showed itself conspicuously, first in the Arian heresy, which was a denial of the Deity of Christ, and which arose about the beginning of the fourth century; and then in the Pelagian heresy, about the close of the same century, and beginning of the following one. This heresy was started by one Pelagius, a British monk, who, amongst other things, denied original sin and a definite election, and maintained that man was able of himself to believe the Gospel and receive salva-

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tion, and that divine grace was given to men according to their Like most errorists, and in particular those who have merits. followed in his footsteps, Pelagius at first practised no little evasion in the statement of his real views-a circumstance which greatly contributed to his success and prevented his heretical sentiments being so speedily and thoroughly exposed, and decidely condemned, as was desirable in the interest of sound doctrine. But at length the needed exposure and merited condemnation came, and this mainly through the sealous efforts and earnest contendings of the famous Augustine, who appeared as the great opponent of Pelagius and his heresy, as Athanasius had appeared against Arius in defence of the vital doctrine of our Lord's divinity. Possessing clear, scriptural views of human depravity-predestination-and the doctrines of grace, and having a deep personal experience of the power and preciousness of these doctrines, Augustine set himself to maintain "the truth" against the heretical monk and his supporters, and this he did with singular ability and triumphant success; and the truth he was honoured to uphold and vindicate as the teaching of God's Word, embraced just the leading tenets of the system, now popularly known as Calvinism. And it is worthy of being noticed, that in all his reasonings from Scripture, he takes it for granted that the peculiar views for which he contended were views which the Church of Christ had all along held and regarded as of the highest importance -of most vital moment. Thus it appears that the Calvinistic system, in its leading points, as opposed to Pelagian error, is as old as the days of Augustine, to whom belongs the honour of having first systematically developed the doctrines of grace-doctrines which he found plainly taught in Scripture, and which had held an important place in the Church's Creed from the days of the Apostles. Calvin as a theologian was thus simply the successor of Augustine, only honoured to carry the system common to both, to a higher degree of perfection.

Nor did Augustine stand alone as the advocate and defender of Calvinistic doctrine before the age of Calvin. On the contrary, from his days on to those of the great Genevan Reformer, there can be easily traced "a line of the most illustrious advocates of Evangelical religion," including such well-known and highly honoured names as the Waldenses, John Wickliffe, Jerome, Huss, Luther, and many others, all of whom were Calvinists, the most of them agos before Calvin was born. As an evidence that the Waldenses—those glorious Alpine witnesses for the truth, when all Europe lay in Papal darkness —were doctrinally Calvinistic, while Presbyterian in government and discipline, and also "Covenanters," we quote the following "article"

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though some of the facts we have mentioned belong to subsequent to the time of Calvin, it is very evident that to ; the tenets of Calvinism as having originated with the great n of the Reformation, is to assert what is at variance with fact; and it is equally evident that those who venture to :h an assertion, thereby show that they are incapable of dealthe subject, either through gross ignorance or equally gross "So far," it has been remarked, "so far from Calvinian with the Genevan Reformer, it would not be difficult to show e of his predecessors were more Calvinistic in doctrine than imself; while it would be no easy matter to show that any to his day, whether individuals or churches, distinguished Christianity and successful service for Christ, entertained r sentiments. Calvin may have more formally arranged and the truth as a system than others. He was eminently at philosopher and divine of the Reformation, but this is all." his is all-if Calvin did not invent the system that has come is name; and if the doctrines of Calvinism were known and ily maintained ages before Calvin lived, if they were among s for which the early confessors and martyrs contended and to the death, and if subsequently to Calvin's time these found acceptance with multitudes of eminent men in inds who were quite capable of ascertaining the teaching of for themselves, and who called no man master, then what is nce that may be fairly drawn from all this? Is it not that rines of Calvinism must be of divine and not of human hat they must be the doctrines of God's Word ! For, as well put it, "how unlikely is it, if Calvinism were a mere error, and manifest, repulsive error, that there should have 1 a crowd of adherents drawn from all countries, ages, lanvithout concert or collusion, earnestly adopting, and perseverntaining it ! How strange, if it were a theological delusion, e should have been no formal antagonist system among Profor a hundred years after the Reformation, a century noted ing religious inquiry! We are accustomed, in reasoning in

the Being of a God and the divine origin of Christianity, to such an impartial harmony as that to which we have ind with justice. Why should Calvinism not receive the it, when it admits of being pleaded in its favour?" Such ient as this, however, weighs nothing with those opponents ism and of our Calvinistic Confession of Faith, with whom we ate become so familiar, who seem to imagine—nay, who in lare it to be their belief—that all the Christian ages past have

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been groping in thick theological darkness, holding by a revolting that has no foundation in God's Word, and that with them the light has at length come, their heaven-assigned mission being to about a reconstruction of the creed of Christendom !

While Calvinism, as a whole, has been ignorantly or disho represented as having had no existence before the days of Calvin as having been blindly accepted since by his followers without i as to its Scriptural character, its several doctrines have been most violently assailed, fiercely controverted, and at the same most grossly misrepresented and laden with calumnious abu probably no other doctrinal tenets have ever been. In the an theological controversy there is nothing to be compared, in the spects, with the treatment to which Calvinism has been sub And, while the system he elaborated with such a masterly hand the Divine Word has been thus opposed and vilified, Calvin h has shared largely in the odium heaped upon his work. Ma tempted bitter refutations of Calvinism have been penned, which authors fondly imagined would give the death-blow to the mon system; but, while these, with the names of their writers, has after age sunk into oblivion, the hated system has lived on accepted faith of all truly Evangelical Churches. By multitu has been denounced in the most unmeasured terms-as a s "the most abominable," "a system of heathenish faith," "rev to every dictate of reason," "dishonourable to God," as "dist His character," making Him "a gloomy, merciless tyrant," and author of sin;" as destructive of moral agency and human rebility, laying man under a necessity of sinning, and then da him for it, do what he may; and as destructive of holiness and fort, begetting discouragement and despair on the one hand, ( sumption and licentiousness on the other." Such is only a san the shocking pictures that have been often drawn of Calvinism opponents, and with such shameful caricatures we have of late become very familiar. It is much to be regretted for their own as well as for the sake of others who are likely to accept such sentations as correct, that those who attempt to expose and refu Calvinistic system do not first of all make themselves to acquainted with it, and endeavour to understand it. It is a easy matter to set up a gross caricature of a thing you wish nounce, and then successfully to demolish it; but it would cer say a great deal more for their sincerity and professed love of and fairness, if our anti-Calvinist orators and writers would tak trouble really to ascertain what the system is which they oppose fairly represent it, before beginning their attacks upon it. And

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they only to do this, with a sincere, humble, prayerful desire to know the truth and be established in it, we cannot doubt that in many cases lurking hatred and hostility to Calvinistic doctrine would give place to a deep and loving conviction of its Scripturalness. It has been so in the experience of not a few. Thomas Scott, for example, the well-known commentator, was at one time keenly opposed to Calvinism, and even wished to enter the lists of controversy with his friend Mr. Newton of London on the subject; but Newton declined, at the same time assuring him that he would soon come to the same conclusions with And so it turned out, for Scott afterwards became one of himself. the ablest advocates of Calvinism against a prelate of his own Church. And regarding Abraham Booth, the author of "The Reign of Grace" and other works, we are told by himself that in his younger years, " through the ignorance of his mind, the pride of his heart, and the prejudices of his education, he often opposed the Calvinistic system with much warmth, though with no small degree of weakness; but, after an impartial inquiry and many prayers, he found reason to alter his judgment.

There is reason to fear that recent open opposition shown to our Confessional theology, and the passing of the "Declaratory Act" by the U. P. Synod, are too surely symptomatic of a desire and tendency in certain quarters to modify or relax the hold upon the high Calvinistic doctrine of the Confession, and to put in its place a semi-Arminianism, which may be expected to pass soon into something more decided and worse. In how many pulpits, even in Churches professing to hold by the Confession of Faith, are the peculiar truths of Calvinism never proclaimed, and not only never heard commended, but actually subverted, denied, and scouted as utterly untenable. While undisguised Arminianism is preached in not a few, rationalistic Broad Churchism prevails in many more, and that is just the negation of everything like sound, definite, evangelical doctrine. Some months ago it so happened that we heard a discourse from a licentiate of the Established Church, who was said to be the assistant of a city minister reckoned evangelical in his preaching. His subject was "Regeneration," from the text, John iii. 7, 8; and while he failed completely to bring out the doctrinal teaching of the text, he managed in the course of his sermon to "run foul" of the doctrines of grace at almost every point, denying in particular Election and the sovereignty of the Spirit's operations. And we need hardly say that he made no attempt whatever to show from Scripture that the views he enunciated were right, but coolly stated them in the most emphatic and oracular manner, as if he had received them direct from the highest authority, and as if his ipse dixit were quite sufficient to

commend them to his hearers. Anything more lamentable and pernicious in a pulpit could hardly be conceived, and we came away with mingled feelings of pity and indignation, and with the thought uppermost in our mind, that if the preacher were a fair specimen of the future ministry of the Church of Scotland, we would certainly see long, so far as that Church is concerned, be flooded with a pretentious rationalistic moderatism more fatal to spiritual life than the moderatism of last century when at its worst.

Never, we believe, were the friends of truth, the lovers of our old Scottish Calvinistic theology, more loudly called upon than at the present moment to bestir themselves in the interest of sound doctrine, and to do what in them lies to counteract and arrest the woful evil of false, heretical teaching from our pulpits and through the press. When assailed, it is the duty of all who love "the faith once delivered to the saints," to gird themselves for the conflict and "contend earnestly" on its behalf. It is, we trust, under some sense of this duty that we have resolved to direct the attention of our readers from time to time—and in particular our more youthful readers, who are in special danger of being carried about by the winds of false doctrine that are blowing in every direction—to the distinctive tenets of the Calvinistic system, with the view of showing that they are in fullest harmony with God's Word—that Calvinism is the theology of the Bible, and, therefore, to be maintained at all hazards.

#### SABBATH OBSERVANCE.

"O day most calm, most bright, The fruit of this, the next world's bud, The indorsement of supreme delight, Writ by a Friend, and with His blood; The couch of time; care's balm and bay; The week were dark but for thy light; Thy torch doth show the way."—Herbert.

It is impossible to over-estimate the value of vital godliness as an element in all true prosperity. It "is profitable unto all things, having promise of the life that now is, and of that which is to come." It is not enough that we should be sincere Christians; it is necessary that our souls should prosper and be in health. Partly with a view to this end the Sabbath was instituted at first; it is now more than ever necessary for our spiritual welfare. Those who know from their own experience what it is to observe it aright, highly esteem it, and Christians of all sects and opinions bear testimony to its benign inence on their own souls. Even Robertson of Brighton, who held

Bry lax views regarding the duty of Sabbath observance, says, Who is he who needs not the day? He is the man so rich in we, so conformed to the mind of Christ, so elevated into the sublime pose of heaven, that he needs no carnal ordinance at all, nor we assistance of one day in seven to kindle spiritual feelings, seeing b is, as it were, all his life in heaven already." Alas ! such men are where to be found on earth ; and those whose character most marly resembles this description, are the very men who love the subbath most warmly, and who would feel its loss most keenly.

Sabbath profanation has ever proved extremely hurtful to the terests of religion, as the present state of the Protestant churches t the continent clearly shows. There the Sabbath is still observed a special day by all, and as a day of sacred rest by the godly; herwise the evil consequences would have been much greater an they are. They are, however, exceedingly deplorable, as Il appear from the account of Geneva given by a traveller be visited that place more than twenty years ago. He says :---Geneva has fallen lower from her original doctrine and practice an ever Rome fell. Rome has still superstition; Geneva has even that semblance of religion. In the head church of the iginal seat of Calvinism, in a city of 30,000 souls, at the only **rvice** of the Sabbath day, there being no morning service, I sat I won in a congregation of about two hundred females and twentywhere males, mostly elderly men of a former generation, with scarcely youth, or boy, or working man among them. A meagre liturgy, or sinted form of prayer; a sermon, which, as far as religion was meerned, might have figured the evening before at some geological wiety as an 'ingenious essay' on the Mosaic chronology ; a couple of mim-tunes on the organ, and a waltz to go out with, were the burch services. A pleasure-tour in the steam-boats, which are mularly advertised for a Sunday promenade round the lake; a ignic dinner in the country, and overflowing congregations in the mning at the theatre, the equestrian circus, the concert saloons, U-rooms, and coffee-houses, are all that distinguish Sunday from londay."

All the continental Churches are not indeed alike in this respect; It it would be no exaggeration to say that few, if any of them, inserve the Sabbath as strictly as it is observed in Scotland, even at present time. The rationalism and scepticism of continental present time. The rationalism and scepticism of continental presents is well known; and the spread of rationalism in our own and is accompanied by the prevalence of lax views regarding Sabbath pervance. They are both undermining the piety of the nation; if rationalism only progress to its natural issue, the continental those of the multitude who choose to avail themse, services, a good reason exists for Sabbath labour. S the Sabbath to be preserved as a day of rest from some of them think that it should be observed for reasons.

This policy is suicidal. By opposing the strict the Sabbath, they use their influence against the it in any sense. Advocating undue liberty, they lead tl others into bondage. Every scheme which favou amusement, or labour, on the Lord's day, extends Sabbath desecration, and deprives men of their § Railway servants have to be in attendance to wait and excursionists, and are thus deprived of it. work themselves, they are not likely to abstain fr the Lord's day for their own convenience, or availing the service of others on that day. The travellers and besides compelling railway servants to toil for th pecuniarily profitable for sordid publicans and oth keep their shops open on the Lord's day, to the fu of Sabbath labour and ungodliness in general.

And what does the multitude gain from Sabbath e Sabbath sight-seeing ! Most candid men will freely grs good results from Sabbath excursion trains and steamen will admit that they lead to much evil. But what, it

Nour would be for the opening of concerts, theatres, and other amusements in the evening, where they are not opened already. In to plead that men would be better in such places than in the house; for no real good can be gained by any scheme which deaden the religious feelings. The concert and the theatre, m preserving men from intemperance, often lead them into

who recommend us to spend the Sabbath in scientific studies orget that there is a science peculiarly suitable for study on -viz, theology. They may ignore it, and treat it with cont the greatest of men have devoted more or less of their Many of them have no doubt wandered far from the t. it the fact that they speculated at all on the subject shows tance which they attached to it. It is the noblest study ingage the mind of man, which it tends to elevate and purify. utmost practical value, in which respect the physical sciences. hey are in their own place, are not worthy to be compared We need the whole of the Sabbath for the study of the word r the acts of His worship, and for such work as He has l or required. We cannot spend part of the Sabbath in tudy, worldly amusement, or unnecessary labour, without inown souls, the spiritual state of our families, and the public of religion. In particular, those who, contrary to their ous convictions, habitually profane the Sabbath cannot rious spiritual injury.

uncommon thing for men to argue that comparatively few roviding amusement and recreation for the many, and that have conscientious scruples on the subject can resign their

They seem to forget that in entering on their work very lic servants made no surrender of their Sabbath rights and to the multitude. Is it right—is it even wise—to attach ion to situations of trust which would prevent men from them who consider themselves bound by the law of God to om Sabbath labour ? Far from it; those who would expel rom employment, or refuse it to him for such a reason, are, their pretensions to liberality, intolerant bigots. Religious often been vehemently condemned; irreligious tests are unworse.

er, if working men spend their Sabbaths in seeking their ire, what guarantee is there that they shall be able long to a as their own at all ? If there be no sacredness about the should employers scruple to employ them in their ordinary hen Sabbath work seems likely to preserve from loss, or to



The French, after attempting to abolish the seventh da at length compelled to re-establish it. It has often bee Sabbath labour is a mistake economically, as well as : against God. Concerning some godless men in Califor Professor Miller of Edinburgh, in his excellent lit "Physiology and the Sabbath," writes that they "were ing of the earth, with but one object—gold. To obta were ready to adopt all means: they neither feared God man. At first they worked, worked incessantly; { Saturday knew no change. Still it was dig. dig. B they were obliged to pause and ponder; they had begun thing else than gold,-they were digging graves; and elapsed ere they were brought to the conviction that it on the score of mere life and strength, that one day out should be devoted to rest. And, having come to tha they made a virtue of necessity. They searched out th which they had lost all reckoning, and kept it, under a compulsion. Godless, they had made up their minds to mon only ; but the God whom they ignored asserted the of His law, and compelled them to cease at least from their idolatry on that day of the seven which he had ms His own. Even they found that the well-being of th frame required on the Sabbath rest from all labour, a from the labours of the other six days. He is a fool, pl

al idleness, however, is not necessary on the Sabbath, a is the physical idleness in which too many waste its . This would not be real rest to the mind. We need ninds occupied with thoughts which shall prevent our l with those from which we cannot escape, without y, on week days. In the word of God, and in the exgion, public, private, and secret, to which it exhorts us, at is needed for this purpose. Some of the most pros of meditation are so simple that even a child can em; while others are so difficult and abstruse that no can comprehend them.

Sabbath, it would be impossible to maintain the ces to which we are accustomed in the sanctuary, or at Id only be observed as on week days. It will not do to r day should be a Sabbath. This is wholly impracti-1 and pleasure of the world would go on without interonly a few favoured individuals could spend a fair their time in religious exercises. Some earnest men, h a sense of the preciousness of their souls, and the lue of eternal things, might snatch a brief space of time recreation to worship God and to seek their own highest se would be very few. The rest of mankind, immersed nd pleasures of the world, and having no fixed time for heir spiritual interests, would overlook and forget them, less ruia. Even earnest Christians, placed in such , would suffer much spiritual injury if there were no sence regularly brought to bear upon them, and conlengthened period, to counteract them. The religion of s not designed to be a substitute for the religion of coml, in fact, those who most strictly observe the Sabbath most conscientious in attending to daily religious duty. the world and the deceitfulness of riches" exercise a luence upon the best of men; and all need the Sabbath ingle their thoughts from earthly things, and to set them ve.

e Sabbath, too, family religion could not prosper. Beheir children with them on the Lord's day to public its are bound to give them regular and careful instructhings, and that more fully than is possible in most e other days of the week. Children need "line upon ept upon precept, here a little and there a little." If lism had its way, the religious instruction of the young cease. It objects to the communication of religious

instruction in national schools, lest public money be expended on religious objects; while it tempts parents to neglect it on the Sabbath by opening places of amusement and scientific instruction for them, and inviting them to take advantage of Sabbath-trains and steamers. Happily many think that the national money is better spent in teaching children the fear of the Lord, than in punishing juvenile criminals, and that the Sabbath is a day of spiritual delight, the holy of the Lord, and honourable. The return of the weekly Sabbath, recalling as it does the memory of divine and heavenly things, and releasing us from ordinary worldly labour, tends to impress the minds of the young with the reality and importance of religion. If, however, we waste its sacred hours in frivolity and worldly pleasure, how can we expect them to believe that we are really in earnest when we engage in the duties of religion? Work is more favourable to piety than are the amusements and recreations of the world. They are lawful and proper in their own place; but useful labour on the Sabbath is to be preferred to Sabbath amusements, and better far than either is Sabbath rest, "according to the commandment."

The necessity of Sabbath observance in order to the prosperity of the Church and nation is obvious. Whatever tends to the spiritual welfare of the individual and of the family, must be beneficial both to church and state. The true abiding prosperity of both is far more dependent on the character of their members than on material wealth. This fact is, to a great extent, overlooked by both, to their serious injury. The heathen Japanese, who require all public offices to be closed on the first day of the week, on the ground of utility, shall rise in judgment against British government officials in all parts of the world, who often keep their offices open, and their works in operation, on the Lord's day. They know, or might easily know, if they would only in a candid spirit examine the claims of the Sabbath, that they are trampling on a divine and beneficant ordinance.

Are we, then, it may be asked, to spend the Sabbath in gloom and melancholy? Is it pleasing to God to see men sad and morose? Far from it. Christians are sometimes called to weep and mourn; but the Sabbath day is a day of spiritual joy for them. Is there no joy in commemorating, on the Lord's day, the resurrection of our Lord, by which our salvation from sin, and from all the ruin which it brought upon us, is attested? If the Sabbath afford no joy to us, the fault is in ourselves, and not in it. If we delight not in the appropriate exercises of the Sabbath, it is because we are destitute of that delight in God, and love to Him, without which we cannot enter into His eternal rest.

How is the Sabbath, then, to be observed? Reason and experience unite with revelation in testifying to the necessity for its strict observance, as that is described in the much maligned, because little understood, Westminster Shorter Catechism :—" The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." Melancholy people, observing it thus, will make it a melancholy day indeed; but cheerful Christians, rejoicing in the Lord, will testify that it is

> "Day of all the week the best, Emblem of eternal rest."

Every intelligent man who believes in the truth of the Bible must admit that the ancient Israelites were required to observe the Sabbath in the way that is now denounced as Sabbatarian and Puritanical. It is enough to refer to the punishment of the man who gathered sticks on it, to the conduct of Nehemiah in regard to *idolaters* who profaned the Sabbath by bringing their wares for sale, to the judgments inflicted on the Jewish nation for transgression of the Sabbath law, and in particular to the words of the prophet Isaiah (lviii. 13, 14), "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," &c.

The enemies of the Sabbath often quote Rom. xiv. 5, and Col. ii. 16, 17, to show that the Sabbath law is not binding on us. The context of these passages shows that the apostle did not mean to deny the obligation of the Sabbath law, but to oppose those who sought to bring Gentile Christians under the yoke of Jewish ceremonies. If the Sabbath was not made for man, but for the ltraelites, and if it was merely a figure of good things to come, no doubt it is now abolished; but if so, the argument proves too much for those who wish to retain the Sabbath as a privilege. It would, in that case, be as proper to spend the Sabbath in regular daily labour as in worship; indeed, the observance of it, if it be not required, would savour of will worship.

The example of Christ in healing the sick on the Sabbath, and Vindicating His disciples when they plucked and ate ears of corn on it, does not indicate a relaxation of the law. Christ only delivered it from the erroneous interpretations of false teachers, who had turned precious blessing into an intolerable burden. The Pharisaical ideas

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of Sabbath observance were as truly inconsistent with the design of its institution and with the Mosaic law, as are those of modern liberalism. We only need to remember that Christ came into the world, made under the law, as the fulfiller of all righteousness, to be assured that it was morally impossible for Him to disregard or disobey the law.

That the Sabbath was not a Jewish peculiarity, is evident from the time and circumstances of its institution. Paley's conjecture that Gen. ii. 1-3 does not refer to primeval time, is not worthy of serious consideration. In the very brief history of the antediluvians and patriarchs the Sabbath is not indeed mentioned; but the same is true of the much more minutely recorded history of the judges, who lived long after the law was given from Mount Sinai. There are many reasons for believing that the Sabbath was a primeval ordinance. For example, the sacred number seven is used from the earliest period. Cain and Abel offered sacrifice at the "end of days," Noth and Jacob observed weeks, and the Israelites observed the Sabbath in the wilderness before the moral law was given. Moreover, the names of the days of the week in English bear testimony to the division of time into weeks of seven days before the Anglo-Saxons embraced Christianity; and there is a striking resemblance between their significations and those of the names of the days of the week in other languages. All this shows that before the different races separated-such as the Hindus, Anglo-Saxons, and Latins-the week consisted of seven days, and that the sun, moon, &c., were worshipped respectively on the same days of the week. Traces of the Sabbath are also to be found among the ancient Greeks and Romans, in China, and among the barbarous races of Africa.

Another proof that the Sabbath was intended for mankind in general is the language of our Saviour regarding it : "The Sabbath was made for man." Some take this very expression to mean that man is entitled to profane the Sabbath as he pleases. The Sabbath was made for man, not that he might abuse or profane it, but that he might observe it, and realise in its observance both temporal and spiritual benefit. If it was made for man, that he might be at liberty to labour or impose labour on others, or seek his own pleasure, then what is the difference between the Sabbath and the other days of the week ? In that case, how could it be said that the Sabbath was made at all? The true meaning of the passage is plainly this—that the Sabbath was appointed for man's benefit, and not, as the Pharisees supposed, to be a day of bondage.

Some object that "we are not under the law, but under grace," and so are not bound to keep the Sabbath. They consider that this is a part of the liberty with which Christmakes His people free. Is

observance of the Sabbath, then, a hardship, a bondage from h Christ came to save His people ! No; the believer says, "This is day which the Lord hath made; we will rejoice and be glad in Did Christ come to save us from the enjoyment of our privileges! idea is absurd; and no one who looks at the subject in this could suppose freedom from the observance of the Sabbath to part of the liberty which Christ gives to His people. Moreover, objection proceeds on the assumption that Christ saves His people all obligation to obey the law even as the rule of their life. We ndeed delivered from the law in the sense that we are justified ith, without works ; but we are under far higher obligations than s to observe every divine command, because of this deliverance, nuch as "to whomsoever much is given, of him shall much be ired." If we are warranted to break the fourth commandment use we are not under the law, but under grace, we are equally on the same ground warranted to break any or all of the other

This would be to turn the grace of God into lasciviousness. rist loved the Church, and gave himself for it, that He might tify and cleanse it with the washing of water by the word, that night present it to himself a glorious Church, not having spot, or kle, or any such thing; but that it should be holy, and without ish."

e are warranted to conclude that the Sabbath law is of universal The change from the seventh to the first day of the week ration. not affect the substance of the law, which is that we ought to te the seventh part of our time to the service of God. There is leed to enter on the proof of the change, as almost all who admit obligation of the Sabbath in New Testament times admit that it so changed. Passing over Christ's repeated meetings with his ples on the first day of the week, and the assembly of the faithon the day of Pentecost, when the Holy Spirit was given, Paul rts the Corinthians (1 Cor. xvi. 2), to lay by in store on the first of the week their alms for the poor saints at Jerusalem, and he ched at Troas "upon the first day of the week, when the diss came together to break bread" (Acts xx. 7). One day of the i-no doubt, the first-was in the days of John called the "Lord's It must have been so called for a special reason.

here was no need to repeat in the New Testament the commandt regarding the Sabbath; for it had never been abrogated. The history of the Church shows that there was no need to give any action regarding the change of the day. The fourth commandt has sufficed to show past generations that they ought to rest lay in seven; the example of the apostles and early Christians

showed which day should be observed, and sweet experience has inclined Christians in every age to spend it in the fear of the Lord. The profanation of the Sabbath which so sadly prevails is not, generally speaking, the result of conviction, but of ungodliness and lawlessness in the case of some, and, in the case of others, of inattention to the evidence on behalf of the Sabbath.

If the Sabbath law be the same now as under the former dispensation, the sin of transgressing it must be as heinous now as ever, and as hurtful in its tendency. The ancient Israelites profaned the Sabbath, even in the wilderness, and brought down the divine "fury" upon themselves (Ezek. xx. 13). In like manner the desolation of Jerusalem accomplished by the Chaldeans is attributed, among other causes, to the profanation of the Sabbath (Jer. xvii. 24, 25, 27; Neh. xiii. 17, 18). If God dealt thus with His ancient people for the sin of Sabbath desecration, what can modern nations expect which are guilty of the same offence ? God is the same in all ages, immaculate in holiness, and inflexible in justice. But even when no devastating judgments are inflicted, this sin ever brings spiritual judgments on those who are guilty of it. Is it not probable that some of the spiritual plagues which are working such mischief in some of our Scottish Churches is due in part at least to Sabbath profanation!

In the recent Tay Bridge disaster, it becomes us to hear God's warning voice. While it would be rash to affirm that the victims were worse than others, or that the catastrophe was intended to punish them for Sabbath profanation, it is not unreasonable to suppose that God, by this awful dispensation, may have designed among other ends, to punish a railway company which has long been notorious for its wanton Sabbath desecration. Surely it is presumptuous to say, as many have recently said, that *the* lesson to be learned from this disaster is the necessity of making bridges stronger in future.

In conclusion, let all fearers of the Lord seek in their several spheres to maintain the ordinance of the Sabbath by their own observance of it, and by using their influence over others, to lead them to observe it too. In this they would not only discharge a religious duty, but exemplify the truest patriotism and philanthropy. In keeping this commandment there is great reward—the right observance of it tends both to present joy and future bliss. As Herbert beautifully expresses it,

> "Thou art a day of mirth : And where the week-days trail on ground, Thy flight is higher, as thy birth ; O let me take thee at the bound, Leaping with thee from seven to seven, Till that we both, being tossed from earth, Fly hand in band to beaven ("

#### THE PAPAL HIBBARCHY.

## THE PAPAL HIERARCHY: WHAT IT IS, AND WHAT IT DOES.

I.

Now that the Papal Hierarchy has been resuscitated in our land, and we are all, Papist and Protestant alike, either voluntarily or involuntarily subjected to its influence and operation, it may not be altogether uninteresting, perhaps, to consider in a general way the character and design of this Romish organization. We may, in the course of our inquiry, ascertain whether there is any good reason to expect that the Papacy will prove less of a curse to Scotland Now than formerly. We may also be better able to appraise the value of the loose, though popular sentiments prevailing in our day regarding the amount of toleration which ought to be extended towards the adherents of Romanism in our land.

We have used the word now advisedly in reference to the re-construction of the Papal Hierarchy in Scotland. In it no unheard of or unknown stranger has landed upon our shores. True, Scotland was more familiar with him three hundred years ago than she has been since that time, but the page of past, as well as contemporaneous, history presents his features to us so distinctly that we need experience no difficulty in recognising the identity of the Papal Hierarchy of the sixteenth with that of the nineteenth century. It has lost none of its former pretentious swagger. Neither has it abated one iota of its extravagant demands. As our forefathers experienced it to be in the sixteenth, so we find it near the close of the nineteenth century. From the twelfth till the middle of the sixteenth century our land lay under the withering blight of the Papacy. Its inhabitants were ruled by the Hierarchy then as with a rod of iron -they were whipped as with a scourge of scorpions. But when the morning of the glorious Reformation dawned upon Scotland, and the light and genial glow of spiritual day visited the souls of our forefathers, they arose in their new, heaven-bestowed life and drove their foul oppressors from their shores as an intolerable nuisance-an unmitigated curse. And so decisive was their ejectment, that it has taken them three hundred years scheming and plotting to worm their way back. Nor would they have dared even yet to pollute our soil with their presence had Scotland continued a united Protestant nation. Scottish Protestantism is divided, therefore the old Papal enemy has returned, hoping to conquer.

In consistency with the title of this paper :--- "The Papal Hierarchy--what it is, and what it does," it follows that we consider, in the first place, what the hierarchy is, and, secondly, what it does. On

the first branch of this inquiry, we say that the Papal Hierarchy is strictly a governmental or ruling organisation, as distinguished from a religious or ecclesiastical society. It is in reality as much a ruling power in Scotland, as is the British Government, with her Majesty at the head of it. In point of fact it discharges no other function except that of ruling. Its members act only as magistrates, not as priests. Each bishop has a specifically defined or mapped-out diocese, or district, assigned to him which he is bound to superintend and manage, or rule, in the interest of the Papacy, and for the efficient discharge of which duties he is responsible to his Archbishop, as the Archbishop is in turn to the Cardinal, and the Cardinal to the Pope. Indeed, that portion of the hierarchy located in Scotland is only a part of the great hierarchical organization which aims at ruling the whole world from the Vatican at Rome.

The question may, perhaps, occur to some minds, "Will Scotland be likely to fare worse now, under the rule of a number of popish agents, directed by one styled in their own nomenclature a bishop, than she has fared hitherto under a swarm of priests, without a territorial bishop directing their operations ?" To such a question we would answer in the first place, that unless the "Scottish College" at the Vatican had been satisfied that the interests of the Papacy were to be materially promoted thereby, they would not have put themselves to the trouble of re-erecting the hierarchy. In this they had the experience resulting from its re-construction in England to guide them. But, in the next place, it would have been a violation of their constitution to have allowed any mere teaching, or preaching, agent to exercise the prerogative of ruling or governing. No one dare assume this office but such as are duly "consecrated" for that purpose, and also "daignated " to a particular diocese or district, and to which his authority strictly confined. Again, consider, that whatever may have been the amount of service rendered to the public interests of the so-called "Church" by the efforts of the priests hitherto, the service certain accrue from the labours of a regularly appointed, and fully equipped, staff of officers, whose whole business is to rule or manage a particular district for the general advancement of the Papacy, must be immended greater. And, lastly, now that the Hierarchy has been publiclymight say ostentatiously-re-erected, Scotland has tacitly declared the we have no objection to offer against the exercise of their rule, and been the greatly increased freedom conferred upon them in the execution their plans. It depends, therefore, upon the character of the hier cal rule whether Scotland shall fare better or worse under it. W the character of that rule is likely to be, we shall consider by and

But the Papal Hierarchy is not only a governmental, or ruling

vesides a complex and powerful organisation. Indeed, when red in this aspect, it is altogether unique. No other governing er that ever existed in the world will bear a moment's comparison 1 it. The complexity, or more accurately, the duality, of its stitution, invests it with an almost superhuman power. This lity of constitution consists in its being partly a civil and ly an ecclesiastical authority, and therefore exercising both a l and ecclesiastical jurisdiction. In virtue of its ecclesiastical racter, it rules the conscience : through its civil character it cts and controls all the outward actions. Thus, while it is her a purely civil, nor a purely ecclesiastical power, it is a most ject combination of the two. And we may add, that it has, verto, been the most disastrous perversion of both that the world ever seen, or, there is every reason to think, ever will behold. » combination of the civil and ecclesiastical functions in the nish Hierarchy is so complete, that, when viewed from certain ad-points it is difficult to determine which of the two functions is primary object of its existence. Sometimes we are told that the l sword is so essential to the success of the ecclesiastical, that it scarcely be dispensed with. Again, we are taught by the same al authorities, from the Pope downwards, that the civil sword s all its legitimate power to the so-called divine sanction of the situal, or ecclesiastical authority. Perhaps we shall present this sciple of the hierarchical authority in the clearest light by quoting ortion of the constitution of Pope Boniface, framed in the inning of the fourteenth century, and still recognised by, as well binding upon, the adherents of the Papacy everywhere, and ually carried into practice wherever Romanism is sufficiently rerful to do so with impunity. The constitution just referred to, nown in history by the name "Unam Sanctum." It asserts that ither sword is in the power of the Church, that is to say, the itual and material. The former is to be used by the Church, the latter for the Church. The one in the hand of the priest, other in the hand of kings and soldiers, but at the will and sure of the priest. It is right that the temporal sword and lority be subject to the spiritual power. Moreover, we declare, define, and pronounce, that every human being should be subject he Roman Pontiff, to be an article of necessary faith." In the stical application of the principle enunciated in the constitution quoted, the Papal Hierarchy exercises, as occasion requires, their esiastical function to promote a civil or political object; anon. r employ their civil or temporal authority for the attainment of ecclesiastical end. And the ground upon which the Papacy founds,

or seeks to found, and wield this enormous power is, that the Pope, the head of the hierarchy, is God's representative upon earth, and as such, invested with supreme temporal as well as spiritual authority.

We are aware that it has been fashionable with a certain class of savants, for many years past, and that it is still popular with the same class, to pooh-pooh the power of the Papal Hierarchy in Britain; and while affecting this lofty strain, to pose in the attitude of superior intelligence. Such is the attitude, generally, and not less foolishly, assumed by the bulk of the British Press. But notwithstanding of this, such a position only indicates the presence of culpable ignorance of the subject upon which they venture to pronounce with such confidence. Do such persons imagine, notwithstanding all that popes and cardinals have so recently declared to the contrarythat Rome has ceased to exert its power for the re-conquest of Britain? or, that the enormous inherent power and vitality of the Papacy is insufficient for the accomplishment of such an undertaking, with a favourable opportunity presented. They can scarcely thiak so, if they have thought on the subject at all. What, then, prevents the Papacy from accomplishing this object? Oh, our Protestant institutions! say they. Now it is sad, nay, pitiable, to hear such persons, whether from the platform or the press, boastingly point to the stability of our Protestant institutions, at the very moment when these institutions are being overturned before their eves, without either murmur or remonstrance issuing from their lips, and the Papal Hierarchy are defiantly trampling these institutions under their feet. It would be well for all such philosophers to bear this fact in mind, that the Papacy never abandons an enterprise, upon which it has fairly resolved. And not only so, but that it works towards the socomplishment of that object with all the regularity and uninterrupted ness of a natural law. It is quite possible to counteract the active operation of any of the laws of nature, to a partial extent, by opposing to it some superior force. That, however, does not destroy the lav of nature. Remove the obstruction, and it will instantly re-essent itself. In like manner, while the power of the Papacy is restrained by some superior force, it submits to the inevitable; but no sooner is the restraint removed than, and in proportion as it is removed does, the papal power re-assert itself. In short, Protestantiam in Britain, ay, and throughout the world, occupies a relation toward Romanism analogous to that which Holland sustains to the ocean by which it is partially surrounded, and from which it has been so far reclaimed. So long as Holland keeps her dykes intact, she can bid defiance to the ocean. But should she suffer the smallest breach in her dybe to remain unrepaired, then the insidious waters of the ocean would

se in, and, by each pulsation of its mighty heart, would increase e breach, until it reasserted its old supremacy over a desolated and ined country. In like manner, so long as Britain and the world ep their Protestant bulwarks intact by stringent, repressive enactents, papal power may be defied; but suffer the smallest breach in eme defences to exist, and the papal power will "ooze" in, and nickly widen and extend the breach, until every obstacle is overrown in the way to its ultimate triumph.

Still further the Papal Hierarchy is a secret, yet ubiquitous organidion. Though claiming to possess, and also to wield, such extraorinary power over the souls and bodies of men, and that too in such free country as Britain, where such perfect freedom is enjoyed by I lawful societies, yet the deliberations and decisions of the ierarchical meetings are as completely concealed from public or opular inspection, or criticism, as if they were conducted in the proundest depths of the Vatican at Rome. For aught that the inabitants of Britain can vouch to the contrary, there may, even now, • hatching in these secret conclaves the darkest plots and schemes f treason against the constitution and government of this country; gainst the integrity of the Empire, or against the family or person f the reigning Sovereign. We know from the page of authentic itory that the Papal Hierarchy, in former times, did not hesitate to cuss, and also dispose of such important matters. And while we ) not affirm that such business is discussed in meetings of the warchy in Scotland and England, in our day, we must also assert at no such change has been effected upon the character of the warchy, as to preclude it from repeating, or attempting to repeat, in r day, what it did, and still glories in having done, in former days. say the least, it is far from being a re-assuring consideration, that ule the most important imperial interests are openly discussed in seye of day, in our Houses of Parliament; and the most delicate cial cases affecting private character and interests are publicly instigated in our Civil courts; and while all the Church courts in e country meet in public and discuss openly their plans and erations, these Popish courts should so insist upon the profoundest recy in their proceedings. Does such extraordinary secrecy not, nost necessarily, afford some strong presumptive evidence, that ere is business transacted at these hierarchical cabals, which it ald be highly inconvenient, perhaps dangerous, to Popish interests, at Protestants should know anything about ? Why should these pish Councils, which so many circumstances render pre-eminently spicious, why should they so insist upon absolute exemption from blic inspection or criticism ?

But besides profound secrecy, the Papal Hierarchy possesses the quality of ubiquity. It is present by its agents in every part of the country-in its cities, towns, and villages. And while it is certainly unpleasant enough to know that a powerful organization is carrying on its operations in the land in such secrecy that we only know that it is working, without knowing either the what, or wherefore, of its labours, it becomes still more unpleasant-shall we not rather say intolerable ?---when we know that its ramifications are so extensive and all-embracing that ourselves and our friends may all be the objects of its special surveillance. Yet such, in point of fact, is the state of the case in Scotland and England at the present hour. These lands have been so divided and sub-divided into bishoprics, and smaller districts, that each bishop may know exactly the whole circumstances of his diocese, and thus be in a position to manage it in the way considered most advantageous for the Papal interest. And for this end they have their agents, or rather spies, in all social positions of society, collecting information and communicating intelligence to Papal headquarters. We may merely refer to the swarms of agents in Papal uniform to be found throughout these lands in the persons of the regular and secular clergy, as they are called, and the various demure, sombre-clad sisterhoods. But besides these, need we remind our readers how the Papal spies swarm around the Throne, in the persons of various members of the aristocracy; how they fill important offices of State, and occupy seats in both Houses of Legislature ; that there is only too much reason to fear that they fill the pulpits of a professedly Protestant Church south, if not also north of the Tweed; that they are to be found in our Municipal Councils, at our School Boards, Prison Boards, and Poor Boards; as nurses in our infirmaries, managers and foremen in our public works, and as domestics in our Protestant families. They are to be found occupying every conceivable social position-from the haughty Cardinal to the meanest huxterer selling matches or shoe-blacking from door to door. Indeed, the whole political machinery contrived by Britain for carrying on the government of the country has been borrowed by the Papal Hierarchy for promoting their own schemes and plans. And as that machinery is so designed as to reach every household and every individual in the land, so, by a skilful adaptation of that machinery, the Papal Hierarchy can reach every family and individual within our borders. Thus the very freedom of our institutions and the whole genius of our Protestant constitution is so perverted and prostituted as to be made subservient to the success of the hierarchical operations. Indeed, Papal authorities tell us candidly enough that, if we have adopted such a foolish and pernicious principle as civil and religious liberty,

must be prepared to submit to the consequences of such policy, as y will certainly take full advantage of it for the advancement of ir own interest and power. The ubiquity of the hierarchical power ainds us of nothing so much as the similarly unwelcome and nasty sence of the frogs in Egypt of old—" And the river shall bring th frogs abundantly, which shall go up, and come into thine house, l into thy bed-chamber, and upon thy bed, and into the house of r servants, and upon thy people, and into thine ovens, and into thy mading troughs; and the frogs shall come up both on thee, and an thy people, and upon all thy servants." "And the frogs came and covered the land of Egypt."

Once more the Papal Hierarchy is an alien and hostile power. And s characteristic is surely sufficient, of itself, to rouse Protestant priotism to an apprehension of danger. The history of Europe ests that this has ever been a prominent feature of the hierarchy every land where any measure of liberty existed. Its very presence incompatible with, and hostile to, civil or religious liberty. It is pecially alien and hostile to Britain, besides being illegal. We, as Protestant country, utterly repudiate the very shadow of Papal thority within our borders. The Pope has not a vestige of thority in these lands beyond what the Emperors of Russia or **smany** might take it upon them to lay claim to. Either of these marchs might quite as lawfully send a few battalions of their diers into this country to attend to the respective interests of the ro countries, as that the Pope should send an army of thousands of s civo-ecclesiastical soldiers amongst us, to promote his interests. ad if our rulers, and others in exalted station in our land, were as acerned to protect our invaluable Protestant interests, as they are protect material "British interests," we should just as soon have en a few regiments of Cossacks and Uhlans distributed over Scotad and England, as we should have seen a troop of Papal emissaries, ith a company of sappers and miners, literally surveying and maping out the land of the Covenants, and audaciously allocating its lood-baptized soil among themselves at their pleasure. For our art we apprehend greater peril to the material interests of Britain-) say nothing of its higher interests-from the reconstruction of the spal Hierarchy in our land, than we would, were we informed that ostile Russian or German fleets of iron-clads were being moored at mouths of every Firth in Britain. Our common patriotism would ive a good account of them; but, alas! our common Protestantism oks on supinely, and shall we not add criminally, at the landing, d establishing among us, of an immeasurably more dangerous foe. he Papacy has proved itself to be the most formidable enemy to the



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#### PUTURE PUNISHMENT.

## E SCRIPTURAL VERSUS THE RATIONALISTIC VIEW OF FUTURE PUNISHMENT.

#### II.

Scripture arguments in proof of the eternal duration of the hment of the finally impenitent were stated and illustrated in a They are such as may suffice to carry conviction home r Daber. e mind of all willing to be guided in their thoughts, and in ng their systems of belief by the only supreme and infallible ard, and can be called in question only by those who have ically cast aside Scripture authority and become a law unto selves. We cannot conceive of any others persistently perseg to multiply, and with all the mental ability and force of which are possessed vindicate, objections to a doctrine which is written th a sunbeam in the Book of God. Further, we aver, even at isk of being charged with uncharitableness, that those who are siduous in their efforts to have all idea of Hell banished from niverse, are in a hopeless condition, so far as a place of future edness is concerned, and all their argumentation in favour of the rnal punishment theory proceeds on the common and well-known iple, of the wish being father to the thought. It is also our re conviction that if by grace they are enabled to change their per of life, and instead of remaining at a distance from, come to God, instead of forgetting, delight themselves in Him, they change their mode of thinking and wishing, will be filled with ope of heaven, and stirred up to follow a course of evangelical stness in warning others, who are being misled by the Prince of ness (as they formerly were), to flee from the wrath to come. As, ver, we have no desire to treat the objections to the doctrine in tion with silent contempt, which would be no more than their t, dictated as they have been by human impudence, we shall now ly summarise them, and meet the objectors on their own nd.

It is objected that no argument in favour of the doctrine of al punishment can be based on the words eternal, or everlasting, ene words are sometimes used in Scripture to signify periods of ed duration. In illustration of this ground of objection, the ving among other instances are produced. It is said in reference xd's deed of grant to Abraham, that He gave to him and his Canaan, "for an everlasting possession," but now it has fallen into hands. The sons of Aaron had an everlasting priesthood coni upon them, but this office is cancelled by the kingdom of the



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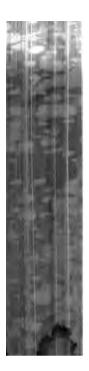
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follows that he is bound to come down a step further, a equal frankness, that God only can determine what 1 inflict as the proper punishment of moral evil, in harr claims of justice, for the support of law, and for the r prevention of sin. But we may note further, by way ( objection under consideration, that if the punishm described in the Word be an injustice, then salvation grace. If the finally impenitent do not deserve eterns the redeemed, as a matter of right, are entitled to eter In what other light can we view deliverance from an w "Nothing, however," says the late Dr. Hodge, " is plai teaching of Scripture, and nothing more universally at knowledged by all Christians, than that the whole plan ( the mission, incarnation, sufferings and death of the S the salvation of sinners, is a wonderful exhibition of th which passeth knowledge. But if justice demand should be saved, then salvation is a matter of justice, at songs of gratitude and praise from the redeemed, whet or in earth, must cease." No longer would be heard, Lamb that was slain," or "Unto him that loved us a from our sins in His blood, and hath made us kings an God and His Father; to Him be glory and dominion ever." It would be a meaningless exercise to celebrate

the revolting epithets applied to the Most High, on the very supposition of His vindicating the claims of His law and justice, by punishing the wicked according to their deeds. A God who would do such a thing is called "a monster of tyranny," "a blood-thirsty being," "a slaughter-house god," indeed stronger epithets could not be employed to describe the real malice and tyranny of the arch-fiend himself. And all for what ! Because He is just as well as merciful-because He does not love sin as well as holiness; in a word, because the devil is not the object of His love as well as His own. His only begotten Son. To say that God is not love, because He will not allow sin to pass unpunished-because He will not allow the wicked one, and his willing slaves to usurp His place, and do all in their power to overturn His throne, yea to ungod Him with impunity, betrays an amount of unpardonable ignorance, to characterise which too strong language could not be found. Does that parent love his child the less, because he administers discipline with faithfulness on occasion of wrongdoing ! Would he be worthy of the name of a Christian parent, were he to indulge his child in sinful courses, were he to look with the mme eye of complacency upon disobedience as upon obedience-upon a course of falsehood and deceit as upon one of truth and strict integrity : A parent so to deal with the faults of his children, would thereby treat them with cruelty, instead of kindness, and evince his hatred and not his love to them. What value would you attach to the profession of love of a supposed friend, if he were to manifest the mme profession to your well-known enemy, if his love to you were professedly based upon your exhibiting in your life certain right principles of action, while he expresses himself in a similar way to the other, whose life is in direct opposition to these same principles ? Would you not be disposed to say to such an one, I have no confidence in your professions of attachment? They can't be genuine, if you thus fraternise with and favour my enemy, because of his being the enemy of what is right in principle and in practice ? This is the picture of the undecided, the double-minded man, who is "unstable in all his ways." Now, this is the very caricature of God, which those frame, who would have Him to sever His justice and truth from His mercy and love-i.e., to manifest the latter at the expense of the former. Indeed, a God of one feeling, a God all mercy, a God weak and vacillating, a God that will wink at sin, and give his sanction to the sinner, would be no God, but a pitiable impersonation of imperfection. yea of silliness. So far then, from the fact of God dealing with the faily impenitent in the way of taking vengeance upon their wickedness, interfering with His character as a God of love, it is to be viewed at the strongest manifestation of His love; for but for His hatred of

sin, and His determination to punish it, which implies His corresponding love to holiness, and equal willingness to reward it, love's best gift would never have been bestowed. It would never have been recorded for the encouragement of sinners-"God so loved the world, that He gave His only begotten Son, that whoseever believeth on Him should not perish, but have everlasting life," and that triumphant language would never have found utterance in the case of any ransomed soul, "God forbid that I should glory, save in the cross of our Lord Jess Christ. by whom the world is crucified unto me, and I unto the world." Do not say then, that God is not love, because He punishes the guilty, because He will not allow them to contemn His authority, and trample upon His holy law with impunity. You would not say that were you to violate any of the laws of nature and suffering for it, that this is not consistent with God being love. No more can you bring such a charge against God, if you persist in the violation of the moral law, and so have to eat of the fruit of your doings. Say not, then, that God is not love, so long as He spares sinners, and warns them and beseeches them, and stretches out His arm, and opens His heart to them, and importunes them to come to Him, and assures them-adding His oath to His word-that He "will in no wise cast them out." Is it not enough, that in order to make way for them to His favour, and to form a ground on which He may receive them to the arms of His love, He has not spared His own Son, but given Him up to humiliation, and expiatory tears, and woes, and death for them ? Say not, that God is not love so long as His heaven of love contains among its most joyful occupants, such monuments of saving and sanctifying grace, as Manasseh, and Saul of Tarsus, and Mary Magdalene, and the woman of Samaria. Rather seek like them to recline under the shadow of His love, and so escape coming wrath, to take hold of the sceptre of His mercy, and so escape the stroke of the iron rod of His righteous indignation. Then you will require no an ternal evidence, but you will be found rejoicing in the inward an perimental evidence, that God is love, not only lovely and loving, bat love, the essence and centre, the object and source of holy love."

4. Closely akin to the objection now considered, is another, and the last we shall now mention, viz., the one drawn from the goodness of God. It is said to be inconsistent with the goodness of God, with His benevolence, that He should allow any of His creatures to be for ever miserable. The common mode of replying to this objection is, that it is just as impossible that God should do a little wrong as a great one. "If," as Hodge remarks, "He has permitted such a vast amount of sin and misery to exist in the world from the fall of Adam to the present time, how can we asy that it is inconsistent with His

ses to allow them to exist?" Do we not see the honour of justice vindicated, and His manifest hatred of sin, in the erable diversiform evils that have overspread the world onsands of years? Nor did His goodness interpose to pret. And let it be remembered too that the whole cause of dignation of the Almighty, as evidenced in such calamities, he sin of the first man. Who was it that all but wholly ainated the whole world of men, women, and children in the of Noah? Who was it that burned Sodom and Gomorrah with om heaven, the infant of a span long as well as the sinner come full years of understanding and responsibility, involved in the on doom? Who was it that chained fallen angels in darkness nore terrible judgment? Was it not a God of supreme good-

Who has sent famines, and pestilences, and slaughters, all the earth in many distinct generations, whereby have been l lamentation and mourning and woe! None other than God, oeth according to His will in the armies of heaven and among habitants of the earth." And yet His goodness abides for ever. we look abroad at the present time we might present as dolepicture of crime, personal and domestic affliction, poverty, cals in numberless forms as any age ever furnished. And still the ess of God reigns. The question then simply resolves itself his, "How do we know that the reason, so to speak, which coned God to allow His children to be sinful and miserable for inds of years, or to expose many of them to periodic seasons of r, may not constrain Him to permit some of them to be miseror ever ! If the highest glory of God, and the good of the se have been promoted, by the past sinfulness and misery of why may not those objects be promoted by what is declared to ure ?" Nothing should constrain us to humility and meek scence in embracing the Scripture view of the duration of punishment, so much as the consideration, that the most em-

and terror-striking descriptions of the misery of the lost, rel in the Word, fell from the lips of Him, who, although equal kod, yet condescended to become man, to assume the form of a it, and become obedient unto death, even the death of the for us men, and for our eternal salvation.

only add a few concluding remarks addressed,-

Fo the unconverted. Whatever your profession be, however sful you may be in the art of self-deception, or of deceiving to think more highly of you than they ought to think, you are thelees living "without God and without hope in the world." have nothing more than the form of godliness, you are in a

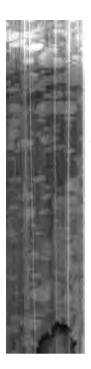
### THE PAPAL HIERARCHY.

But besides profound secrecy, the Papal Hierarchy possesses the quality of ubiquity. It is present by its agents in every part of the country-in its cities, towns, and villages. And while it is certainly unpleasant enough to know that a powerful organisation is carrying on its operations in the land in such secrecy that we only know that it is working, without knowing either the what, or wherefore, of its labours, it becomes still more unpleasant-shall we not rather my intolerable --- when we know that its ramifications are so extensive and all-embracing that ourselves and our friends may all be the objects of its special surveillance. Yet such, in point of fact, is the state of the case in Scotland and England at the present hour. These lands have been so divided and sub-divided into bishoprics, and smaller districts, that each bishop may know exactly the whole circumstances of his diocese, and thus be in a position to manage it in the way considered most advantageous for the Papal interest. And for this end they have their agents, or rather spies, in all social positions of society, collecting information and communicating intelligence to Papal headquarters. We may merely refer to the swarms of agents in Papal uniform to be found throughout these lands in the persons of the regular and secular clergy, as they are called, and the various demure, sombre-clad sisterhoods. But besides these, need we remind our readers how the Papal spies swarm around the Throne, in the persons of various members of the aristocracy; how they fill important offices of State, and occupy seats in both Houses of Legislature ; that there is only too much reason to fear that they fill the pulpits of a professedly Protestant Church south, if not also north of the Tweed; that they are to be found in our Municipal Councils, at our School Boards, Prison Boards, and Poor Boards; as nurses in our infirmaries, managers and foremen in our public works, and as domestics in our Protestant families. They are to be found occupying every conceivable social position-from the haughty Cardinal to the meanest huxterer selling matches or shoe-blacking from door to door. Indeed, the whole political machinery contrived by Britain for carrying on the government of the country has been borrowed by the Papal Hierarchy for promoting their own schemes and plans. And as that machinery is so designed as to reach every household and every individual in the land, so, by a skilful adaptation of that machinery, the Papal Hierarchy can reach every family and individual within our borders. Thus the very freedom of our institutions and the whole genius of our Protestant constitution is so perverted and prostituted as to be made subservient to the success of the hierarchical operations. Indeed, Papal authorities tell us candidly enough that, if we have adopted such a foolish and pernicious principle as civil and religious liberty,

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Once more the Papal Hierarchy is an alien and hostile power. And is characteristic is surely sufficient, of itself, to rouse Protestant driotism to an apprehension of danger. The history of Europe tests that this has ever been a prominent feature of the hierarchy every land where any measure of liberty existed. Its very presence incompatible with, and hostile to, civil or religious liberty. It is pecially alien and hostile to Britain, besides being illegal. We, as

**Protestant country, utterly repudiate the very shadow of Papal** athority within our borders. The Pope has not a vestige of sthority in these lands beyond what the Emperors of Russia or ermany might take it upon them to lay claim to. Either of these marchs might quite as lawfully send a few battalions of their addiers into this country to attend to the respective interests of the wo countries, as that the Pope should send an army of thousands of is civo-ecclesiastical soldiers amongst us, to promote his interests. and if our rulers, and others in exalted station in our land, were as sucerned to protect our invaluable Protestant interests, as they are protect material "British interests," we should just as soon have sen a few regiments of Cossacks and Uhlans distributed over Scotand and England, as we should have seen a troop of Papal emissaries, rith a company of sappers and miners, literally surveying and maping out the land of the Covenants, and audaciously allocating its **hood-baptized** soil among themselves at their pleasure. For our art we apprehend greater peril to the material interests of Britaino my nothing of its higher interests-from the reconstruction of the Papal Hierarchy in our land, than we would, were we informed that notile Russian or German fleets of iron-clads were being moored at be mouths of every Firth in Britain. Our common patriotism would ive a good account of them ; but, alas ! our common Protestantism seks on supinely, and shall we not add criminally, at the landing, and establishing among us, of an immeasurably more dangerous foe. the Papacy has proved itself to be the most formidable enemy to the



prosperity of Dritain with that of those lands w Hierarchy has had supreme authority, such as It: still is; or would they observe that no sooner was Hierarchy cut down in Italy, than it began to adprosperity, and still continues to advance. Still they compare the material prosperity of Engls with that of our sister island,-or even between Protestant portion, and the southern or Popish pc Or would they examine the Poor Board and criminal country, they might perhaps be compelled to avoy only contrast, that there was no comparison between Protestantism and Popery in promoting the mate mankind. Besides this, the Hierarchy has come bac well as to England, publicly avowing its hostility t institutions, and declaring its determination, by eve its reach, to subvert them, and to establish its ou their stead. Popes and cardinals, as well as inferior declared over and over again that the "conversion that is, its subjection to the authority of the Re object of such paramount importance, as to warran effort, and repay any cost at which it might be hostility to British institutions, there is reason to t veterate and pronounced, than against those of an America included. And that, simply, because our Pr

# HE SCRIPTURAL VERSUS THE RATIONALISTIC VIEW OF FUTURE PUNISHMENT.

# II.

**B** Scripture arguments in proof of the eternal duration of the aishment of the finally impenitent were stated and illustrated in a mer paper. They are such as may suffice to carry conviction home the mind of all willing to be guided in their thoughts, and in maing their systems of belief by the only supreme and infallible gadard, and can be called in question only by those who have petically cast aside Scripture authority and become a law unto gaselves. We cannot conceive of any others persistently persering to multiply, and with all the mental ability and force of which sy are possessed vindicate, objections to a doctrine which is written with a sunbeam in the Book of God. Further, we aver, even at prisk of being charged with uncharitableness, that those who are sanduous in their efforts to have all idea of Hell banished from muniverse, are in a hopeless condition, so far as a place of future medness is concerned, and all their argumentation in favour of the ternal punishment theory proceeds on the common and well-known inciple, of the wish being father to the thought. It is also our mare conviction that if by grace they are enabled to change their mener of life, and instead of remaining at a distance from, come ar to God, instead of forgetting, delight themselves in Him, they change their mode of thinking and wishing, will be filled with bope of heaven, and stirred up to follow a course of evangelical mestness in warning others, who are being misled by the Prince of kiness (as they formerly were), to flee from the wrath to come. As. wever, we have no desire to treat the objections to the doctrine in stion with silent contempt, which would be no more than their at, dictated as they have been by human impudence, we shall now by summarise them, and meet the objectors on their own Pund.

1. It is objected that no argument in favour of the doctrine of "rnal punishment can be based on the words eternal, or everlasting, these words are sometimes used in Scripture to signify periods of "ited duration. In illustration of this ground of objection, the lowing among other instances are produced. It is said in reference God's deed of grant to Abraham, that He gave to him and his "d, Cansan, "for an everlasting possession," but now it has fallen into her hands. The sons of Aaron had an everlasting priesthood conred upon them, but this office is cancelled by the kingdom of the



what we know from revelation to be imperishable, the literal meaning, viz., unending duration. But who dow irrelevancy of reasoning thus, that because the Heb word meaning everlasting is sometimes applied to thir duration, therefore in no case can it be applied to dura endless ? "If," as has been remarked, "because we so we give a man a thing for ever, without intending possess it to all eternity, it were argued that the worn presses limited duration, every one would see that the unfounded."

(2) We note, that the Greek language possesses no n terms expressive of endless duration than those employ the duration of future punishment. By the same word, endless duration of God is expressed. It is thus used "Now unto the King eternal (duin), immortal, invisible, God, be honour and glory for ever and ever (aliver)." applied to Christ in Rev. i. 18, "Behold I am alive (alivers row aliver)." The same word is also applied Ghost, Rom. xvi. 26. He is here called the everlastin  $\Theta co\hat{v}$ . The endless happiness of the saints is expressed terms as in John vi. 57, 58, 2 Cor. ix. 9. In Matt. xxv same word is used in a single clause to define at once the the future happiness of the redeemed and the miser

2. It is said, that to inflict punishment infinite in extent and of silless duration upon such a creature as man, for the sin of a few port years is inconsistent with the *justice* of God. This is truly an biection which bears presumption on the very face of it, but with hat degree of presumption may not proud, puny man be found bargeable ! In so speaking, he arrogates to himself the official fignity of judge, and so claims to be quite competent to determine that is and what is not sufficient to meet the injured claims of a Nvine law. Who can describe the folly of a prisoner at the bar maming the position of judge? Think of the condemned culprit the bar of a human court of justice, on receiving his sentence beking the judge broadly in the face, and plainly telling him, that is punishment is in excess of the law's demands, that he would have isted more in harmony with the claims of justice, as well as with hose tender humane feelings which ought to characterise a judge, **The had extended to him a free pardon.** Think further of a number, istuated by a feeling of mawkish sentimentalism, backing the mininal in his lawlessness. What would be the result of such a priniple being carried out to its ultimate issue? Courts of justice would ave to be abolished altogether, and the most gross, flagrant, and wolting violations of the law might be perpetrated with impunity. **Dees not this principle appear to be transparently fallacious when** plied to no higher than the administration of justice between hen and man? Equally fallacious, but much more heinous, is the sin **supporting such a principle, in the administration of "Him who is** "hteous in all His ways and holy in all His works." Presumptuous is for the panel at a human bar, so to treat the judge, but this is whing more than man so dealing with his fellowman. When the thing is done in reference to the punishment of the violation of Law of God, it presents worm man, not only as sinless, or as if regarded sin and holiness as convertible terms, but as above God. d so arraigning Him before his bar. To speak of the recognized Sinture view of the future punishment of sin, as inconsistent with



follows that he is bound to come down a step further, equal frankness, that God only can determine what inflict as the proper punishment of moral evil, in has claims of justice, for the support of law, and for the prevention of sin. But we may note further, by way objection under consideration, that if the punish described in the Word be an injustice, then salvation If the finally impenitent do not deserve etern grace. the redeemed, as a matter of right, are entitled to etc In what other light can we view deliverance from an "Nothing, however," says the late Dr. Hodge, "is pla teaching of Scripture, and nothing more universally ( knowledged by all Christians, than that the whole plan the mission, incarnation, sufferings and death of the the salvation of sinners, is a wonderful exhibition of 1 which passeth knowledge. But if justice demand should be saved, then salvation is a matter of justice, a songs of gratitude and praise from the redeemed, who or in earth, must cease." No longer would be heard, Lamb that was slain," or "Unto him that loved us from our sins in His blood, and hath made us kings a God and His Father; to Him be glory and dominio It would be a meaningless exercise to celebrat ever."

Iting epithets applied to the Most High, on the very supposi-His vindicating the claims of His law and justice, by punishing red according to their deeds. A God who would do such a called "a monster of tyranny," "a blood-thirsty being," "a m-house god," indeed stronger epithets could not be employed ribe the real malice and tyranny of the *arch-flend* himself.

for what ? Because He is *just* as well as *merciful*—because not love sin as well as holiness; in a word, because the devil he object of His love as well as His own, His only begotten 'o say that God is not love, because He will not allow sin to punished—because He will not allow the wicked one, and his slaves to usurp His place, and do all in their power to overs throne, yea to *ungod* Him with impunity, betrays an amount rdonable ignorance, to characterise which too strong language ot be found. Does that parent love his child the less, beadministers discipline with faithfulness on occasion of wrong-

Would he be worthy of the name of a Christian parent, were idulge his child in sinful courses, were he to look with the e of complacency upon disobedience as upon obedience—upon of falsehood and deceit as upon one of truth and strict in-

A parent so to deal with the faults of his children, would treat them with cruelty, instead of kindness, and evince his and not his love to them. What value would you attach to the on of love of a supposed friend, if he were to manifest the ofession to your well-known enemy, if his love to you were dly based upon your exhibiting in your life certain right es of action, while he expresses himself in a similar way to the whose life is in direct opposition to these same principles ? you not be disposed to say to such an one, I have no conin your professions of attachment? They can't be genuine, if s fraternise with and favour my enemy, because of his being ny of what is right in principle and in practice ? This is the of the undecided, the double-minded man, who is "unstable in 'ays." Now, this is the very caricature of God, which those who would have Him to sever His justice and truth from His id love-i.e., to manifest the latter at the expense of the former. a God of one feeling, a God all mercy, a God weak and ng, a God that will wink at sin, and give his sanction to the vould be no God, but a pitiable impersonation of imperfection, illiness. So far then, from the fact of God dealing with the npenitent in the way of taking vengeance upon their wickederfering with His character as a God of love, it is to be viewed rongest manifestation of His love; for but for His hatred of

sin, and His determination to punish it, which implies His corresponding love to holiness, and equal willingness to reward it, love's best gift would never have been bestowed. It would never have been recorded for the encouragement of sinners-"God so loved the world, that He gave His only begotten Son, that whoseever believeth on Him should not perish, but have everlasting life," and that triumphant language would never have found utterance in the case of any ransomet soul, "God forbid that I should glory, save in the cross of our Lord Jess Christ, by whom the world is crucified unto me, and I unto the world." Do not say then, that God is not love, because He punishes the guilty, because He will not allow them to contemn His authority, and trample upon His holy law with impunity. You would not say that were you to violate any of the laws of nature and suffering for it, that this is not consistent with God being love. No more can you bring such s charge against God, if you persist in the violation of the moral law, and so have to eat of the fruit of your doings. Say not, then, that God is not love, so long as He spares sinners, and warns them and beseeches them, and stretches out His arm, and opens His heart to them, and importunes them to come to Him, and assures them-adding His oath to His word-that He "will in no wise cast them out." Is it not enough, that in order to make way for them to His favour, and to form a ground on which He may receive then to the arms of His love, He has not spared His own Son, but give Him up to humiliation, and expiatory tears, and woes, and death for them ? Say not, that God is not love so long as His heaven of low contains among its most joyful occupants, such monuments of saving and sanctifying grace, as Manasseh, and Saul of Tarsus, and Mary Magdalene, and the woman of Samaria. Rather seek like them to r cline under the shadow of His love, and so escape coming wrath, w take hold of the sceptre of His mercy, and so escape the stroke of the iron rod of His righteous indignation. Then you will require no @ ternal evidence, but you will be found rejoicing in the inward perimental evidence, that God is love, not only lovely and loving, but love, the essence and centre, the object and source of holy love."

4. Closely akin to the objection now considered, is another, and the last we shall now mention, viz., the one drawn from the goodness of God. It is said to be inconsistent with the goodness of God, with His benevolence, that He should allow any of His creatures to be for ever miserable. The common mode of replying to this objection is, that it is just as impossible that God should do a little wrong as great one. "If," as Hodge remarks, "He has permitted such a vati amount of sin and misery to exist in the world from the fall of Adam to the present time, how can we any that it is inconsistent with His

s to allow them to exist?" Do we not see the honour of astice vindicated, and His manifest hatred of sin, in the able diversiform evils that have overspread the world asands of years? Nor did His goodness interpose to pre-

And let it be remembered too that the whole cause of gnation of the Almighty, as evidenced in such calamities, sin of the first man. Who was it that all but wholly nated the whole world of men, women, and children in the Noah! Who was it that burned Sodom and Gomorrah with heaven, the infant of a span long as well as the sinner come ill years of understanding and responsibility, involved in the doom ! Who was it that chained fallen angels in darkness re terrible judgment ! Was it not a God of supreme good-Who has sent famines, and pestilences, and slaughters, all e earth in many distinct generations, whereby have been lamentation and mourning and woe! None other than God, th according to His will in the armies of heaven and among bitants of the earth." And yet His goodness abides for ever. re look abroad at the present time we might present as doleture of crime, personal and domestic affliction, poverty, calin numberless forms as any age ever furnished. And still the 3 of God reigns. The question then simply resolves itself "," How do we know that the reason, so to speak, which con-God to allow His children to be sinful and miserable for is of years, or to expose many of them to periodic seasons of may not constrain Him to permit some of them to be miserever ! If the highest glory of God, and the good of the have been promoted, by the past sinfulness and misery of y may not those objects be promoted by what is declared to e?" Nothing should constrain us to humility and meek ence in embracing the Scripture view of the duration of unishment, so much as the consideration, that the most em-

and terror-striking descriptions of the misery of the lost, rein the Word, fell from the lips of Him, who, although equal d, yet condescended to become man, to assume the form of a and become obedient unto death, even the death of the r us men, and for our eternal salvation.

nly add a few concluding remarks addressed, ----

the unconverted. Whatever your profession be, however ul you may be in the art of self-deception, or of deceiving o think more highly of you than they ought to think, you are aless living "without God and without hope in the world." have nothing more than the form of godliness, you are in a



duration than that during which some have Think how long Cain and those who perished abo time have suffered, some of them thousands of years pect it to be any less. But though it were even years, is it not your interest to strive to escape even t actually bring upon yourselves even a few single ye agony, for the sake of the paltry and unsatisfying plea Instead then of employing your time and mind dis bility of a release from suffering, after a certain per interest induce you to seek complete deliverance from forms and degrees ? And the argument still grows in divine testimony we are assured that the worm of con die, the hell of suffering will never be quenched. F defiance of God, and in your insults of the agonies dying Saviour, when you know you are but kicking Desist working out your own ruin, and from your b blaming God for it. Infinitely rather begin in divine grace, "to work out your salvation." "Wo the night cometh when no man can work." If you obstinate rejection of Christ, and in your disdainfu grace and pardon offered in His name, you do a clearest exhibitions of light, and tenderest manif Instead of seeking to shun, you are actually "co

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and made for ever ; refuse, and you are undone, and undone for

'o believers : If you know your own heart, you will admit your ance of God's testimony, in regard to the duration of punishas readily as the same testimony in regard to the eternity of bliss. e eternity of suffering need not concern you, so far as your own concerned; although you cannot but be, in regard to others, hat self-denying, disinterested love God has implanted in your

Over you the second death can have no power. Jesus says, the resurrection and the life : he that believeth in Me, though e dead, yet shall he live. And whosoever liveth, and believeth shall never die." For you to live is Christ, and to die is gain. to you is not death, but only the shadow—not an enemy, riend—not the goal of life, but the pathway to glory. Hence imphant language of the psalmist, "Yea, though I walk h the valley of the shadow of death I will fear no evil, for rt with me : Thy rod and Thy staff, they comfort me."

# DUTY OF CONFESSING CHRIST AND ITS REWARD.

ligion of Christ has been an immense blessing to the world. nary establishment and subsequent propagation are satisfactory ions of its divine origin. It has been and still is violently d by its enemies; but in spite of all their efforts for its exteron, its clear blessed light continued to shine, and has illumimany of the dark places of the earth, and shed rays of comfort any a weary and sin-burdened soul. No doubt those who nade instrumental in disseminating it had many trials to ster, and many obstacles to overcome; but in strength of grace they cheerfully endured their trials, and surmounted the les which lay in their path. The result is that a precious to has been handed down to us which we cannot too highly ; and in seeking to preserve it and hand it down to those who come after us, we must be prepared to exercise a spirit of >e and self-denial. The Master whom we serve is gracious mpassionate, and will not overlook the smallest service done true love to Him, and for the advancement of His kingdom and

At the same time, He does not seek to conceal from us the ties which lie in our path ; but plainly tells us, as He told His we followers, that we need not be surprised should we be the of the world's hatred and persecution ; and to stimulate us to are in the heavenly journey. He gives utterance to the important truth to which we would do well to give heed, "He that endursh to the end shall be saved." He next alludes, in the chapter in which these words occur (Matt. x.), to the manner in which He Himself was treated, and tells us that "the disciple is not above his master, nor the servant above his lord." And then He goes on to show that however malevolent our enemies may be, the sphere of their influence is circumscribed, and they cannot hurt or destroy the better and more valuable part of us. For our encouragement He also reminds us of the constant care of a sleepless, superintending providence, and of the blessed reward which awaits all those who confess Him before their fellow-men (ver. 32): and for our solemn warning He reminds us of the awful portion which awaits those who deny Him, and disregard His paramount claims.

Let us dwell for a little upon the duty of confessing Christ before This is a highly important duty, and one which is frequently men. enjoined in Scripture on all who profess to be His followers. We are to confess Christ himself. "Whose confesseth me," says He. We are to acknowledge that He possesses an eternal existence in common with the Father and the ever-blessed Spirit. We are to confess Him in the mysteriousness of His divine person as God-man, Immanuel. We are to confess Him in the stainless purity and perfection of His character: for even His most inveterate enemies were unable, during the whole course of His life on earth, to charge home upon Him the slightest deviation from the strictest integrity and uprightness. We are to confess Him in all His offices as our Prophet, who was coar missioned to enlighten and instruct us in the things of God; as our Priest who voluntarily gave Himself as a sacrifice for our sins, and is now carrying on the great work of intercession in our behalf at the right hand of the throne of the Majesty on high ; and as our King to whom we are bound, by the most solemn obligations, to yield a willing, hearty, and loving subjection, and who has promised to subde and conquer all the enemies of our peace, and of His own glory. We are to confess Him in His relations as our Redeemer, who has bought us with His own precious blood and delivered us from the guilt and condemnation, the love, power, and practice of sin ; as our Shepher who leads us in the right way, preserves us from danger, sympathiss with us in sorrow, and shall one day gather us into His heavenly fold ; as our Friend, who supplies our wants, reveals His secrets to us, and pays us many visits both in ordinances and providences; and as our Physician who gratuitously and successfully heals our spiritual maladies, and blesses us with immortal health and vigour.

It may be proper to notice here that it is our duty to confess the particular truth in regard to Christ which is opposed or neglected;

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se we are exherted to be "established in the present truth." too of the "word of Christ's patience;" and to incite us to rill He assures us that if we keep the word of His patience "will keep us from the hour of temptation which shall come I the world, to try them that dwell upon the earth." The r example, which the disciples of Christ in the days of His I specially to confess was, His Messiahship. Accordingly we t our Lord asked them the following question directly bearthis point,--- "Whom say ye that I am !" Peter replied, art the Christ, the son of the living God." Jesus then prothe benediction, as condescending for Him as it was honourlis Apostle, "Blessed art thou, Simon Bar-jona, for flesh and ath not revealed it unto thee, but my Father who is in When Christ rose from the dead in fulfilment of the divine , there were many who denied this central truth, which may rded as the great seal of the Gospel, and hence it became y that His resurrection from the dead should be the subject ssion on the part of all who would be faithful to Him, and to :**Ь.** And therefore in one place we read, "If thou shalt con-1 thy mouth the Lord Jesus, and shalt believe in thine heart 1 raised Him from the dead, thou shalt be saved." When the eresy was raging, the truth which all who venerated the s name had to confess was, His supreme Deity-a truth which en with the utmost plainness upon the sacred page, and , would be as impossible to take out of the Bible as it would ack the sun out of the firmament. When the Headship of ver the Church, and over all things for her good is disregarded. in the back-ground, it behaves us to stand forth and defend it fying to Christ, and beneficial to the Church. When the al doctrine of the extent of Christ's death with respect to its s impugned it is our duty to appear on the side of truth as lown in the Word. When the righteousness of Christ as the ound of a sinner's justification in the sight of God is denied. d works are substituted in its room, we should esteem it our d privilege to testify in favour of the truth, as Luther and the rs in their day rejoiced to do. And when a mere form of s without the power thereof prevails we should declare the mcy of this, that it is like the flower which for a time may he form when the life is gone, or like the oak which for long main in the forest and have bark and branches when all s of vitality have ceased to exist, or like the puny shell on the pebbly beach, whose general appearance may remain ed when the little creature that formerly occupied it cannot

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be discovered. And not only should we assert the ineffectualness of the external form, but also that it affords a mournful proof that the flame of heaven-born love burns not on the altar of the heart, that the soul is enveloped in the gloom of spiritual darkness, and that it will tend only to the greater condemnation of those who practise it. In the day in which we live there is a manifest tendency on the part, both of rulers and ruled, in many cases, to countenance and eacourage the Romish Antichrist, which is a system that has wrought fearful havoc in the past, and is diametrically opposed to Christ and His truth. Our covenanting forefathers with much prayer and labour were blessed to effect a glorious work of Reformation in these lands; but the Papacy aims at the entire overthrow of this work and of our Christian rights and liberties. Not long ago it arrogantly and presumptuously re-organised its hierarchy amongst us, and little or no effort was made by the great bulk of the nation to prevent this calamity. But the Papacy seeks with an ardent longing, nay, even with an inextinguishable desire, to accomplish something far more daring than this. It aims at nothing less than the destruction of the throne-the Protestant throne-of Britain, and its own establishment upon its ruins. It persecuted to the death in former times, and it would persecute to the death again, if it were not for the strong arm of law. In these circumstances it is the bounden duty of all who would confess Christ to seek, by every laudable and warrantable means within their power, to roll back the rising tide of Popery, and infidelity, and will-worship that is threatening to deluge the land, that so the aggressions of the Man of Sin may be arrested, the cause of Christ maintained and revived. His truth in its purity and entirety promulgated, and His declarative glory promoted.

Not only are we to confess Christ, but we are to confess Him "before men." He is such a precious Saviour, His excellencies are so numerous and valuable, and our indebtedness to Him is so great and extensive that it is not sufficient to confess Him privately and secretly, but openly and publicly. It is a comparatively easy and pleasant thing to acknowledge our dependence on Him and our erpectations from Him before His friends and followers, who are zealously engaged in diffusing the savour of His name—that name which is as ointment poured forth; but it is a much more difficult and trying thing to confess Him in the presence of an unbelieving and ungodly world, which is full of hostility towards Him, and labours to retard the progress of His kingdom; and yet even then we must not scruple to avow our connection with Him, and our attachment to Him. We have professedly enlisted ourselves under the banner of the Captain of salvation, and therefore we ought to

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low the world that we are on His side, convinced that it is the best de, the most honourable side, the winning side, and the side that all be crowned with exalted and eternal honours. Those who essay se conscientious discharge of this duty now have reason to be ankful to the Most High for the favourable position they occupy, unpared with that which was occupied by those who lived in past tes. The noble band of heroic martyrs and confessors whom all em disposed to honour, but whose principles, alas ! are sadly repusted, had much to suffer in confessing Christ before men. Thev are fired with a holy ambition to advance the cause and interests that Saviour whom they so dearly loved, and although they knew Il well that the course of action which they pursued would be sure call down upon them the wrath of their enemies, yet they valiantly d the right, and left results with their covenant God. It harrows ) the soul to reflect upon the excruciating agonies they had to dure, the losses they had to sustain, and the cruel deaths they had die at the hands of their enemies, for it is never to be forgotten at in innumerable instances they resisted unto death, and sealed sir testimony with their blood. And yet these men were highly moured in thus witnessing for Christ; and their piety and seal, sir patriotism and fidelity will be held in affectionate and grateful membrance while sun and moon endure. We are privileged to live milder and more peaceful times, and the benignant government to hich we own allegiance stretches out its powerful arm, and shields from those who might be disposed to crush us to the earth. But though the fires of persecution have ceased to flash forth their lurid unes, and the scaffold of torture is no longer erected, yet the conmors of Christ are not without their troubles. The enmity which sciently subsisted between the seed of the serpent and the seed of woman, still exists and operates in various ways. The true bewer is actuated by principles so different from, and opposed to the rinciples of the world, and his practice so pointedly condemns the pracce of the world, that there cannot be any real friendship between sem. Hence the Apostle asks the significant questions, "What slowship hath righteousness with unrighteousness ? And what comunion hath light with darkness?" And hence too our Lord, who had fall knowledge of the exact state of matters, said among other things 1 His farewell discourse to His disciples, "If ye were of the world, the 'orid would love its own: but because ye are not of the world : but have chosen you out of the world; therefore the world hateth you." ad this hatred was not something peculiar to those to whom Christ mediately addressed Himself, but is still experienced by all who outers Him before men. From the consideration of these things it.

#### THE DUTY OF CONFESSING CHRIST.

Bd to be singularly useful in his day, witnessed a good confession e very close of his life, and then entered into the possession and ment of the heavenly inheritance. Think again of Daniel's three I ful friends, who refused to fall down and worship the golden **D**, which Nebuchadnezzar had set up, and were thus distinguished holy singularity. They were cast into a burning fiery furnace **b.** by royal mandate, had been made seven times hotter than i, in order the more surely to consume them : but these young who, in a time of general defection and degeneracy, had con-I the Lord God of Israel, were miraculously preserved by Him. vey lost nothing in the furnace but the fetters with which they had bound, and to the astonishment of the king and his counsellors, were walking at liberty in the midst of the fire, with a fourth, e form was like the Son of God. Let us now take an example or from the New Testament. Thus we find that the Apostles, Peter John, refused to obey the unlawful command which was laid upon by the learned Jewish Court, and expressed their determination Sclare the truth, as had hitherto been their practice. Their s were: "Whether it be right to obey men rather than God, Bye. For we cannot but speak the things which we have seen heard." The penitent malefactor, as he was suspended in rack. corture on the accursed tree, confessed Christ, who hung by his when almost all others had disowned Him, and thus a peculiar e attaches to his confession, in which he acknowledged Christ as Lord and king: "Lord, remember me when Thou comest into kingdom." Solomon says that "a word fitly spoken is like es of gold in pictures of silver." And truly this man's word was spoken—his prayer most appropriately offered. And then, if we again to the holy martyrs of the cross, we shall see that they ever ready to speak for Christ when occasion required. Thus carp, who was a disciple of John, and the angel or minister of the rch at Smyrna at the time when the epistle was sent to it, was shended and brought before the Roman magistrate. The queswas put to him, "Art thou a Christian ?" He knew that if he vered in the affirmative he would have to suffer martyrdom, and his reply was, "I am a Christian." He was thereupon condemned sath, and was burned at the stake. We only make one other stion, but from a much later period. We take the case of the v Rev. James Renwick, the last of the Scottish martyrs, who was urkable for his steadfast adherence to the covenanted cause, was ived of life by his hard-hearted and bloody persecutors at the early of twenty-six, and had, through grace, an exultant and triumphant ance into the joy of his Lord. Among his last words occur these

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of the hope that is in us with meekness and fear." O: should be given under a deep sense of the sacredness c with which we are called to deal, and its far reaching ( Many, it is to be feared, are silent when they ought t bear a very partial testimony when it should be full and perhaps we are not wrong when we add, that many si might be better they should remain silent, and expatin when a word or two might more effectually gain the grace of Christian prudence should be brought into oper regulation of this matter; for we are not to give "that unto the dogs, neither are we to cast our pearls befor they trample them under their feet, and turn again a Those who earnestly pray for direction will be enabled such a way, and at such a time, as will be productive results.

(To be continued.)

# NOTES ON "VINDICIÆ FOEDERUM," ITS AL ANTAGONISTS, AND THEIR AUTHOR

# (Continued from page 482.)

JAMES STIRLING would doubtless have answered the Sur tali, but, unable to rest after he was cast out of his ch

#### JAMES STIRLING AND JAMES STEWART.

took fever, and died.<sup>1</sup> So another "of whom the world was rthy," entered into his rest; and thus the defence of *Naphtali* ed upon James Steuart, and it could not have fallen into better

Under the eve of his father-Sir James Stewart of Kirkfield. ltness, and Provost of Edinburgh-Alexander Leighton placed when he sent him to Edinburgh university. Long afterwards. :he younger Leighton returned from London, the consecrated of Dunblane, he went to dine at Guodtrees. The only rebuke his old friend gave him at that time for deserting Zion's plea t Prelacy was in his first salute. But when walking with two James' sons, viz., Thomas (afterwards known as Gospel Coltand James (the future opponent of Honeyman), the eldest o plainly with him that he said to one who saw him in some ion :--- "I have dined at Goodtrees; I wish I had stayed at and chawed gravell! That young man, Sir James Stewart's iomas, is as hott as peper; he was never off this turff of Scotas gott a presbyterian crochet in his perecranium, and will get it out again." After the Bishop left Goodtrees, all that Sir said was :--- "Mr. Leighton is a man of many oddities or singu-, and it does not surprise me what he has done, still I shall him a pious good man. The Court have called up three little than Judas, and seduced one Nathaniell." Hugh Mackail ir James' chaplain, and taught Thomas' children, and at his rdom "his two pupiles, David and James Stewarts, two of Sir grandchildren, attended him to the place of execution, at the f Edinburgh, December 22, 1666. M'Kell, before he bid fair-) this life, and embreaced eternity, and these mantions of glory th had apprehended, he with his last words blessed the lads, and is blessing gave his Bible to the eldest, who after was Sir David rt, Barronet. I have seen this Bible [continues Sir Archibald, Iger son of Gospel Coltness, and author of the Denham Memoir], shows that the owner had been much and earnestly exercised lying the Holy Scriptures, from his marking paralell places on Immediately after the Restoration, Charles the argent." l stripped Sir James of his chief magistracy of Edinburgh and d him, Sir John Cheisly and Lord Warriston to be imprisoned. ston escaped at that time, but the other two were confined in urgh Castle. Sir James now derived great assistance from

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alecta, vol. 3, pp. 24. 36. *mess Collections*, Maitland Club, pp. 22, 23, 68, 69.—Sir Archibald t Denham adds in a note :—''Mr. Leighton was a learned divine, and a value in many ways, but had a good deal of whime and some pedantry. g bitt him, 'That small insect (said he) has made a breach in the dum and so wiped off the blood." *mest Collections*, p. 41.

#### JAMES STEWART.

James, his fourth son by Anna Hope,<sup>1</sup> "who had entered a anno 1660, and became the most eminent and renowned law statesman of his time, after these Restoration violent flan stormes were past, and his first appearances were to support 1 and oppressed father, and that with ready councell and st memoriala." "He appears to have rendered himself obnor the Restoration Government by his scalous defence of his fat Provost, when under prosecution. Finding his professional p blighted, and his position uncomfortable, if not insecure, ur sway of the Lauderdale party, he resolved in 1671 to withdra continent, and was thereupon outlawed."<sup>3</sup>

Honeyman, says Wodrow, "evidently weakened the cause h took to defend, and was taken up, with great strength of rea the foresaid Mr. Stuart, as were some other authors of his ki that useful book Jus Populi Vindicatum."4 James Dennis Dennistoun, the editor of the Coltness Collections, but no adu the Second Reformation, thus describes part of the controve under consideration :--- "After the affair of Pentland Hill appeared one of those virulent diatribes, in which cant and dination were glossed over by palpable falsehood, and reiters feeble prolixity. Under the absurd title of Naphtali, an exag and tedious detail of the woes of the presbyterians was wound a collection of dying speeches, by which a few political culprit for themselves the reputation of martyrdom. . . . . This d which in 1667 was publicly burned, has been attributed in Mr. Steuart, but is generally supposed to have been written James Stirling, minister at Paisley. To it, Dr. Honeyman, E Orkney, thought fit to reply with equal dullness, in his s Naphtali ; whereupon Mr. Steuart entered the field, and, in Populi Vindicatum, published in 1669, by his greater learn hanced the heaviness of his argument, without adding to its a C. K. Sharpe characteristically describes Jus Populi as a "pe and flat book;" but this testimony, from such a polluted : judiced witness is a strong, though indirect and unintention of its worth and ability.

The First Part of the Survey was published in 1668, a Populi Vindicatum made its appearance the following year;

<sup>&</sup>lt;sup>1</sup> Anna Hope was a neice of the famous Sir Thomas Hope of Craigh Advocate of Scotland, and a staunch supporter of the Covenant, she he east from the Old Church style.

<sup>&</sup>lt;sup>2</sup> Coltness Collections, p. 40.

<sup>&</sup>lt;sup>3</sup> Ibid. p. 359.

<sup>4</sup> Wodrow's History, vol. 2, p. 100.

<sup>5</sup> Coltness Collections, p. 366.

Kirkton's History, foot-note, p. 386.

so containing 472 pages, besides a long Epistle to the Chris-In the Epistle it is shown that "our Land was ader.1 ly devoted unto God by solemne covenants and indissoluble and the defence of the Reformed Religion, in doctrine, worscipline and government, become a maine condition, yea the f our political constitution;" and then gives an interesting short narrative of the Pentland Rising. In stating the plan ject of the present book he says :--- "Though we have not I the Surveyers methode, desirring to be as succint as might be. cleare that maine question controverted, touching the lawful-' privat persons defending themselves and their covenanted Refrom the manifest violence, tyranny and intolerable oppression of eraigne and inferiour magistrats to the edification of all; yet 3 not dealt with him, as he hath done even with Naphtali, the hich mainly he setteth himself against : for he is so far from ng that book of which he offereth a Survey, that the most part rounds, and arguments made use of there, to prove the thing d, are not so much as touched by him, in all this voluminous et: but we have fully examined and answered all which he serted, leaving not one material sentence, which was to the , in his whole book, untouched. . . . . We made it our deo bring this question, which did concerne common people no en the learned, (seing it was a matter of life and death unto o less then unto others) home, so far as was possible, to the y of the meanest, that they might know, and be distinct in the ige, and perswaded of the lawfulnesse, of the grounds of their in such a vindication of their Religion and libertyes. The re have confirmed by many arguments, reducing them to their heads, . . . . So that whosoever shall undertake to draw v againe, must not think to leave any one of all the arguments we here adduced (& if he reckon aright he will finde moe then ereth, which I shall make good if put to it) unexamined." us Populi admirably fulfilled its author's intentions no unprereader will for a moment deny. It has never been confuted, v the hangman's fiery faggot, and never will. The harvest of

following is a copy of the title page: "JUS POPULI VINDICATUM, or oples Right, to defend themselves and their Covenanted Religion, ed. Wherein the Act of Defence and Vindication, which was internno 1666, is particularly justified: The lawfulnesse of private Persons ig their Lives, Libertyes and Religion, against manifest Oppression 7 and violence, exerced by Magistrats Supream and Inferiour contrare ane Vowes, Covenants, Promises, Declarations, Professions, Subscripud Solemne Engadgments, is demonstrated by many Arguments. *full Reply to the first part of the Survey of Naphtaly*, &c. By a briend to ristian Liberty. [Psalm lxxiv. 20-23, and Hosea i. 7, quoted in full.] in the year, cloloclxiz."

scorn and contempt, which Gilbert Burnet and the rest of the Bishops' Evangelists reaped next year in the West, must be tracely the previous training of the people, the dying testimonies of the martyrs, the field-preaching, and the literature of the period crowned with the blessing of the Lord. The diligent study of the Apologuia Relation, Naphtali, and Jus Populi, had furnished even cottagers and servants with arguments and texts of Scripture to answer trimphantly all that could be said to them on "points of government," and on "the bounds to be set to the power of princes in matter d religion." The Epistle to the Christian Reader concludes with stirring address to the noble patriots-the true Naphtalies who had jeoparded their lives in the high places of the field, and were now hunted as partridges in the mountains-exhorting them to stand is and beware of snares and sinful bonds, when the devil was changed his weapons, lest they were flattered out of the integrity from which they could not be frowned.

In the opening sentence of Jus Populi, the First Part of the Survey is happily characterized as a "wordy but unworthy pamphlet." h the first of the twenty-one chapters into which the book is divided, the Surveyor's wresting of Naphtali and perverting of the question is exposed and its true state thus briefly laid down :--- "Whether not, when king and parliament and council have abjured a cover and overturned a reformation, which they solemnely swore to defend, in their places and capacities, and made their subjects do the and now with illegal force, compel the subjects to the like perjet and wickednesse, may these privat subjects, when there is no boye or possibility otherwise of releefe, stand to their owne defence, withstand the mercylesse cruelty of their bloody emissaries acting without their commission, or with their allowance, yet contrare expresse law; and seek releef, and security for Religion, lives, and liberties, having no intention, to wronge the king's person or just government?" This is the proposition he undertakes to prove, none of Euclid's are more convincingly demonstrated. The second chapter is devoted to arguments drawn from the concession adversaries and from the resistance of parliaments to kings, and the vindication of the argument from the law of nature.1 In the me chapter he brings forward the Scripture instances of opposition

<sup>2</sup>. The Surveyor asked, on page 17, "May not the defence of our minimum life in some case cease, for the preservation of the eternal life of our minimum when it comes to that, that the defence of the one should be the certain of the other?" To this the author of Jus Populi retorts, on page 42. The man may lay downe his natural life, for the preservation of the sold is neighbour, much more may he with others, hazard the same in ego unjust violence, for the defence of the pure Religion, whereby the soulls may be eternally preserved."

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Existance to kings and their emissaries; and follows up the argument T citing in the fourth chapter other approved historical examples ad the testimonies of Pareus, Knox, George Hay, John Craig, homas de Finola, Vincentius de Placentia, and the reformed reachers of Scotland. In the fifth chapter he deals with foundation rinciples in considering the people's power in erecting civil governsent; while in the succeeding chapter he discusses fully the compact r covenant betwixt king and subjects; and proceeds in the seventh mpter to consider the nature of the king's power over his subjects. dditional arguments are drawn in the eighth chapter from the sople's safety being the supreme law, and from the limited power princes, and here he shows himself to be as well acquainted ith the acts of parliament as with the Scriptures, and refutes Dr. underson and Gerhard as well as the Surveyor. The people's power I maintaining and reforming Religion is amply stated and defended the following chapter, many arguments are also deduced from it, ad Pentland Rising is shown to have been "a noble and laudable interrise, for the glory of God, the good of Religion, church and kingdom; saides that it was a most necessary and unavoydable act of self-dence." In the tenth chapter, after shortly considering a few scipture examples, of God's punishing some for the sins of others, • applies them to the purpose in hand by rebutting the Surveyor's mertions on this point, by vindicating Naphtali's interpretation of sveral Scriptures, and by giving five reasons, "to show that the late # ought rather to be praised than condemned." Coming to the loyal law of Christ, he expounds the duties of mutual assistance and frelieving the oppressed. The Bishop of Orkney having asserted, n page 49, that "if brethen be distressed by the magistrate (supone unjustly) we are bound to assist them in love, by our prayers to lod for them, by consolatory words, if we may have accesse to them, y giving counsel to them, supplying their need as far as we may; in, by entreaties and humble petitions to the magistrate, (as we we opportunity) with all dutiful respects to them : but, if nothing avail for their relief, private persons have discharged their duty, the point of the exercise of christian love, and are not obligged, to wielence to the publick magistrate, or violently to resist him, in wisting others." The future Lord Advocate floors him by this arguatum ad hominem, page 239. "What would he do if he saw his **te carryed away by some drunken officers, before a judge drunk as** beast, so as he could neither hear nor speak sense, who yet without "ther processe, would condemne her to be brunt as a witch, or extted as a harlot, would he not labour, if he had power, to relieve innocent wife out of the hands of these bloody oppressours } What

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would he then do with his pretences ? Would these scar his tender conscience ? I suppose not. And what if he saw the king, without ground, or colour of reason, possibly upon a mistake, running in a nege to kill his wife, or only son, would he not help the innocent in that case, and hold the king with force ? Or would he only assist them by prayers to God for them, by consolatory words, by giving counsel to them, or by supplications to the magistrate with all dutiful respect, and if nothing could avail, sit downe as having discharged his duty; and would not resist more ?" In the eleventh chapter the qualified allegiance sworn to the king in the Covenants, is discussed and "the late act of defence" shown to be in accordance therewith ; while the next chapter contains eight arguments from Lex Rex, and another sirteen proving that tyranny may be resisted.

The two following chapters are an examination and refutation of the Surveyor's grounds for absolute suffering from Scripture, the aample of the primitive Christians and reason. He points out the difference between "violenting the Superiour," and "warding off the blae and bitter blowes;" maintains that "though the office and ordinance [of magistracy] cannot be resisted, yet the person who is therewith invested, may be resisted, not as he is invested, but as he abuseth the power, and so devesteth himself;" and states that " though we allow to every one a judgment of discretion, yet we allow no man's judgment to be the rule of his walking : we say not that a erring judgment is a rule to walk by, and therefore we say that a subject is bound to obey the magistrate's lawful commands, though he in his private judgment should account them sinful; so we say be is bound to submit to punishment, which is just and justly inflicted, though he judge otherwayes : yea, we grant furder, he is bound to submit to unjust sentences patiently, when he cannot by faire and possible meanes shun them. Yea. moreover, we grant that in matter of smaller moment, he may lawfully beare with the losse of a little to redeeme more, or save more from hazard. But our question is, if the body of a land or a considerable part thereof, ought stupidly to submit to the losse of life, lands, libertyes and Religion, when not only they judge these to be in hazard; but when all who have eyes in their head see it, and it is undenyable." In the fifteenth chapter the passages cited by the Surveyor from Calvin, Peter Martyr, River, Ames, and several popish divines are examined; the Surveyor's wresting of Lex Rex and Naphtali exposed; the arguments of the "learned Reviewer of the pamphlet intituled Presbytery no Papacy, dc.,"1 pushed aside by showing the dissimilarity of the cases, and how

<sup>2</sup> The work referred to is "A Review and Examination of a Pamphlet later published, Bearing the Title of Protesters no Subverters, and Presbyteric #

that work strikes against the Surveyor, though referred to by him to win the few Publick Resolutioners who still remained faithful; and the Surveyor's gloss on the descriptions of a king by Moses and Samuel are rebutted.<sup>1</sup> In the next chapter the Surveyor's three grand objections against the lawfulness of Pentland Rising are auswered, viz., (1) That neither inferior magistrates nor parliament concurred. (2) That they were not the whole body of the land, but only a part. (3) That they had not sufficient ground to take arms. Though the first and third had been already spoken to, they are more fully dwelt on than the second. From a sentence in the closing paragraph of the answer to the first it might have been inferred that the author was a lawyer, though this fact had been otherwise unknown. In answering the third he replies to the Surveyor's remarks on the sufferings and oppressions of the people of Galloway. As for the outward ordinances of God being purely administered, he says :---"All know how these profane wretches [i. e. curates], made all who ever knew what the service of the true and living God was, to abhore the offering of the Lord : . . . . Yea their administration of ordinances was, and is to this day, rather like histrionick acts, and scenes, then the service of the true and living God." And as for the king's alleged willingness and desire to have the laws against Papists vigorously executed, he pertinently asks, why there are so many jesuits and seminary priests moving through the land? why so many masses in Edinburgh and elsewhere ? why Mr. Tyry had been admitted as a professor at St. Andrews ? why Papists had increased so much ? and why the acts of parliament in favour of the Protestant religion had been rescinded ? He also points to the king's favouring of Papists and providing a "house for fathers and friars," and respecting this refers the Surveyor to the Preface of Naphtali. The closing summary of the civil rights of which the people had been spoiled bears out the recent utterance of Professor Blackie that then "there was combined more rascality, more rottenness, more pig-headedness than ever was mashed under the boasted name of monarchy." The seventeenth chapter deals with the objections of Hoenonius, Gerhard, D. Ferne. Grotius, and others; and the next shows how weakly and foolishly the Surveyor defends the union of his majesty's dominions; while the nineteenth shows that he has put the king's life in greater hazard than it was, by making the arguments, which evince the lawfulness of resistance, strike with equal force against his majesty's life and person. In Naphtali, James Stirling pointed out the difficulties

Papacy, & c. By some Lovers of the Interests of Christ in the Church of Scotland : Edinburgh, Printed Anno Dom. 1659."

<sup>&</sup>lt;sup>1</sup>Compare 1 Sam. viii. 10-18, with Deut. xvii. 14-20.

which had to be removed by those who asserted "the utter unimitablenesse of the fact of Phineas, in executing judgment on the Israelitish Prince and his Midianitish whore," the Surveyor's reply to which is thoroughly examined and exposed in the twentieth chapter. He states "that because that fact of Phineas is not simply and positively declared not imitable," in Naphtali, the Surveyor "thinks it is held forth as a precedent to incite;" and he maintains that Napitali "neither approveth these courses, nor any such like, nor doth his principles lead that way;" and that "though he had clearly and positively asserted that that fact of Phineas was, in all poynts and alwayes imitable, far lesse when he is loath to assert so much, as this surveyor himself acknowledgeth " he could not " rationally be supposed," to "expose any to the fury of private persons," pretending "rare and heroick excitations of the Spirit to execute justice on men, when they think there is cause." Yet a prelatic writer has the audacity to assert that Knox, Goodman, Leighton, Buchanan, Calvin, Beza, Melville, &c., "maintain 'that when the magistrate will not put to death such as they are pleased to call enemies of Christ, the Church (i.e., private persons) may do it, by the example of Phiness; nay, that they ought to do it without hesitation, when they feel themselves moved thereto. But that if the magistrates themselves be such, then any other person, though not in office, may and ought to rise up to do justice upon them (the king not excepted), still after the example of Phineas.' Yet, lest any man should be startled at so terrible a doctrine, which plainly unhinges all humane society, the author of Jus Populi Vindicatum adds, p. 412, 'That notwithstanding this doctrine, all persons have sufficient security of their lives, except such as are guilty of dreadful apostacy [with which they charge all who have renounced the Covenant, or who took it and do not keep it; in particular, the king and the archbishop], causing the plague of God to break in upon the land,' which he pursues at full length, pp. 414, 415, where again and again he urges the example of Phineas, to encourage private men to murder the archbishop. In fine, this is the general Presbyterian doctrine. I appeal not only to 'Naphtali' and 'Jus Populi Vindicatum,' but to the 'Apology,' the 'Apologetical Narration,' the 'Poor Man's Cup,' the 'History of the Indulgence,' the 'Hind Let Loose,' &c., who all of them sing the same note" Though truth is seldom regarded by those

"Who do their tongues with malice whet, and make them cut like swords,"

yet the wilful misrepresentation and barefaced lying of this anonymcus calumniator is rarely equalled, perhaps never excelled. Besides

' Gordon's Scotichronicon, vol. 2, pp. 21, 22.

be gross perversion of the opinions of the Reformers, of Naphtali and In Populi, there is not the slightest allusion to the example of biness in either the Apology, the Apologetical Relation, the Poor Ven's Cup of Cold Water, or the History of the Indulgence! Though ach garnishing of a rotten cause may deceive credulous devotees, it suredly brands the decorator with infamy, and renders him espicable in the estimation of every honest man. The second magraph of this twentieth chapter, proves that Honeyman published be First Part of the Survey after receiving his wound :- " Though he ath been at much paines in this businesse, probably because it was is owne particular, to prevent, if he could, another shot, which light come as near to his heart, as the last came to his hand, bough not intentionally, but per accident, because of ill company." gain, on page 414, he speaks of the Surveyor as "too captious, be eason of (it is like) his green wound." And he closes the chapter by lying :--- " I would not have the reader to think, that I do look upon hat example of Phineas as a binding precedent in all times to all ersons, unlesse it be every way so circumstantiated as it was then. nd furder, I suppose, it will fully satisfy this Surveyer and stope is mouth abundantly, if I shall secure him from any such dag or agger. To which end, because I can do no more, I do heartily wish, hat none of God's people do in that manner defile their fingers on im or on any of his cursed fraternity, to whom God is reserving (if bey repent not) the vengeance of hell-fire, and possibly a visible troke of justice on earth, in a way which will be more to the glory of od, and to the satisfaction of all such as love His cause and His meing." The last chapter is one of "animadversions upon the arveyor's virulent preface and title-page ;" where this "Wormwood "an" is charged with having "hung his faith at the king's girdle," ad with undertaking to refute Naphtali for "the three hundereth ound sterling brought to him by the greater rogue and the better warded, Ja. Sharpe deceiver of that ilke." The Survey is characrised as "a most impudent, insolent and infamous libel, being not ly larded with bitter invectives against the cause and people of od, and railing speaches more suteable (if suteable for any rational eature) for open scolds and brawling wives, then for a man, (unlesse <sup>3</sup> except such a man, as hath by perjury and more then feminine vity, declared himself, by his owne grant, to be one of a debauched Recience) but also tending most falsely to father on the honest ople of God such things as never came into their mindes." "Why is man should send out a namelesse writing, none can tell, unlesse ause either he was ashamed of the cause, or of his weak managing it; or else because he hath a minde to exceed in passion, and non-

#### TRADUCING AND SUPPRESSING.

sense, and none should know that it was A. H. P. O. who spoke m" He feels sure that the Surveyor and his fellow-apostates "shall one day see their folly and madnesse, and write Abner's epitaph over themselves. But," he adds, "we wish them rather repentance and to be wise in time, not against their will, but willingly." Twice also in this chapter he refers to Honeyman's wound, Jus Populi ends with a short postscript of one page referring to the absurd statement of "that arch-deceiver, and prime parasite Sharpe . . . . delivered upon the 30th of January last, to wit, That all men's lines were in the king's hand and held of him." James Steuart wonders "how men of common sense, and of spirits much below ordinary, could ait and heare such a base flattering claw-back depressing them and all persons of all ranks and qualities in the land, into a condition below their bestial;" and adds that :---" The best demonstration which this wreatch could give of his beleef of this as a truth (though yet m sufficient proof of the truth of the thing, he being, upon so many accounts, according to all law, right and reason, a man of death), were to send his head, separated from his shoulders, as a propine, in a silver box, unto his majesty, upon desire or demand ; that it being consolidated by the art of the apothecaryes, might be preserved at futuram rei memoriam, and a new order of tyranno-goges being instituted, each might be enjoyned to have a tift of that haire, and a piece of that pate as their only character and cognizance." But, reader, he says, "If I can prevaile no further with thee, remember thou art a rational creature, created after the image of God, and farewell." As Sharp had his portion in this life, there was no fear of him sending his own head to the king on the suggestion of any one; but the defenders of prelacy and despotism have, in their usual wy, to supply the lack of solid reason, tried to make capital of this postscript. Bluidy Mackenzie,

# "Whose favourite art was lying with address,"

has not scrupled to assert that "these irreligious and hetrodor book called 'Nepthali' and 'Jus Populie,' had made the killing of all dissenters from presbytery seem not only lawful, but even duty, amongst many of that profession; and in a postscript to 'Jus Populi,' it was told that the sending the Archbishop of St. Andrews' head to the king would be the best present that could be made to Jesus Christ." With quite as much truthfulness, he might have said that it was asserted in the tenth chapter of Jus Populi that the Surveyor's wife was "brunt as a witch, or executed as a harlot." Such staggering distotions require perverted facts for illustrations. "Animated by which principles," continues Mackenzie, "one Master James Mitchell, s

#### TRADUCING AND SUPPRESSING.

is fellow, who for scandal and ill-nature had been thrown out aird of Dundas's house, where he serv'd as chaplain, did in 568, watch to kill that Archbishop.<sup>m</sup> And yet *Jus Populi* published till 1669!

Populi seems to have escaped the lynx-eye of the Privy Coun-January, 1671, but on the 16th of the following month a ation was issued against it, ordering those who had copies of liver them up, under the pain of two thousand merks.<sup>2</sup> This ation, though not referred to by the Editor of the Coltness ms in the sentence previously quoted, may have had someo do with James Steuart's flight to the Continent in 1671. the efforts of the Privy Council, according to a prelatical writer, ali and Jus Populi Vindicatum were, in King Charles II. his . e Presbyterian pocket-books; and it was then observed that mon people read them, especially the former, as much or more e Bible. A learned Euglish author (Dr. Hicks<sup>3</sup>) of those times 'That he knew an officer of his Majesty's forces, who, meet-1 a country fellow going to a field-conventicle, examined and 1 him, and in one pocket found Naphtali, and in the other a pistol charged with two bullets : the doctrine (as the gentlereniously said) in one pocket, and the use or application in the

The author adds, 'That as he was credibly informed, that us book was found in the pockets of most of those who were r taken at Bothwel Bridge.'"4 If there is any truth in this tatement it may account for the scarcity of the first edition of li. C. K. Sharpe echoes the above :--- "The principles of assas-"," he says, "being so strongly recommended in Naphtali, Jus Vindicatum, and afterwards in the Hind let Loose, which books almost as much esteem with the Presbyterians as their Bibles Dr. Rule, in his Answer to the Presbyterian Eloquence, denies s wonderful enough that more assassinations were not comduring those intemperate times."<sup>5</sup> It has always been natural 1 men to defame the books they could not answer. In the ry libel against Sir Andrew Kennedy of Clowburn, dated 20th , 1673, it is stated that Macward, Traill, Livingstone, Brown, livers other seditious persons . . . . having framed divers is and treasonable books and pamphlets, the ordinary trumpets gines of sedition and rebellion, and in special Naphtali, Jus

oirs of the Affairs of Scotland, p. 328. row's History, vol. 2, p. 190. pe even speaks of Sir James Turner as a "more respectable authority ka." Kirkton's History, foot-note, p. 245. lon's Scichronicom, vol. 2, p. 21. ton's History, foot-note, p. 450.



any provide a second a second second and a second a spin Reformed Bishop, [and] Calderwood's History," a com Privy Council called John Calderwood before them, at him and shut his shop on his confessing that he had In a royal proclamation of the 22nd Nov books. reference is made to Naphtali, Jus Populi, and the Apo tion as teaching that people were loosed from their a empowered to kill, by the example of Phineas, all sur from them and opposed their covenants; and the "late venerable primate" is traced to this teacl row, in remarking on this, justly observes that " Populi, and the Apologetical Narration give not the least doctrine of assassinations." In 1683, the University of ( with other books, by the hand of their Marshal :---" E Jure Regni, Knox's History, Calderwood's Altare Rutherford's Lex Rex, Naphtali, the Apologetical Relation of the Indulgence, and to crown all the Solemn League as The seizure of some copies of the Hind let Loose on Holland in 1688 occasioned the proclamation, " that if a jects shall hereafter bring home, vend or sell, disperse c the books underwritten, viz., all translations of Buchai Regni, Lex Rex, Jus Populi, Naphtali, the Cup of Co Scots Mist, the Apologetical Relation, Mene Tekel, the L the treasonable proclamations issued out at Sanguhar, an

not to have delivered them up, shall be fined.<sup>n</sup> Such is a brief record of the honours heaped upon *Jus Populi* and some of its companions.

(To be continued.)

# OUR FOREIGN MISSION.

It is already known by the most of our people, that the Rev. George Anderson and his children arrived in Scotland on Monday, the 10th November last. They had a pleasant passage home, and have since enjoyed good health. At a meeting of the Foreign Mission Committee, held on the 18th November, Mr. Anderson, being present, was welcomed on the occasion of his return from Seoni, where he has laboured for eight years, and he was invited to take his seat as a member of Committee. Reference was made by the Convener and others to the loss which Mr. Anderson had sustained in the removal of Mrs. Anderson, whose labours in various branches of mission work, and particularly among the females and orphans, had been so freely given and so much blessed. An expression of deep sympathy was conveyed to Mr. Anderson under his heavy bereavement. Mr. Anderson gave the Committee a brief and interesting account of his operations in Seoni, and the different agencies presently at work for bringing the Gospel to bear on the old and young. He also stated that, according to the Committee's instructions, Mr. Bose had been entrusted with the superintendence of the Mission, and would be able, with the assistance provided, to carry on the different branches of Educational and Evangelistic work during his absence. It was remitted to the Committee of Supplies to make arrangements for Mr. Anderson addressing the different congregations throughout the Church on his work, and for the pulpit supply he may be able to give. We have no doubt that the visit of our Missionary to the various congregations, and the narrative of his operations, will give a fresh impetus to the interest taken in our Mission work in India, and lead to more hearty and prayerful effort for the conversion of the heathen in every and.

We trust that the young people are busily employed in collecting funds for the Mission School at Seoni. The time for this being done is now but limited, as the amount raised requires to be in the hands of the Rev. Alex. Stirling, Arbroath, by the beginning of April. Should any one feel disposed to assist in the work of raising funds for

<sup>1</sup> Wodrow's *History*, vol. 2, p. 225, vol. 3, pp. 236, 240, 229, 231, 505, and vol. 4, p. 444.

## OUR FOREIGN MISSION.

the School, and cannot conveniently obtain a collecting card, is Convener will be glad to forward one on receiving the name and address.

The following communication from Mr. Anderson will be read with interest :---

"Since my return I have visited most of our congregations in Scotland, and I hope that by the end of this month no more than six of them will remain unvisited. Everywhere I have been cordially welcomed, and much interest has been shown in the work of our Indian Mission. In every place which I have visited I have directed the attention of the people to the deplorable state of the heather, and to the duty devolving on all who know the Gospel to assist in their several spheres in sending it to those who are perishing for lack of knowledge; and I trust that some good may result from the metings that have been held, and from the addresses and discourses that have been delivered in connection with this subject. I have also been present at social meetings connected with several of our Sabbath schools, and have endeavoured to excite the interest of the young in the work of missions to the heathen, in which I have been greatly assisted by a number of coloured diagrams illustrative of Hinduism, kindly given to me by Mr. Duncan of Perth. In every case the children have shown their interest by listening attentively, and often eagerly, to the description of the diagrams.

"I have received several letters from Mr. Bose since leaving Seoni in the month of September. I am very sorry to have to state that his work has been somewhat impeded by long-continued domestic and latterly personal affliction, from which he was still suffering when he last wrote. I trust that ere now both he and his family are well. He informed me that the Chief Commissioner had lately visited the school, and seemed pleased with it.

"The Rev. Mr. Dawson of Chindwara, writing on the 1st January, informs me that he had been at Seoni, where he had solemnised the marriage of Gopal Rao, a Brahmin convert, with Amy Craufurd, one of the orphan girls. He says, 'Everything came off quite well, and there was a large attendance at the ceremony, the church being filled to the door.' Regarding other matters, he writes :--- 'I did not so much of the Gond converts, except a man called Mangal, who, I think, really understands the truth. I think highly of him. I think the children are well attended to in every way. I have every confidence in Mr. Bose, and in the management of the Mission in your absence.'"

We gladly append the following extract from the Seoni Missis

#### LITERATURE.

'chool visitors' book, which has just been received from Mr. Bose, and which contains remarks recorded by G. Thompson, Esq., Inspector f Schools, under the date of 7th January, 1880 :---

"I paid a short visit to the Seoni Mission School to-day. The arrangement

	Class L.	Class II.	Class III. IO	Class IV. Total.
Enrolled	English 7 Hindi21	13 14	24	1040 1473
	[ Urdu 10	11	13	539

Grand Total,

"To-day there were present 39 in English, 60 in Hindi, and 37 in Urdu. The verage attendance is 121 out of 164 (previous month). This is nearly 74 per w, which is good for all departments taken together. Fees average about 7 preses—a small sum for so large a school. The school-house is in good order, ad snitable. Maps, &c., in order. The boys are not so untidy as those of the **ils** school, and the whole appearance of the place is good.

"The school, and the whole appearance of the place is good. "The staff consists of a head-master and six assistants, which can hardly be illed excessive for 150 boys divided into three departments. The head-master must at times find himself hard pressed for assistance.

"From what I saw of the school, I am favourably impressed with it. It seems ell managed, and the head-master is a man who evidently understands his work.

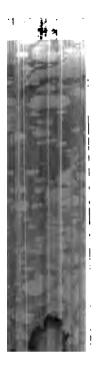
(Signed) "G. THOMPSON, Inspector of Schools." Sconi, January 7, 1880.

# Literature.

**Analytical Concordance to the Bible, on an entirely New Plan:** containing every word in Alphabetical order, arranged under its Hebrew and Greek original, with the literal meaning of each and its pronunciation; exhibiting about three bindred and eleven thousand references, making thirty thousand various readings in the New Testament, with the latest information in Biblical Geography and Antiquities. Designed for the simplest reader of the English Bible. By Robert Young, LL.D. 4to, pp. 1090. George Adam Young, Edinburgh, 1879.

This full and comprehensive "ANALYTICAL CONCORDANCE" of the Bible is, in many respects, an extraordinary work, and one that will Fore of incalculable value to ministers and other students of the Nored Scriptures. Dr. Young, the esteemed author, is already Nourably known to Biblical students by his "New Version of the Bible, translated according to the later Editions of the Original Lan-Nages," and by a number of smaller most useful works on the verbs and roots of Hebrew words, and those of the original Scriptures. All here give evidence of laborious research, profound critical knowledge, and conscientious regard to minute accuracy, with an earnest mean to exhibit on all occasions, in the clearest terms, the true terming of the sacred penmen.

This Concordance we regard as exceeding in value, for important actical purposes, any work that has hitherto been issued by the thor. Whether we consider the fulness of matter—the judiciousus of arrangement—the clearness and correctness of the definitions



Greek, with their various shades of meaning, as ex most recent critics." In prosecuting this object, three are constantly kept in view-First, what is the Heb: any ordinary word in the English Bible ? 2nd, what and primitive meaning of each such original word i are thoroughly true and reliable parallel passages ? this plan, the book presents as the result, such disting tages as these—One hundred and eighteen thousand been given, which are not in Cruden; every passa Testament which critical investigations have marked having a various reading, has been marked in bracke name of every person or place is given with the literal this not at the end, as in former Goncordances, but 1 work, in due alphabetical order; the date or era of eve to distinguish him from every other of the same name of every place, with a modern name, if identified, so as plete Scriptural Geography and Gazeteer. As far spected the work-and we have, since it came into uniformly consulted it, with profit, in preference Concordance—we have found the author's proposed carried into execution, so as to afford satisfaction kind to the student of the Bible. We cannot but give work our highest commendation. Congregations wou benefit on their ministers by furnishing them with a c which will yield them efficient aid in the study and co of the Sacred Scriptures.

#### LITERATURE.

e grace and glory of the Saviour, that it cannot be read without the epest feelings of the heart being evoked. While it presents instrucms to the young, which cannot fail to interest and profit them, it ntains lessons of the greatest importance to Christian parents and hers in relation to the proper training of children, and to confidence and submission to the dealings of Divine Providence. We cannot rain from expressing the wish that the excellent authoress may set with all encouragement to persevere in the course of literary yours on which she has so auspiciously entered.

# ighter than the Sum, or Christ the Light of the World. A Life of our Lord for the Young. By J. R. Macduff, D.D. London : James Nisbet & Co.

**B have here a new, and if we mistake not, a cheaper edition of a** ry valuable work from the pen of one whose contributions to our bigious literature are numerous, and, as the great demand for them ows, much appreciated. "My aim throughout," says the esteemed thor, "has been to write with studied simplicity a pictorial Life the Saviour, making it as vivid and attractive as I could to youthful stare." And from the perusal we have been able to give the volume, ) can say that he has succeeded admirably in his object, and has voluced a work on the highest and most interesting of all themes, st may be put with confidence into the hands of youthful readers. is embellished with a number of illustrations, some of which we do # much care for-those especially in which the figure of the Saviour mears-others of them, however, are unobjectionable. The book is mutifully got up, and very moderate in price, and would form a birthday present for boys and girls, of from ten to fifteen years age. Though it has many competitors, it is certain to have a circulation.

## **Wold Bible:** Moses on the Plains of Moab. By A. Moody-Stuart, D.I). Edinburgh: John Maclaren & Son.

is a pamphlet we have read with more than ordinary interest satisfaction. Written with singular ability and in the finest t, it vindicates the Mosaic authorship of Deuteronomy in the most dusive manner. As we read chapter after chapter and marked b growing admiration the way in which the writer meets the ious arguments of the critics who deny such authorship, we mared more than ever that men such as Professors Smith and Davidshould give the slightest countenance to a theory on this point anciful and baseless and so fatal to the divine authority and ination of God's Word. And we wondered how either of these **Elemen** would be able to reply to what appears to us, and to what tre persuaded must appear to many others, to be an unanswerable Inction. Notwithstanding all that has been written on the subthere was room for this pamphlet, and coming from one so able so much esteemed as Dr. Moody-Stuart, it cannot fail to exert a wrful influence in the right direction. We trust our readers who an interest in this question will procure it without delay.

revival would speedly come. 10 every spiritually mi interested in the present "weary" state of God's herit future prosperity of the Church, and anticipating "the maineth," we can promise a rich feast in the perusal courses. And for them we cordially thank their highly e venerable author.

# Ecclesiastical Intelligence.

## **REPORT OF BRIDGETON TERRITORIAL MISSION**

# SUBMITTED TO GLASGOW PRESBYTERY ON 27TH JANUARI

I NOW submit a brief Report of the Work done in connection with m in the four months closing with December last. The average morning worship during these months has been 77; the average att afternoon diet has been 106; and the average of the totals attendi been 210. Comparing these numbers with those recorded in my pre there has been an increase of two, in the attendance on morning w increase of one, in that of the afternoon. Comparing the stater mitted, with those contained in the Report for the corresponding year, there has been an increase of 19, in the attendance on the ea day; and an increase of 20, in the attendance on services of the a pleasing to be able to report an increase, though it be small.

I mentioned in my previous Report, that I had a number of y training, with a view to their admission to the sealing ordinances Their progress in knowledge and their attendance on ordinances 1



#### BOCLESIASTICAL INTELLIGENCE.

oung people read the same portion carefully at home. They do not know what be questions are, which I am about to ask, but yet in this way they are prepared answer them, which they generally do with much zest. About half an hour is has spent in considering a single question of the catechism, and a good knowledge f it is thus obtained by the whole class. Some of the questions require more than are evening to digest. It is my custom to go over as much ground as we can in the alletted time, and thus, according to the nature of the question, we may devote second or even a third night, to its consideration. I pursue the same method with the Bible lesson ; and by these means a good attendance has been regularly mintained, and much interest manifested in the prescribed exercises.

On Tuesday evening, I have a junior class numbering 16, which meets at seven; t prayer meeting which meets at eight; and a senior class for the Sabbath school tachers, which meets at nine. Each of these continues one hour. As I have free classes under my own superintendence, all the young people connected with the congregation, according to their age or acquirements, may attend one or other of them, and so enjoy the benefit of waiting on the "minister's class." From the thore statements it will be seen, that the ordinary work of the Church, in its interest branches, has been accompanied with a degree of prosperity.—Respectily submitted by JOHN M'KAY.

CALL.—The congregation of Toberdoney, at a meeting held on Wednesday, 4st January last, gave an harmonious call to the Rev. Alexander Dunlop King, 4moustie, to become their pastor.

AYR PRESBYTERY.—At recent meetings of this Presbytery, Mr. Alexander Dellie, probationer, under call to the congregatiou of Stranzaer, gave in his ials for ordination, which were all cordially sustained, and his ordination has ian appointed to take place on Wednesday, 10th March.

**EDINBURGH.**—A meeting under the auspices of the Sabbath Morning Fellowip Association was held at the Regent Hotel on the evening of Monday, January ith, the Rev. John Sturrock presiding. Addresses were delivered by the chairin, Rev. T. Hobart, Rev. T. Matthew, and Robert Reid, Esq. At the close a felicitous speech, Mr. A. Telfer presented the Rev. A. Smellie with an immated address, in which the members of the Association expressed their use of the loss they were about to sustain by his removal. They congratulated at on the near prospect of entering on the full discharge of ministerial duty. Hey assured him of their continued lively interest in his welfare, and of their so wishes for the congregation to whose pastorate he is so soon to be ordained. Second the rendering of musical selections.

**PERTH.**—The annual social meeting of the Original Secession congregation and **Nobath** school was held in their Church, South Street, on the evening of Wed-**Sday**, 28th January. The Rev. R. Morton, pastor of the congregation, occupied **c** chair, and there was a large attendance. After tea had been partaken of, **c** annual report of the Sabbath school work—which was of a very encouraging **thre**—was read by the superintendent, Mr. J. Finlayson. Interesting addresses **tre** afterwards delivered by the Chairman, the Rev. G. Anderson, missionary India, G. Jack, Esq., Dundee, and the Rev. J. Sturrock, Edinburgh.

**DUNDEE SOCIAL MEETING.**—The annual social meeting of this congregation is held in the Hall of the Young Men's Christian Association Rooms, Constitu-

#### ECCLESIASTICAL INTELLIGENCE.

tion Road, on Wednesday evening, 11th February. The hail was comfortably filled, and the Rev. P. M'Vicar, pastor of the congregation, presided. After an excellent tea, supplied by Messrs Lamb, interesting and instructive addresses were delivered by the Chairman; the Rev. Messrs Stirling, Arbroath; King, Carnoustie; and Miller, Kirkintilloch. A select choir from the singing class in connection with the congregation, assisted by one or two friends, rendered a few pieces of music in excellent style, which tended to enliven the proceedings in an agreeable manner. A very enjoyable evening was brought to a close with the customary votes of thanks and the benediction.

SHOTTSBURN.-PRESENTATION TO MR. ANDREW WHITELAW.-On the afternoon of Friday, the 16th January, a few friends of Mr. Andrew Whitelaw met at his house in order to testify their esteem for him, and to express the sentiments of a wide-spread circle, who offered him a testimonial of their regard. The Rev. John Ritchie, of Shottsburn United Original Secession Congregation, was asked to make the presentation, in consequence of Mr. Whitelaw's special connection with that denomination. After expressing his heartfelt approbation of and concurrence in the object for which they had now met, Mr. Ritchie spoke to the following effect :--It falls to the lot of only a very few to have passed the higher limit of fourscore years as you have done; and of those who do so, seldom can one be found who has served the Church and the community so long and so well as you have been enabled to do through grace. For about 53 years, you have served the Church to which you belong as an elder, and almost for an equal period the community and neighbourhood in which you dwelt as a Sabbath School teacher, and both highly appreciate your useful life, and your zealous and unwearied labours. This cannot but be gratifying to you. The testimonial which we are now presenting to you is not from one party or section of the community only, but it is rather a joint and public testimonial, expressing the sentiments of persons of several denominations scattered over a wide district (but not embracing every one) who admire your consistency of character from your youth, and your self-denying and assiduous labours in imparting instruction to the young, in the knowledge of God and of divine things. Oftentimes, no doubt, you may have fet disheartened at not seeing visible fruits of your labour, but still you felt encouraged to persevere by the Divine precept, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that, or whether they both shall be alike good." In this work you looked for higher rewards than human approbation, and these we trust you have had and shall yet more abundantly enjoy. But next to the approbation of God and of a good conscience, every unselfish and good man values the approbation of men in a course of well-doing, and you cannot but be gratified that you now reap what you neither sought nor aimed at as a end. The bread which you cast upon the waters has been found by you in a way which is certainly within the promise, but which was above and beyond your expectation. I now hand to you a pocketbook, containing a sum of over £40, and while we trust it will be useful to you, and hope that you will live to enjoy it, we rather wish you to accept of it as an expression and token of widefelt respect and of general esteem. Mr. Whitelaw made a feeling and suitable reply. The Rev. W. M. Watt, minister of the parish, was present, and expressed his sense of the useful labours of Mr. Whitelaw, and his gratification that they had been thus again acknowledged, as they had been within his recollection upon several former occasions.

# THE

# ORIGINAL SECESSION MAGAZINE.

# MAY, 1880.

# THE PAPAL HIERARCHY : WHAT IT IS, AND WHAT IT DOES.

# II.

HAVING in a previous article pointed out a few of the characterinics of Hierarchical rule, we purpose, in the present paper, to conider the object for the attainment of which this formidable organization has been established, or as expressed in the title, What the Hierarchy does.

In discussing this topic, it must be understood that the great end for which the Papal Hierarchy exists throughout the world, is the mtablishment, administration, and ultimate universal supremacy of anon law. Accordingly, if we know what canon law enjoins, there need be little difficulty in discerning what the Hierarchy does. Unfortunately, however, this is a point upon which there prevails much misconception and culpable ignorance. There is only too anch ground to believe, that there exists among professing Protestants in this country, a vast amount of misapprehension regarding the character, as well as scope of canon law. By many, of whom better things might have been reasonably expected, it is looked upon merely a code of ecclesiastical regulations, similar to the rules and forms of ecclesiastical procedure adopted by any Protestant Church, by the orderly management of its business and conservation of its listinctive principles, and as having no validity or effect beyond what • accorded to it voluntarily by the members of the Church of Rome. his grievous misapprehension may arise to some extent, perhaps, rom the circumstance that canon law has been formulated by a ociety styling itself, not merely a Church, but the Church. But NO. IX. VOL. XIV. 20 NEW SERIES.

while willing to make some allowance for the effect of this misleading element, we cannot altogether exculpate many who are thus misled, from the blame of indifference, or indolence, while the means of obtaining more accurate information are lying at their hand in such Few in our land can justify their ignorance of the fact, abundance. that instead of canon law being merely a moral or ecclesiastical instrument, it is, on the contrary, the most stringent, as well as comprehensive, civil and criminal code of law ever framed by human It immeasurably transcends every other human law, at once hands. in the breadth of its cognizance, and the profundity of its scrutiny. It sits in judgment, and delivers its verdict, not only upon overt acts of what it regards as transgression, but it invades the domain of conscience, and adjudicates upon the very thoughts and intents of the No thought, word or action of which a rational creature is heart. capable, is exempt from its scrutiny. A code of law which has been steadily piling up its enactments for fifteen centuries-so comprehensive, and yet so minute, in its requirements, that nothing can be found either so important, or so insignificant, as to be beyond, or beneath its consideration; a code of law, moreover, which audaciously claims the power either to supersede or annul at its pleasure all other law, Divine or human, must be an instrument of an exceedingly dangerous And such is the canon law of Rome, the administration character. and supremacy of which in this land is the one grand object of the existence of the Papal Hierarchy amongst us.

Having premised thus far, let us very briefly consider some of the means which they adopt in carrying out their designs. These means may for the sake of convenience be divided into two classes. First, avowed; and secondly, unavowed, or it may be disavowed. The former class of means are employed as time or circumstance may either require or permit. And in their employment every new phase in the evolutions of society is eagerly watched, and discussed, and its capabilities for promoting the Papal interests carefully estimated, and duly embraced. While, on the other hand, every change or move ment in society likely to operate unfavourably upon the Papal interests, is strenuously and at all hazards resisted, and if possible counteracted, no matter how inimical such interference might be to the best interests of the country, where it is practised. And in what way do the Hierarchy accomplish this object ? They accomplish it partly through the influence they possess among those who look with indifference upon the struggle of Protestant truth against Papalerror, and partly by the unlimited power which they wield over their de luded votaries, and by which they can use them as they please, and for any purpose they please.

One essential requisite to the success of the Hicrarchical enterprise is ever increasing political power and social influence. Hence the steady, uniform aim of the Hierarchy, or those acting under their authority, and by their direction, has long been in this country to make themselves a power in the land. They continue so to act as that their presence cannot be ignored—that, on the contrary, they must be specially consulted. Indeed, they have latterly acquired such boldness that they do not hesitate to declare, with much ostentation, that they hold the balance of political power in their hands. And in what manner are those thus situated to use this important trust-a trust the righteous or unrighteous discharge of which may prove either a blessing or a curse to their children, or children's children, in future ages. They are laid under the most awful obligation, by an alien and hostile power, to turn a deaf ear to the claims of both country and kindred, and make the interests of the Papacy their first and all-absorbing concern. In prosecuting this wicked design, the adherents of the Papacy, under the direction of the Hierarchy, adopt measures in every way worthy of their object. They systematically sow the seeds of strife and division in Protestant society, as well as foment and intensify existing disaffection, and then turn the division to their own advantage. This worldlywise, but wicked, policy is prosecuted on every occasion where it can be adopted with advantage to Papal interests, in the pettiest parochial appointment, as well as in the most momentous imperial proceedings. And this line of tactics is fraught with a double advantage to them. It first of all weakens the hands of Protestants, and patriots, and strengthens directly and indirectly the position occupied by Popish aliens and traitors. We may have occasion to show in the sequel that every sincere Papist is a traitor in principle, whatever may be his profession. The question with the Papal Hierarchy, and with all those under their influence and control, is not "What is best for the moral and material interests of the community?" but what is best for advancing the interests of the "Church." Political considerations are contemptuously cast aside, and the interests of the "Church" are pushed to the front. The advocates of increased toleration to Popery, both Popish and Protestant, at first pled for equal political rights and privileges to Papi-t and Protestant. And when certain objects are contemplated we still hear Papal agitators cry for equal privileges as citizens. But when it suits these same demagogues, they can with equal boldness repudiate their citizenship. It is becoming more and more notorious that Papists regard themselves much less as citizens than as so-called Catholics-that is, subjects of the Pope. They publicly cut them-

selves off from the ordinary membership of society, and demand to be heard and regarded, specially as Catholics. And in this attitude they now stand forward and ostentatiously dictate the terms upon which their loyalty, or rather their mercenary services to the State. can be secured. Surely no one possessed of any measure of intelligence, need be informed of their tactics at School Board, Municipal. and Parliamentary elections. And as for their tactics in the House of Commons it is known and reprobated all over the world as a scandal to the representative government of this land. But the Hierarchy prosecutes the same line of policy on a still larger scale, and with far more serious consequences in the sister country of Ireland. It is beyond all question that the Papal Hierarchy in Ireland hold the peace and prosperity of that distracted country, to a large extent, in their own hands. By a word from their Papal rulers the disloyalty of the Irish would be stamped out in a space of time that might seem incredible, were it predicted. But the chiefs of Papal rule know too well the power of Irish disaffection as a lever, by which to extort unlimited concessions to the Papacy, from a temporising Protestant government. What was tried some time ago in Dundee, fortunately with a rather discouraging measure of success, is regularly practised in Ireland on a national scale. And were the Papal rulers in that country to pass the word-peace, as their comfrères in Dundee found it necessary to do, on the occasion just referred to, we should soon see the last of these proceedings which are a disgrace to the nineteenth century. But by the continuance of the lawless, seditious spirit, they can manage to concuss or cajole the government into granting first one demand and then another, until at last they hope to be able to accomplish their ultimate object-the subjugation of the United Kingdom to Papal rule. Thus by holding to such a degree the balance of political power, at the hustings, on the floor of the House of Commons, and above all in Ireland, the Papal Hierarchy occupy a position of much advantage in forcing compliance with the demands of canon law from even a Protestant country.

Another way in which the Papal Hierarchy promote the interests of the Papacy, and carry out the requirements of canon law is the abuse and perversion of education and educational schemes, and the counteracting of all enlightening influences. The Papacy is the sworn enemy of any enlightenment or education worthy of the name. Its whole history proves this. And it is so at this day, all outward appearances to the contrary notwithstanding. To some this statement may appear startling considering the number of Papists, lay and clerical, who are members of our School Boards, and who to

all appearance are diligent and earnest in the discharge of their duties, and in promoting the cause of education. No doubt there is the semblance of truth in such reasoning. Notwithstanding of all these fair appearances, however, it is not from a desire to promote education. that their zeal and diligence flow. Their object is precisely the reverse. It is to stifle and extinguish education and enlightenment, and restore the midnight glories of the Papacy. But in order to accomplish this end the more successfully they must, in the meantime, dissemble and act such a character as shall disarm suspicion. and prove a passport to the favourable opinions of those upon whom they intend to operate. Nor are they altogether unsuccessful in the use of their wily policy. As, for example, on the occasion of Dr. Rigg leaving the Edinburgh School Board and entering upon his duties as Popish bishop of Dunkeld, a prominent member of the Board, Dr. Scott, in taking leave of his colleague, dismissed him with many good wishes for his success in his new sphere of labour. Thus one object gained by Dr. Rigg in connection with the Edinburgh School Board. has been a still further lulling to sleep of Protestant vigilance, and removal of suspicion regarding Popish interference with Protestant interests.

But another, and more direct object gained by the Papacy, in taking some part in such a popular measure as the advancement of education, is that by a little skilful management they may reap some of the material advantages offered by the national scheme of education. By selecting a few of their more talented youths, and judiciously "coaching" them up in some special department of study, they can carry off some of the more valuable prizes, and also invite purblind Protestants to look at such results of their system of education and judge whether it can be true, as alleged, that they are indifferent, far less opposed, to a thoroughly liberal education.

In providing a liberal education for a few, they have another object in view besides either securing a few prizes, or hoodwinking a few short-sighted Protestants. They are shrewd enough to know that if a decisive blow is to be dealt at education, it must be done by a skilful hand. They are quite aware that an uneducated boor would only bungle the business, and be speedily turned out of doors. A person of education and refinement can afford to affect a lofty disdain for mere education, but especially a so-called "Godless education." And by this term is meant, not an exclusively secular education, which leaves man's moral and spiritual nature out of reckoning altogether. What the agents of the Papacy mean by a "Godless education," is any education other than that prescribed and provided by the Papacy, with the requisite amount of falsified history, limping science,

absurd legend and impious idolatry. Of course our Hierarchical educationist has a much better system of education to propose for the youth of our land, and like another usurper, pilloried on the page of Scripture history, he suggests if he were only entrusted with these important interests, he would effect a wondrous change. No doubt he would. A change from mid-day sunshine to midnight darkness. Were it necessary to adduce evidence in support of these ellegations, we might appeal to the past history or present educational condition of any country where canon law has had a fair opportunity of showing what it can achieve. And surely no country was ever placed in more favourable circumstances, in this respect, than that portion of Italy over which the Pope reigned supreme, both as civil and ecclesiastical ruler. As it would occupy too much of our available space, to reproduce all that could be adduced in support of our contention, we shall allow the Romans to speak for themselves, and in their own style. Shortly after the death of Gregory XVI., about thirty-six years ago, the Romans signified their high appreciation of Papal progress and enlightenment, in a series of pasquinades, of which the following is a specimen. The Apostle Peter is represented as accompanying the deceased Pope on the way to paradise. journey, proving a long and tedious one for the old Pope, he is represented as giving expression to his impatience thus :--- "How is it, St. Peter, that our journey is so long? I did not know that Paradise was so far from the Vatican." To this the Apostle, somewhat caustically, replies :--- "If you had allowed the construction of railways and steamers in your state, we should have arrived there long ago. But now you must stop for a while in purgatory." After spending some time in purgatory, the Pope rejoined the company of Peter, and the two travellers resumed their interesting journey. At last they got a view of the celestial gate. The Pope again complained to Peter, and expressed his chagrin and disappointment that none of the angela, nor even any of his predecessors in the Papal chair, had come out to meet him, and bid him welcome. "Dear Gregory," replied the caustic Apostle, "as for the Popes there are few of them in heaven, and the news of your death has not reached there, as it would have done if you had established telegraphs, and granted the freedom of the press." From this, it may be pretty accurately estimated, what the Romans thought of the enlightenment vouchsafed by the Papery to those immediately under its sway, in the days of Gregory XVL And we know that during the reign of the late Pope, matters wer little improved in this as in other respects.

But there is yet another aspect of the relation in which the Papary stands to education, which is worthy of serious consideration. And

s the educational bait thrown out by convents to unwary Proit families. While we pen these sentences, we have lying before. large number of advertisements by different so-called Religious s offering high class education at moderate rates, at the same promising all the comforts of home. For example, one advertises 'ound English education, with French, Italian, vocal and inental music, drawing, &c. Daily walks by the sea-side and in untry. Large house and gardens attached." As one additional ple, take the following by another convent: "The Religious of this aunity receive a limited number of young ladies for education. terms for the course are £50 per annum, which comprises all usual branches of a sound English education, in which Latin. sh, German, and every kind of needlework are included. Music, ing, and dancing are extras. The recreation grounds are spacious, the locality a most healthy one. Children remaining at school he summer vacation are taken to the sea-side." Now, all inducements are intended to meet the eyes of those weak-kneed stants, who are willing to avail themselves of the advantages offered, while shutting their eyes to the dangers to which they we their daughters. It is sad to think, that at our very doors stant parents are to be found who experience no compunction in ng their daughters to receive the finishing touch to their educafrom the hands of those whose sworn object it is to undermine Protestantism and the education which is founded upon it. The e scheme is just a part of the hierarchical tactics-an educational. e by which they are doing more to undermine the Protestantism e land, than we may imagine. These so-called ladies' boarding ols, under the charge of Popish teachers, male or female, are ing better than traps set to catch the unwary, especially the ry among the well-to-do classes of society, and falling into which ind their way out again. In the advertisements quoted above, ell as in most advertisements of a similar description, there is ing advanced that might be likely to arouse any latent suspicion might be lurking in the mind of any professing Protestant. ound English education," is made to figure most prominently in announcements, with certain fashionable accomplishments to

But not a word about the spiritual attentions of the priests. s, however, will not be awanting either directly or indirectly. in many cases those who enter these vile haunts with the view ishing their education, if they ever leave them, only do so, after ug "finished" their adherence to Protestantism, and by-and-bye ne, as popish mothers, the instruments of the priesthood in still er extending the power of the Papacy. And thus the Hierarchy

convert education,—one of the most powerful instruments that can be employed against the Papacy, and which they hate with a perfect hatred—into a most important auxiliary to their operations. In short, they turn education against itself.

We have thus pointed out two of the means employed openly and avowedly by the Hierarchy, and not unsuccessfully, for promoting the benignant reign of canon law. These are, political and social power and influence, and education.

There is another weapon, however, which the Hierarchy are emploving in their open assault against our Protestant bulwarks and which, like education, they have pilfered out of the Protestant armoury. That weapon is the freedom of the press. For that boon the world is indebted to Protestantism. Like its daughter education. it had to be wrested from the iron grip of the Papal Hierarchy. And, verily, it was with bad grace they yielded it. When they were compelled, with inexpressible reluctance, to relax their hold of the press, the parting pang was accompanied with such screaming execution and anathema that the echo of them has not died away, even to this hour. Acting, however, upon the maxim that "What can't be cured must be endured," they have turned their thoughts toward making the best of their somewhat untoward circumstances. And finding it impossible to regain the censorship of the press. they do their utmost so to pervert it as to neutralise its influence, so far as directed against the evils of the Papacy, or for the advancement of the principles of the Reformation. And as they are laid under no restraint from a sacred regard to truth, either as affecting the history of the world or the character of individuals, they can, when necessary, present a picture to public view so distorted and disfigured as to gest to the mind as nearly as possible the very opposite of what it ought to be. In Popish literature there is much both of literature talent and farseeing sagacity. There is provided in it intellected pabulum for every description and class of readers. There are the devoutest breathings of souls apparently in almost uninterrupted on munion with an unseen Saviour. There are trenchant exposures refutations of some of the wild speculations of infidel, or semi-infidel philosophers, and statements of Scripture truth, to which no he testant could take exception. On the other hand, the Popish never loses sight of the one grand object-the supremacy of the Papacy. And, with this object in view, it also condescends panders to the worst principles of human nature. To it we over of the vilest and most demoralising books in the English langue To it, indeed, we owe some books so vile that no one with any of propriety would undertake to translate them out of the original

Latin into English. By means of the press, too, the agents of the Papacy endeavour to hoodwink Protestants regarding their hostility to the freedom of the press. They point, with a well affected air of triumph, to their immense circulation of books, magazines, and newspapers, and ask if there be any evidence in all these of their hostility to the press. But after all this display, what is the ultimate end designed by this array of Papal literature? It is the ultimate subversion of Protestant liberty. All the literature which emanates from a Papal source is subject to the censorship of the Church. And its great design is to counteract, and as far as possible extinguish, the light which streams from a free Protestant press. The agents of the Papacy are fully alive to the enormous power which a free press possesses, and they are, therefore, straining every nerve to make it self-destructive.

As our available space is, for the present, exhausted, we must content ourselves with having pointed out the three ways, just discussed, by which the Papal Hierarchy seek to promote the supremacy of enon law. In a future paper we purpose considering a few of those unavowed means which they adopt for the same end, the open avowal of which, in some countries at least, might probably subject them to such inconveniences as might prove somewhat distasteful to the agents personally, as well as prejudicial to the interests of the "Church."

# "THE SONG OF SONGS."

THE book known as the Song of Solomon, has from the earliest times been recognised as forming part of the canon of Holy Scripture. ands a place in the Septuagint Greek translation of the Old Testament Scriptures, which was commonly used in the time of our Lord and His apostles, and from which they frequently make quotations. It was Accepted as part of the "sacred writings," by all the ancient Jews, to whatever school they might belong. The testimony of the Christian Church to its canonicity is universal and unbroken. Whatever difficulty some may have experienced with other parts of the received \* sanon, none, we may almost say, have been experienced with this - Look. However different the views entertained about its nature, Durpose, or design, few indeed have judged it unworthy of a place - mongst the inspired writings. The testimony of Christ and Paul is "Sufficient, however, to establish its claim to the place in the Bible which it occupies. It is included in the writings to which Christ "Search the Scriptures, for in them ye think ye Anye eternal life, and they are they which testify of Me," and to which

Paul referred when he said, " Every part of Scripture is given by inspiration of God."

Accepting it as part of the inspired volume, there are three questions closely interwoven with each other which have been started with regard to it.

I. Its Literary Character. II. Its Authorship. III. Its Design.

In this paper we would offer a few remarks on each of these tenics. The literary forms in which it has pleased the Divine Spirit to convey a knowledge of God and of the way of salvation in the Bible are many and varied. The question as to what form is employed in any book can only be settled by a careful examination of the book itself. The literary form, then, which has been adopted in this particular book under consideration can only be ascertained by careful investigation. It is plain that it is poetical, but different views have been entertained as to what class of poetry it belongs. Some have looked upon it as destitute of any unity, and as simply a collection of single unconnected poems, written by the same or by different authors. But against this opinion the concensus of scholarship may The evidence for its unity may well be said to be overbe placed. Any one reading it carefully in the English version, powering. cannot fail to perceive that all the various parts of the book are closely connected both in matter and form. Throughout the entire book the subject is the same, the parties spoken of are the same, the imagery bears the same cast, and the same modes of expression are continually recurring. "The language and style," says Hengstenberg, "have throughout the same colouring: the author shows a strong preference for foreign elements, especially for Aramaic elements." In the last chapter, it may be further noticed, there are allusions about vineyards and their keepers to expressions which we find near the commencement of the book. The title prefixed to it, The Song of Song, which undoubtedly means the most excellent of songs, may also be taken as indicating its true character as one continuous composition. But holding its unity as proved, all questions about its literary form are not settled. If it be a long poem, then what is its character! Some have discerned in it the form of a drama, and speak of it ## "drama not intended for representation." If under the head of drama there is embraced all poems into which dialogue enters, then there is nothing to find fault with in this classification ; but if a stricter meaning be given to the word, and it is confined to those compositions in which there is progress by so many steps to a goal, it does not, w think, describe accurately the literary form of this book. It cannot be divided into so many acts and scenes, in all of which there is "drmatic progress." The last chapter sternly refuses to fit into any such

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pringement, and some advances of this theory have frankly conimped that there were other portions of which they could make nohing at all. It muchs against this theory also, that there is n. Trace if any theatrical representation at Jerusalem until long after the age which must be assigned to this book. The commonly accepted pinion that here we have a descriptive love poem, divided into arises parts clouely connected with each other, commends intell to a the more we try to impose any other form upon m. It is most a harmony with its antiquity.

II. But a much more important question than its literary form, contact pomoting a more direct bearing on its interpretation, is its athorship. If we accept the evidence of the title the matter is stilled, and Solomon must be regarded as its author. "The Song f Songs, which is Solomon's." But this evidence cannot be renived as quite conclusive. We have no reason to believe that the itie was prefixed to the book by the writer, whoever he may be, but must simply view it as containing a very ancient tradition, and give to it all the weight to which it is entitled as such. Nor would the impiration of the book at all be affected, were we compelled by internal evidence to deny the authorship of Solomon. Still if there are no insuperable objections found in the style and contents to the acceptance of this ancient tradition embodied in the title, we cannot be warranted in rejecting it. And it cannot be doubted that some at least have allowed their interpretation of the Song to his them considerably in discussing this question of authorship. They have adopted a certain theory about the Song itself, and then they must seek for an author to meet its requirements. We are not at liberty thus to set aside even venerable traditions to suit our own theories.

One objection to the authorship of Solomon has been found in the laguage—in the foreign elements with which it abounds. It must have been written by one well acquainted with Syriac modes of ex-Pression, and as some have thought by one who lived in the northern district of Canaan. The numerous references to places in Northern Palestine have also been mentioned as confirming this conclusion. These places are referred to in a way which bespeaks some familiarity with them. But what is there, it may be asked, in these things that really conflicts with the authorship of Solomon? He had many lealings with foreign nations, and especially with those to the north of his own kingdom, and from his character and favourite pursuits re may conclude that he would gain some acquaintance with their iterature. During his reign, and especially during the building of he Temple, the intercourse between his capital and these northern

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kingdoms was cordial and intimate. There is thus no difficulty in understanding how Solomon's phraseology in this Song might be tinged with foreign, and especially Syriac elements. When we take into account the character of the Song, it might even have been asticipated that such an element would be found in it. It is known that nuptial or love songs were then cultivated with peculiar seal among the surrounding nations, as they have ever been regarded with high favour amongst peoples at a certain stage of civilization. And when Solomon adopted this style of composition for the purpose he had in view, whatever that purpose was, what more natural than that forms of expression which had been used in these love-songs should slip into his own? His acquaintance with the literature of other nations. and with this special class of it, may, on the supposition of his authorship, account for all the foreign elements in its language. And there need be little difficulty in reconciling his authorship with the beautiful references to places in Northern Palestine. It is not necessary to understand them as before his bodily eye when he used them for comparison and illustration, but only that he was well acquainted with them. Poets may prefer to speak in this way not of places on which the eye of sense is gazing, but of places on which the eye of memory rests, and which the imagination has invested with a certain kind of glory. In these references, as we may afterwards notice, there is even something that seems to forbid us to come further than the age of Solomon in seeking for an author.

But objection has been taken to the authorship of Solomon, not only from its language and references, but also from its want of harmony with the known character of his reign. We find the late Professor Weir, saying in his article on this book in Fairbairn's Bible Dictionary, "It is true that the name and reign of Solomon correspond with the bright side of the picture presented to us in this Song. But still we are disposed to believe that the feelings of rapturous joy to which the Song gives expression must have proceeded not from a period of settled tranquillity like the age of Solomon, but from a period of conflict and darkness, issuing in the joy of a glorious de-He thinks that its author was some one who lived liverance." in the age immediately succeeding that of Solomon, when the memory of the glories of his reign was still fresh, though the kingdom had been rent asunder, and when many along with himself cherished a firm hope of the restoration of its unity. But surely such a production as this, with its freshness and buoyancy, with its bright pictures of joy, is just what we might have expected to come from suchs golden age as that of Solomon. We may here again quote the words of Hengstenberg. "The cheerful sunshine of the age of Solomon irradiates

en those portions which are in themselves obscure and dark. hereas even in the most joyous and excellent songs of a later date. e clouds through which the light penetrates are distinctly visible. e countenance radiant with gladness shows traces of the tears which d been shed shortly before." The reign of Solomon may be called e Elizabethan period of literature in Israel. A new era of literare, and even of science, dawned upon the nation, introduced by the ng himself. His own attainments in these things were something lite unusual and remarkable. "Solomon's wisdom, given to him by od, excelled the wisdom of all the children of the east country, and 1 the wisdom of Egypt. And he spake three thousand parables. id his songs were a thousand and five, and he spake of trees from e cedar tree that is in Lebanon even unto the hyssop that ringeth out of the wall, he spake also of beasts and of fowls and of seeping things and of fishes." This flourishing period of literature ems to us to present the very soil on which such a plant as this we song would grow, and in that period we do not think it possible , find a more likely author than Solomon himself. The sympathy ith nature which is breathed into almost every line, the acquainnce not only with the scenery and customs of Canaan, but with 10se of other countries, such as Egypt, displayed in it, both point this direction. The references to places of Northern Palestine of hich we have already spoken, and the mention of Jerusalem as the pital, also indicate that it belongs to the period preceding the ivision of the kingdom by the revolt of the ten tribes. The marks f Solomon's age, and of Solomon's mind, as presented to us in the cred page, have, we think, been impressed on this Song.

We have not mentioned the opinion of those who postpone the ate of this book until after the captivity of Babylon, as it seems ow to be generally agreed that it belongs to the age of Solomon, or bat immediately following.

'III. We would now, with a presumption at least in favour of the athorship of Solomon, come to its design. All are agreed that it is love song, but there are two distinct streams of opinion about the ind of love which is here spoken of. There are varieties of interretation on both sides, but still there is a broad line of demarcation rtween the two schools.

In the one school there is an attempt at a literal method of interretation, although about the exact reference there is some difference f opinion. They who first adopted this literal method, and looked pon it simply as an earthly love-song, thought that reference was to be marriage of Solomon with the daughter of Pharoab, king of Egypt. t was viewed as an epithalamium composed on that event. But

within the last century a new theory has been started, and has gained a great measure of popularity among the adherents of this school of interpretation. A concise and clear view of its rise and progress is given in a note attached to the work of Dr. Moody-Stuart on the Song. Ewald seems to have brought it to its fall development in Germany, and Renan in France. According to the account of Ewald, there is brought before us in the Song, "the court of Solomon with all its pomp, and in the midst of it we find Sulamith, a country-bred maiden from Engedi, of rare beauty and virtue. She is beloved by a youth of her own rank. On a time when almost alone she finds herself in the neighbourhood of the royal chariots, which are passing near her home; she would retreat; but the king has remarked her beauty, and has her conveyed to his palace. Here she is visited time after time by Solomon, who flatters, beseeches, aud shows her all his treasures; she, on her part, will not listen, answers with simplicity, and at last with disdain, and after some days of trouble, the king, admiring her steadfastness, sets her free. She emerges from her trial a wall of steadfast strength, and the moral of the book is thus brought out in the triumph of virtue and fidelity in her person." This we apprehend will be accepted as a fair statement of this view.

But the obstacles to this method of interpretation seem to us serious and insurmountable.

1. It is inconsistent with the evidence that has been furnished of the authorship of Solomon. It is impossible to believe that he employed the terms here used, if they have reference to no one but himself. It is a matter of necessity with those who accept this interpretation to seek some other author. Some think, indeed, that it was meant to expose the evils of Solomon's court, and to show the feelings under the influence of which the ten tribes revolted from the rule of his successor. But it altogether destroys the beauty and simplicity of the Song to suppose that there was any such design as this lurking beneath it.

2. The person whom this maiden loves is a creation of these interpreters. He is not found in the Song, but put into it. The perm consists of dialogues between two persons, Solomon and Sulamith, who regard each other with intense affection, and the only other parties introduced are the daughters of Jerusalem. The introduction of any other party throws its various parts into confusion.

3. This view is not in harmony with its inspiration and its place in the canon of Scripture. In making this statement we are quite aware of the saying of Niebuhr, when one expressed a difficulty about accepting this burning song of love as part of the Holy Scrip-

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es. "For my part," was his language, "I should think there was nething awanting in the Bible, if we could not find in it any exusion for the deepest and strongest sentiment of humanity." We also aware of what has been said about this book, as illustrating , triumph of a pure disinterested love, exerting a purifying influence on Eastern nations sunk in polygamy and sensuality, and so of its ing in "congruity to the leading idea, and serviceable to the in end of revelation." But we may well ask, if this song were ten away, is there to be found nowhere else in the Bible any exssion of this "deepest and strongest sentiment of humanity?" d besides, while it is the great end of revelation to foster purity. s end is not accomplished simply by giving expression to any man feelings, but by elevating and purifying them through a relation of divine love. We must hesitate to accept any book as ming part of the sacred writings that has no bearing on God's relation of Himself for man's salvation. If this be merely a love 1g, illustrating the fidelity of a country maiden, maintained against the enticements of Solomon, then really there was no inspiration juired for the composition of it. And is not the confining of its wal influence to Eastern nations at variance with the catholicity the Bible, as for all lands and peoples, and for all time ?

4. This interpretation conflicts with even Oriental ideas, and also th the experience of God's people. Some years ago, when the abic Bible was passing through the press at Beyrout, an educated shommedan gentleman was permitted to carry home a sheet ntaining this Song. After a day or two he returned it with the nark, "That of course is figurative." This verdict is one in rmony with Oriental thought that delights in clothing the commest truths with a vail of imagery. And it is known that devout ils in every age have found something more in it than a Song of thful earthly love. It has been to them as a garden redolent with a fragrance of a Saviour's love. Though we are far from claiming allibility for the Church in its experience any more than its ctrine, yet the Spirit of God is in the Church, is in believers, and a better guide to His own meaning in the Scriptures than the itics with all their learning. The testimony of Spirit-taught men net at least be allowed to have some weight in the settlement of is question.

And lastly. This interpretation is not in harmony with the tradition at is contained in the title. This tradition sets it before us as the ost excellent of songs, but if it be a "mere erotic song or represention of wedded love," it does not stand on a higher level than many her songs in the Bible, or than many other songs in human litera-



Song of Songs," says Dr. Moody-Stuart, "is a pure al neither a song of earth, nor founded on any event o basis of the spiritual allegory is an earthly imagery, but an earthly history." He raises the whole Song to a heavenly sphere, which has no point of contact with The mutual love of Christ and His people is the theme, is not helped to its description by any experience on earthly things. Its character is exactly the same as Progress of John Bunyan.

The other branch allows a reference to the marriag and views this as the literal basis of the Song. The jet carthly love are in the mind of the writer, and depicted they become transformed and spiritualised by being v pure emblems of those joys experienced in communior It is the marriage union idealised, just as Paul does in the Ephesians—"For this cause shall a man leave his mother, and shall be joined unto his wife, and they twai flesh. This is a great mystery, but I speak concerning ( Church." "In the Song," according to this view, "we sentation of the highest of all earthly affections in its su and purity, the very ideal of the reciprocal love of two for each other in body, soul, and spirit, and in this we ha representation of the great ideal of spiritual love, the m tween Christ and His Church."

to represent the relation between God and His people. It was not new in the days of Solomon, though he seems to have expanded it, and caused its more frequent use in writings subsequent to his time. All his powers, love of nature, his acquaintance with human art, his taste for poetry, and his wide knowledge of men and things, are here laid out in the service of the highest wisdom, in framing a book which has been to the Church in the past, and will be in the future, a "Manual of Devotion."

# THE DUTY OF CONFESSING CHRIST AND ITS REWARD.

# (Continued from page 548.)

In a former paper on this subject we saw that we are to confess Christ Himself in His person, character, offices, and relations, and also that we are to confess the special truth in regard to Him which is opposed or neglected. It was further noticed that it is not onough to make this confession privately and secretly, but openly and publicly. With respect to the manner in which the duty is to be performed, it was shown that this confession is to be made with the mouth or verbally. And now we proceed to notice further, that the confession of the life should be added to that of the lips. The general tenor of the conduct should agree with the profession. The prophet Ezekiel speaks of certain of his hearers who "with their mouth showed much love, but their heart wont after covetousness." The Apostle Paul, in writing to Titus, makes mention of some who profess "that they know God, but in works deny Him." And Jesus, in His message to one of the Churches of Asia, speaks of knowing "the blasphemy of some who say they are Jews, and are not, but do lie." And there are still many representatives of all those classes in the present day. Such a discrepancy between the profes sion and the practice shows that there is something materially wrong. Our Lord Himself exposes the folly of this, when in the language of expostulation He says, "Why call ye me Lord, Lord, and do not the things which I say ?" And He sets forth obedience to His commandments, as the best and surest token of love to Him, and one of the leading ways in which He expests us to display it. " If ye love me, keep my commandments." "Ye are my friends if ye do whatsoever I command you." A consistent Christian practice is truly

valuable, and we cannot be too anxious to exemplify it from day to day, and in all the relations we sustain. Its influence for good is unspeakable. The Thessalonians are spoken of as being ensamples to all that believed in Macedonia and Achaia. When they were convinced of the evil of their ways, abandoned idolatry, and served the living and true God, the blessed results of the Gospel were seen in them in such a wonderful manner as almost to render Christian effort un-"In every place your faith to God-ward is spread abroad; necessary. so that we need not to speak anything." Our conduct is sure to have an influence either for good or for evil. Those with whom we come into contact will be enlightened, instructed, and edified, or misdirected, perverted, and destroyed, by the life which we lead. It is recorded by John Newton that when he was on board the ship "Harwich" his influence had a bad effect upon a young man who had previously sustained a good moral character; but who afterwards imbibed infidel principles, and gave way to sinful excesses. They were separated for several years, and when next they met, Newton was a converted man, and was anxious to get his friend to forsake the downward course into which he had led him; but his efforts were fruitless. He went from bad to worse. The fast life he had led brought on an aggravated form of fever, from which he never recovered. His death-bed was an appalling scene, and he never game any sign of true repentance. We should remember this, that it is utterly impossible for us to live to ourselves; for it is written, "Noman liveth unto himself." Not only so, but our moral influence will not die with us; it will extend beyond life's little day whose evening shadows will soon gather around us. Our example will produce a certain impression on our associates, and they in turn will impress theirs, and thus our influence will operate and spread itself in one way or other till time shall be no more. This is a solemra thought, and should induce us to confess Christ by our practice in such a manner as that men will be attracted towards Him, and comstrained to cast themselves upon Him for pardon and reconciliationlife and salvation, consolation and comfort.

Another way in which we may confess Christ, is by the manifest tion of a spirit of patience under suffering. The confessors of a had to suffer the spoiling of their goods, the imprisonment of their persons, tortures of various kinds, and the loss of life itself for the sake of Christ. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goatskins; being destitute, afflicted, tormented (of whorn the world was not worthy); they wandered in deserts, and in mountains, and in dens, and caves of the earth." But in the midst of all

this they were animated with love to the Saviour, and this divine principle led them in a spirit of patience to endure their heavy trials and distresses, tribulations and privations, and even to rejoice that they were counted worthy to suffer shame for His Name. The people of God have still need of patience, which is the suffering grace. Wearisome days and nights may be appointed to them, and they may be full of tossings to and fro, until the dawning of the day. Week after week, month after month, and year after year they may be laid on beds of languishing and distress : but although they mourn they do not murmur or repine at the orderings of Providence. The allsufficiency of divine grace, and the abounding consolations of the Holy Spirit enable them in patience to possess their souls, and refresh and delight them when streams of earthly comfort are dried up. The exceeding great and precious promises of God's word are to them a rich mine of spiritual comfort, a well of salvation, a spring whose waters fail not. All their well-springs are in God, and they know from sweet experience that the storehouse of His grace is inexhaustible, and that its supplies are wisely adapted to their necessities. The language of their submissive hearts is, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me; let thy lovingkindness be for my comfort according to thy word unto thy servant." This is a truly beautiful spirit, and well may all sufferers strive after the exemplification of it. To suffer is much more difficult than to work, and if it be true that "they also serve who only stand and wait," much more is it true that they also confess who patiently and passively endure.

Let us now briefly consider the gracious reward which shall be conferred upon those who thus confess Christ before men. "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven." The happiness which, in accordance with the teaching of our Lord, shall be bestowed upon those who mourn, is that they shall be comforted; the meek, that they shall inherit the earth; those who hunger and thirst after righteousness, that they shall be filled; the merciful, that they shall obtain mercy; the pure in heart, that they shall see God; those who have not defiled their garments, that they shall walk with Him in white, being accounted worthy; and those who have confessed Him before men, that they shall be confessed by Him before his Father. There is thus a remarkable correspondence between the character possessed and the reward bestowed.

They shall be confessed by *Christ Himself*; "him will I also Confess." By nature we are enemies to God, and have exposed Ourselves to His righteous indignation by reason of our sins; but in

the day of effectual calling the Holy Spirit takes hold of us, removes the enmity of our heart, heals our soul, which had been wounded by a sight and sense of sin, and reconciles us to God by the death of His From that time forward, as the recipients of saving grace, we Son. are recognised by a three-one God in Christ, whose perfections are all ranged on our side, and who delights to do us good. Particularly we are recognised by the Lord Jesus Himself, who will not allow Christian fortitude to go unrewarded. The expression here employed, "him will I also confess," denotes something more than mere attestation; it indicates recognition with approbation and praise. There is much insincere praise in the world. Many appear to be friends; but they are only friends in appearance; they may flatter with their mouth, when in their heart there may be war; and the wise man says, "He that flattereth his neighbour spreadeth a net for his feet." But this is the commendation of One who is absolutely free from guile, and who seeks to advance our highest good ; of One whose omniscient eye scans all the corners of the heart, and is intimately acquainted with its precise state. He first of all accomplishes a work of grace in His people, and enables them to confess Him, and then rewards them as if it had been their own work. This is amazing condescension, and will afford matter for praise and adoration to the ransomed throng who shall surround the throne of God and the Lamb, while the cycles of eternity shall roll their countless revolutions.

Christ will confess His people before a person to whom He stands in a peculiarly near and dear relation "before my Father which is in heaven." God from eternity foresaw that man would fall from the primeval state of dignity, purity, and glory in which he was created; but it was not His design that the whole human race should be left to perish for ever in the awful abyss of misery into which they had plunged themselves. And, therefore, as the fountain of authority, the Father appointed His Son to accomplish salvation work, and gave Him a multitude of our fallen family which no arithmetic can reckon, to be redeemed by Him from sin and death, sanctified by His Word and Spirit, and at last brought home to glory. The Son agreed to procure eternal life for those who were given Him; and at the ap pointed time, and in the appointed way, He finished, to the complete satisfaction of the Father, the great work which He had undertaken in their room and stead. So perfect was this work, and so fully did it answer the end designed, that not so much as one of them can be lost; for He says, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father who gave me them is greater than all, and no one is able to pluck them out of my Father's hand." Having thus received His

people from His Father, and having done all that was necessary to secure their endless welfare and happiness, it is most fit and proper that He should confess them before His Father as the fruit of the travail of His soul. We can form no adequate conception of the joy that shall well up in the bosoms both of the Redeemer and the redeemed, when He shall confess them before the Great Father in heaven, for (which comes to much the same thing) He is to "present them faultless before the presence of His glory with exceeding joy." This is a glory which shall surpass the splendour of the meridian sun, and shall reflect its brightness on those who are thus confessed and presented, changing them into the same image from glory to glory, in that region which is full of glory, and where they have no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.

It only remains that we notice the time when this approval shall be pronounced : "before my Father which is in heaven." They are not overlooked even here. As they confess Him on earth He confesses He appears in the presence of God for them, and them in heaven. sends them down the rich celestial treasures of His grace and Spirit. Much sin still cleaves to them, but this will never make Him disown them. They are graven on the palms of His hands, His mercy is upon them, His salvation is nigh unto them, and He is making all things work together for their good. He is ever present with them by His Spirit who bears witness with their spirit that they are the children of God. He appears for and confesses them by striking in terpositions of His providence. We see this in the case of Noah who was safely preserved in the ark when the flood came and swept away the world of the ungodly. We see this also in the case of Lot, for when the fiery rain descended upon Sodom and Gomorrah and the other cities of the plain, and reduced them to ashes, a refuge was mercifully provided for him in Zoar. Thus the Lord sometimes rewards His friends, and punishes His enemies even now, and men are constrained to say : "Verily, there is a reward for the righteous ; verily there is a God that judgeth in the earth." And then He commonly appears for them in the solemn hour of death. What calmness, and composure, and resignation have been exhibited by many in their dying moments ! What peace has been realised even when the cold shadow of death was flitting over the countenance, and mourning friends were weeping around ! The time of dying has been the time of triumph. But He shall confess them in a yet more glorious and public manner at the judgment of the great day. He shall then raise their bodies from their graves, and fashion them like unto His own glorious body. The great white throne from which

there can be no appeal shall be erected, the mighty Man-God who is constituted the judge of all shall take His seat upon it, and not one solitary individual shall be able to resist the summons. The wicked, whose bodies shall also be raised from their graves and re-united to their deathless spirits, shall, in their whole man, be consigned to "the blackness of darkness for ever." They shall be thrust into that "furnace of fire," which is unquenchable, and through the caverns of which their shrieks of agony, remorse, and despair shall reverberate They shall sink into that "pit" which is bottomless, and for ever. be bound with those "chains of darkness" from which they can never be released. Well may we ask the solemn and momentous questions: "Who among us shall dwell with the devouring fire ? Who among us shall dwell with everlasting burnings ?" But in marked contrast with this the righteous who appeared on the side of Christ on earth shall now be confessed by Him before the Father, and before angels, and devils, and men. He shall give them a right hearty welcome to His royal palace, where eternal honours await them ; to that glorious city built by Himself, whose walls are jasper, whose gates are pearls, whose watchmen are angels, and whose streets are paved with pure gold; to His heavenly banqueting-house where everything is arranged and conducted on the most magnificent scale, and whose dainties never cloy or become vapid ; to His rest, sweet, seasonable and refreshing in itself, and rendered all the more so after the toils and fatigues of the wilderness; and to His home in which all is harmony and peace, and love, within whose walls sin, sorrow, and death shall never enter, and where happiness unmixed and unending is enjoyed. All things in both departments of the future world shall then be characterised by eternal perpetuity and immutability. Hell will continue to be the dire dismal prison in which the wicked shall be confined and punished without the hope of restoration or annihilation. Heaven will continue to be the pure blissful abode in which the saints shall dwell without the possibility of falling from the heights of joy and glory to which, through the atoning death of Christ, they are raised. Happy, thrice happy ! they who have been led in a spirit of faith to confess Christ now, for they shall then be owned by Him before the assembled universe.

In conclusion, let us see that a change of heart is indispensably necessary to a proper discharge of this duty. By nature, the heart is in a state of antagonism to Christ and His Gospel; and therefore the sinner, in his unrenewed state, cannot confess the Saviour in a scriptural fashion. What you need is the Holy Spirit, in His quickening, converting, enlightening, and sanctifying power; and for the bestowment of this gift you cannot be too anxious. The way to get

the Spirit is just to make application for this gift to God; for, "If ye, being evil, know how to give good gifts to your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." He has given the Spirit, in a boundless measure, to Christ, as a reward of His mediatorial work, and for this purpose, that He may dispense Him to whomsoever He will. His promise is, "I will pour on men the Spirit of grace." Plead with Him to perform His word; and having received the Spirit in His saving, regenerating operations. you will be enabled to confess Christ in a God-glorifying manner, and for the recommendation of His religion to men.

Once more, and lastly, let Christians rejoice in the bright prospects before them. In the meantime they are undervalued and despised by the ungodly. They receive the same treatment which Christ received when here on earth; but in the midst of their trials they may rejoice, and, through the telescope of faith, look forward to that bright day when He shall appear in inconceivable majesty and glory, and "every eye shall see Him." This will indeed be the "day of the manifestation of the sons of God." It will be the gladdest day that ever dawned upon them, a day which shall never be obscured by any cloud of sin, or doubt, or despondency, and which shall never have any sunset, a day for the arrival of which they have looked and longed and prayed. Those who denied Christ shall then be denied by Him. They shall come forth to the resurrection of damnation. They shall rise to shame and everlasting contempt. They shall be eternally excluded from the presence of God, and the vials of His wrath shall be poured out upon them. They shall be lost for ever. No glimmering of hope shall ever pierce their gloom. The burning wave that goes over them shall never cease to roll, the worm that gnaws them shall never die. Oh! who would not seek to flee from the wrath to come, and lay hold on eternal life. Now it is the blessedness of those who confessed Christ that they shall escape all this. "Them that honour me," says Jesus, "I will honour." He will honour them pre-eminently at the great day of final accounts. He shall single them out from the company at the left hand, and assure them of His cordiality and friendship. He will say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This, believers, will be the perfection of your bliss. "So shall ye ever be with the Lord." You "shall return and come to Zion with songs, and everlasting joy on your heads; you shall obtain joy and gladness, and sorrow and sighing shall flee away."

May we, through the abundant mercy of God, be justified by faith

in Christ now, that we may stand acquitted before Him at the last dread assize !

"That day of wrath, that dreadful day, When heaven and earth shall pass away, What power shall be the sinner's stay ! How shall he meet that dreadful day ? When, shrivelling like a parched scroll, The flaming heavens together roll ; When louder yet, and more dread, Swells the high trump that wakes the dead ! Oh ! on that day, that wrathful day, When man to judgment wakes from clay, Be THOU the trembling sinner's stay, Though heaven and earth shall pass away !"

# ORDINATION ADDRESS,

Delivered at the Ordination of the Rev. Alexander Smelle, M.A., at Strankaer, 10th March, 1880, by the Rev. James Patrick, Dromore.

DEAR BROTHER,-I congratulate you on the attainment of your long cherished desire in having been now ordained to the office of the gospel ministry. In desiring this office, you have desired a good work-a work alike honourable, arduous, and responsible; a work unspeakably great in the grandeur of its moral dignity, and in the solemnity of its issues. However lowly you may esteem yourself, you cannot too highly magnify your office. It is an office which ennobles all who worthily fill it, let their original station in life have been high or humble. The very highest in social rank or those in greatest reputation for worldly learning or wealth, might well, with Paul, reckon it "a grace given "-a favour conferred upon them to be officially set apart to preach "the unsearchable riches of Christ," as you have this day been. If the dignity of an earthly ambassador is proportionate to that of the Sovereign whom he represents, how exalted is the moral dignity of the gospel minister as an ambassador for Christ, who is King of kings and Lord of lords, and who has said · of all His ministerial servants, "He that receiveth you receiveth Me." The Apostle Paul, in one of his charges to Timothy, presents us with an inspired view of ministerial work, than which none perhaps is more comprehensive and suggestive--- " Take heed," says he, "to thyself and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Give me your attention, dear brother, whilst I would direct your thoughts to these words, in discharging the solemn and important duty of addressing you laid upon me by the Presbytery.

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I. We have here, first, the great end which, in subordination to the vine glory, the gospel minister should have in view in his work. That id is a very definite one. It is not merely to retain and increase s congregation, to win their good opinion of his ministerial gifts, or beget and deepen their affectionate regard to himself-desirable d encouraging though all these things are. If you would be ch a faithful minister as Paul wished Timothy to be, you will aim something more, and something higher than these results. You Il not care to be to your hearers what Ezekiel was to many of the ws, merely, "as a very lovely song of one that has a pleasant voice, id can play well on an instrument." It will gratify you little ough they admire and praise the soundness of your doctrine, or the pth of your erudition, or the purity of your style, or the force of vur reasoning, or the flow of your eloquence, if they reject or practilly disregard your message. No ! your constant aim will be that our Lord Himself, who left the bosom of His Father, came into ur world, tabernacled amongst men, and died on the cross that He ight "seek and save that which was lost." Your dominant desire ill be to save them that hear thee-to have Christ formed in them the hope of glory." You will aim at saving the unconverted who ar thee. You may, without judging uncharitably, assume that ere are some such present among them. Having a realising sense 1 your mind of their unhappy condition as lost, and in danger of ing everlastingly lost in the place of woe, you will be intensely ger to pluck them as brands from the burning, to rescue them from e wrath to come, "to open their eyes, and to turn them from darkunto light, and from the power of Satan unto God." You will rive by every scriptural means to bring them to the exercise of repentance toward God, and faith toward our Lord Jesus Christ," at they may thereby "receive the forgiveness of their sins, and an heritance among them who are sanctified." Much of your minisrial work, however, will be to save, in another sense, those who we already been brought to a saving knowledge of Christ. They, it less than the unregenerate behave to be the object of your licitous care. The great Head of the Church has sent you here for e " perfecting of the saints, for the edifying of the body of Christ," well as for the gathering of others to Him, besides those already thered. It will be yours to save them from their doubts and fears r which they are pained and perplexed; to save them from the agues of their own heart, which are ever ready to break forth into rulence in the life; and to save them from temptations which seek seduce them from the narrow way. You will seek to save them om error which is to the soul what poison is to the body, and which

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is as dangerous, when mixed up with truth, as poison is when mixed up with wholesome food. You will do this especially with regard to errors which may prevail or advance their pretensions at any particular time : and the more fundamental and serious and plausible these errors are, the more carefully will you guard your people from them. You will strive to save them from sin. Yours is the commission. "Cry aloud and spare not, lift up thy voice like a trumpst, show My people their transgressions, and the house of Jacob their sins." Yours is the duty of promoting their sanctification, helping them to die daily unto sin and to live daily unto righteousness. The inconsistencies of those of your hearers who are Christians indeedwho have the root of the matter within them-mar their comfort, lessen their usefulness, dishonour their Lord, and give occasion to the enemy to blaspheme. It will be yours to save them from these inconsistencies and to aid them in walking "as becometh saints;" yours to wcan them from their besetting sins, and to hinder their walking in evil ways and doings which are not good ; and yours to encourage and incite them "to do justly and love mercy and walk humbly with their God." Moreover, it will be yours to save them from Satan, their great enemy, who goeth about as a roaring lion seeking whom he may devour; to save them alike from his open assaults and insidious wiles and cunning devices. In short here, make it your high and constant aim to save those who hear you from moral and spiritual evil in every form, and from whatever quarter it may come, and to bring about their meetness to be " partakers of the inheritance of the saints in light." Warn every man, and teach every man in all wisdom, that you may present every man perfect in Christ Jesus. Conjoined with all this, you are to save yourself. You are to aim at saving yourself from the blood of any of your flock who may be lost, that it may not be laid to the charge of your failure in duty. And you are further to aim at saving yourself in the very same sense in which you are to save your hearers. You need the same salvation as they, and you can only find it in the same way. You have the same evils and enemies, the same indwelling corruption, the same alluring world, and the same satanic foe to be saved from which they have. Yea, just because of your official position, the great adversary is likely to direct his strongest assaults and his subtilest wiles against yourself, knowing that if he gain an advantage over you your people will more easily become his prey. When the officers of an army are disabled, the rank and file fight at no small disadvantage. Be constantly concerned then about your own spiritual state. Work out your own salvation with fear and trembling. "Give all diligence to make your calling and election sure," lest by any means when you

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re preached the gropel to others, you yourself should be "a castay." I do not suggest, nor will you I am sure imagine, that you I save thyself or those that hear thee meritoriously—that is the rk of Christ completed on the cross; nor efficiently—that is the rk of the Holy Spirit, who quickeneth and sanctifieth whom He I, and as He will. Yours, however, is the unspeakably solemn and ighty responsibility and exalted privilege of saving instrumentally in thyself and those committed to thy care.

II. We have in this charge given to Timothy, secondly, the instrustality which you are to employ. It is twofold. "Take heed to reelf," says he, "and to the doctrine." These two injunctions are ke imperative and important. Neglect of either will hinder the i of the gospel ministry being gained. They must be equally ended to by you, dear brother, if you would be, as we desire and pe you may, an able and successful minister of the New Testament. First then take heed to thuself. This is not a call to sordid selhness which, hateful in any, is specially loathsome in an ambaslor of the self-denying and self-sacrificing Saviour. No! it is mpted by pure benevolence on the part of the apostle. The purer ar benevolence, the more careful will you be to comply with it, as ng at the very basis of your ministerial usefulness. What a nister is, determines more than aught else about him, what inence his doctrine has. Amplifying the injunction a little, I would r, take heed to thyself with respect to your bodily health. Your mtal vigour and spiritual exercise and working power will depend t a little thereon. There are laws of health which none can long hate with impunity. Be specially careful to comply with those uch require the temperate use of wholesome food, and moderate ercise, rest, and recreation. Avoid the midnight lamp in your idies as wasteful alike of brain power and physical energy. Take ed to your ministerial habits. Hurtful habits are easily and unneciously formed, which cannot afterwards be so readily abandoned. ) methodical in your work and arrangements, and this will save u from that worry which more than actual work wears one out. diligent in your work, doing with thy might whatsoever thy hand deth to do. It is not the time which you spend in your study, t the energy put forth when there, that will tell advantageously on ur acquirements and public appearances. Be thorough in your work. t on the maxim that whatever is worth doing at all is worth doing IL Do one thing at a time, and do it in the best possible manner. studious. Familiarise yourself with standard works on theology, and kindred subjects, especially by old and approved authors. You re opportunities for doing this, which few have at the outset of

their ministry, of which you will do well to take advantage. Keep up and increase your linguistic, literary, and scientific attainments, with the view, however, of making them all subservient to your special work, laving all your learning as a sacrifice on the ministerial altar. But make the Bible itself your main study, the grand storehouse from which to obtain your own spiritual nutriment, and for every one his portion of meat in due season. Let the divine testimonies contained therein be the chief matter of your meditation. Be careful and conscientious in making preparation for the palpit, and for all your other work, being alike ashamed and afraid to serve God in the ministry with that which costs you nothing. And be prudent in your more private intercourse with your people. Guard on the one hand against a cold distant reserved manner, which will check confidence and chill affection. And guard, on the other hand, against an undue familiarity which will encourage presumption, or breed contempt, or lessen the proper respect due to you in your official character. Take heed to your outward conduct and deportment. Your actions will be closely scanned, and will speak not less and perhaps more than your words. If these should ever be in any way inconsistent with your professed character and sacred office, they will, in so far as they are so, mar your ministerial usefulness, or destroy it altogether. "A bishop"-that is, a gospel minister-"must be blameless, having a good report of them which are without, lest he fall into reproach." Your office requires that you be in a marked manner a living epistle of Christ known and read of all men. Your example, according as it is proper or improper, will have a powerful influence for good or evil. Not the least influential means of getting your people to walk in the right way, will be to walk ardently in it yourself. A father, climbing a steep and dangerous mountain peak, heard from below the silvery voice of his boy call. "Father, take the safe path, I am coming after you." Let your ear ever hear a similar call addressed to you from your flock, and especially from the imitative and impressible young. And in answer, ever take a safe moral path-a path safe not only for yourself, but in which # will be safe for the very weakest of them, whether old or young, to follow in your footsteps. So act as to be able to say, "Be y followers of me, even as I also am of Christ." Exercise thyself have a conscience "void of offence toward God and toward men. B thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." But most of all take heed to your inward state and spiritual exercise. If heedless here, it will matter little to whatever else you give attention. We assume that you have already been made spiritually alive, but it is needful alike for the

mfort and success of your ministry that you enjoy spiritual health, al prosperity. If you neglect the vineyard of your own soul, you Il be but a poor cultivator of the vineyards of others. If you apply t the healing salve of the gospel remedy to your own maladies, you ill prove but an indifferent physician to the diseased ones who look you for healing. Unless you feed upon the bread of life yourself, will be but dry and scanty fare that you will spread for others on e gospel table. Study the Bible not merely as a minister, but as Christian for spiritual nourishment to your own soul. Be often enged in the exercises of prayer and meditation and self-examination. sek to be always in a praying spirit. "Keep yourself in the love of od." in a comfortable persuasion of His love to you, and in the outsings of a loving heart to Him. Study as far as in you lies to have 1 the graces of the Spirit in a thriving state in your soul. An exmimental acquaintance with the worth and efficacy of the gospel, ill be your best safeguard against the errors which would dilute, and e scepticism which would deny it, and is fitted to give you alike al and confidence in proclaiming it to others.

(2). Secondly, take heed to the doctrine. The original word is idaskalia, having, as you know, the general meaning of teaching. lere it doubtless includes teaching both as to the matter and the anner of it. It embraces your more public teaching in the pulpit, sd your more private teaching elsewhere, though we shall mainly, r obvious reasons, view the injunction as bearing on your more ablic appearances. Take heed then primarily to the matter of your sching or doctrine. Let it be true resting on a "thus saith the ord." Let it be the truth taught in the passage under consideration, nd present it in those aspects and connections in which the Spirit **m** been pleased there to reveal it. Let it be seasonable truth-truth meonable as to time and place and the circumstances of your hearers. 'at it be full-orbed truth. Let not your preaching be a mere repetiion of certain favourite doctrines, however precious and fundamental. hun not to declare the whole counsel of God as you have occasion ad ability. It will help you in this to give lecturing a prominent lace in your pulpit work. Remember that "all Scripture is profitble for doctrine, for reproof, for correction and instruction in ghteousness." Let neither fear of giving offence, nor desire to win vour. ever induce you to keep back or to mutilate the truth which mr Master has given you to proclaim. And above all, let your sching be evangelical. There are certain doctrines to which you ill ever give prominence, because of their fundamental nature and sir proved efficacy in saving souls. Teach the character of God d the claims of His law. Teach the evil nature of sin and its

infinite demerit and ill-desert. Teach man's ruin by the fall, his redemption by Jesus Christ, his regeneration by the Holy Spirit, and their cognate and dependent doctrines. Whatever you preach, woe will be unto you if you preach not the gospel. Deliberately determine to know nothing in your preaching save Jesus Christ, and Him crucified, viewing all Scripture as bearing some relation to Him. Preach Him in the glory of His person, in the perfection of His character and work, in the fulness of His offices, and in the plenitude of His blessings. Preach Him in His prophetical office as revealing in the Scriptures the mind and will of God for our salvation. Preach Him in the substitutionary and penal nature of His sufferings and death, showing that "in Him we have redemption, through His blood, the forgiveness of sins according to the riches of His grace." And preach Him in His kingly character, as reigning in the hearts of His people, as King of saints and King of nations, ruling in the Church as His proper kingdom, and ruling for the Church to the ends of the earth. Nor must you fail to preach the Law in its precepts and sanctions, distinguishing clearly between it viewed as a covenant and as a rule of life. Preach the Law so as to convert and alarm the ungodly as being under its claims and curse, in its covenant character, and so as to prompt them to inquire, "What must we do to be saved ?" Preach the Law to believers as their rule of life, in the hands of their exalted Lord. Preach the Law evangelically, and preach the Gospel practically. On the one hand, guard against preaching an antinomian Gospel which would encourage any to live as they list; and, on the other hand, guard against preaching a legal Gospel which would lead any to the law for life. Preach not that men must do in order to live, but preach that they must live in order that they may do. Inculcate the particular virtues which the law enjoins, and denounce the particular vices which the law condemnespecially those virtues which may be neglected, and those view which may prevail among or around your people, so that "denying all ungodliness and worldly lusts, they may live soberly, righteously, and godly in this present world," and may be "thoroughly furnished unto every good work." We would remind you farther that it will be your duty to teach the distinctive principles of the Secenia Church. Whilst you are set here mainly to preach the Gospel of grace, which we hold in common with our Christian brethren of other denominations, you are also entrusted with the expesition and de-4 fence of these principles. If these occasion and justify our separate existence as a section of the Presbyterian Church, they evidently it should not be kept unduly in the background. Instruct your people therefore, and especially the young, in their nature, and the grounds 🦌

which they rest, so as to beget and strengthen an intelligent hment to them. Vindicate and commend them to others as ion may arise. And do this all the more faithfully and earnestly these principles—the principles of the Covenanted Reformation  $\theta$  so much unknown, misunderstood, ignored, and denied in the int day. Grieved though you may well be at abounding error iniquity, rejoice that you can say with the inspired Psalmist—

> "But yet a banner thou hast given, To them who thee do fear, That it by them, because of truth, Displayed may appear."

hilst the matter of your doctrine is doubtless of supreme import-, you should not be indifferent as to the manner of its composition delivery. This will prove a most important factor in determining position and power as a preacher. It is recorded of an Old ament preacher that he "sought to find out acceptable words." ind Paul asking the prayers of the Colossians that he might given him "a door of utterance to speak the mystery of Christ, ought to speak," and we read of Him that on one occasion He make that a great multitude both of the Jews and also of the ks believed." The reference in both cases is not less to the her than to the matter of his speech. And if this was attended r an inspired preacher, it should not be neglected by ordinary sters. Indeed, we are bound to avail ourselves of everything in ower likely to secure for our message an attentive and profitable ing. Let your preaching be always perspicuous. Aim at making meaning apparent, not merely to the few of superior parts and ation, but also to those of average intelligence, who will always the bulk of your hearers. Seek to make it plain even to the , illiterate, and to those of the meanest capacity. So speak that can go away with any mistake as to your doctrine, whether approve of it or not. And you will find that when most suc-'ul in this, you will be most appreciated by the more intelligent of your audience as well. You will remember that it is said of Great Preacher who spake as never man spake, that "the common le heard Him gladly." But this main element of perspicuity red in your preaching, do not neglect other desirable excellencies. ples of gold," are all the better for being set in a framework of r. Avoiding a gaudy rhetoric, let your style be chaste and le, without being dry or bald. Let not your discourses be con-1 and rambling and aimless. Study to make them clear and sected, pithy and pointed. So construct them that they shall be d to enlighten the understanding, convince the judgment, arouse

the conscience, move the affections, and persuade the will. Take heed also to the delivery of your doctrine. The spirit and manner of a preacher in the pulpit has often more effect than his matter. The most excellent discourse, if delivered in a hesitating, dull, listless. monotonous way, will make but little impression. Seek to master your subject-not necessarily in its words-but, at least, in its substance and arrangement and line of argument and illustration. Or better still, let your subject master you. Having secured this by careful, conscientious, and prayerful preparation, enter the pulpit, relying not upon your preparation, but upon divine and promised aid, and unburden your mind freely and fearlessly. Have something really to say, and just say it in the best way you can. Speak not by words Employ eye and action and the tones of your voice to rouse only. and rivet attention. Be natural---natural in your voice, and intonation, and posture, and action, whilst on the outlook to amend and improve anything seen to be defective and faulty in these. Be yourself and no servile imitator of other preachers whom you may admire, guarding against all affectation or mannerism, or striving after mere You will best scrve the Master of the Church, and promote effect. your own reputation, by employing and cultivating your own " proper gifts." The racy remark is here applicable, "One's own clothes, though homespun, will fit him better than another man's, though made of the best broadcloth." But most of all, with respect to your delivery be earnest. This will cover and cause to be forgotten or excused many defects, and the want of it will greatly mar every other excellency. Where there is not evident earnestness in the preacher there is almost certain to be indifference and listlessness in the hearers. You will not confound this earnestness, however, with that loudness of tone and violence of gesture which would conceal povery of thought. Paul's tears at Ephesus are partly a key to the success of his work there; and his "travailing in birth" for souls no doubt had much to do with his wonderful power wherever he went. at such affectionate earnestness as his. Seek to be imbued in al your work with the Spirit of your Master when He said, "the seal of thine house hath eaten me up," and when, on Olivet's brow, he wept over the impenitent Jerusalem. We would not have you on my account or at any time to simulate an earnestness which you do not feel. That would be to play the hypocrite where hypocrisy is most of all to be abhorred. Be earnest, however, at heart, and this earnest ness will reveal itself unbidden, and without conscious effort on your Speak because you believe, and as if you believed. part. Speak from the heart-and not merely from the manuscript or from memory --- if you would best speak to the heart. And surely if any one has

cause for such earnestness in addressing his fellowmen it is the gospel minister in proclaiming the gospel message.

"Thy soul must overflow if thou Another's soul would reach; It needs the o'erflow of the heart To give the lips full speech."

With all your pains to do well your ministerial work conjoin earnest believing prayer. Carry on all your labours in a devotional spirit. Seek by prayer strength from on high for the efficient discharge of duty, and that measure of success to follow it which seems best to divine and sovereign goodness, knowing that though a Paul may plant and an Apollos may water, it is God alone who giveth the increase. And take all this heed not merely in the beginning of your ministry. It will be comparatively easy to do so in the flush of first love and in the novelty and excitement of your new position. Continue in these things-continue so doing throughout the whole of your ministerial To do this will require much grace from above, and much carcer. care and striving on your part. Resist the beginnings of any declension in graces or in ministerial attainments. Be thou faithful unto death. "Be steadfast, unmovable, always abounding in the work of the Lord."

The principles we have now laid down will be found applicable to other parts of your ministerial work on which we cannot enter in detail. You will exercise, however, a special care over the instruction and conduct and interests of the young. You will devote a reasonable portion of your time to pastoral visitation, and thus coming into personal contact with your people, you will sympathise with them alike in their gladness and sadness, rejoicing with them that rejoice and weeping with them who weep. You will seek to act wisely and faithfully as a ruler in the session. You will wait regularly upon the higher Courts of the Church, taking a lively interest in their business, and taking your full share in their deliberations and decisions ; and you will seek as much as in you lies to promote the interests of the body at large.

Having spoken thus far on your ministerial office and work in general, I would now congratulate you on having received the pastoral charge of this congregation—a congregation amongst the most important and influential in our body—a congregation which was the first charge of your revered and departed father, and in which his memory is and will long be fragrant—a congregation considerate above many of the outward wants and comforts of their pastor —and a congregation where you will have every opportunity and encouragement to devote your undivided and undistracted attention

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to the proper work of the ministry. It cannot, moreover, but add to the interest of this day's proceedings to you that it has brought you back to live and labour in the place of your birth, and amidst the scenes and associations of your early childhood. And your heart. we doubt not, will rise in gratitude to your covenant God who has led you all your life long, for having in His goodness and grace chosen this as "the lot of your inheritance"-an inheritance which we trut you will have increasing occasion to regard as "excelling in beauty." You are likely, indeed, to have sooner or later your own difficulties and discouragements even here, as your predecessors have had, and as all we, your ministerial brethren, have or have had in our own several spheres. Do not give way under these, however, when they arise, but endure hardness as a good soldier of Jesus Christ, and take comfort from the assurance that in the end they shall be found to have been all working together for your personal and ministerial good. Contemplating the duties and difficulties of your high and holy calling, you may well exclaim with fear and trembling, "Who is sufficient for these things?" Certainly you are not so in yourself. No one is. But there is a sufficiency for the weakest servant in the Master whose promise is, "My grace is sufficient for thee. I will perfect my strength in thy weakness-thy shoes shall be iron and brass, and as thy days, so shall thy strength be." Be strong then in the grace that is in Christ Jesus. Be of good courage, for your work shall be rewarded. To save one soul from eternal suffering and eternal sinning will be more than a sufficient recompense for all your possible works of faith and labours of love and exercise of self-denial and the like. But "taking heed to thyself and to the doctrine," you have the certain promise for your encouragement, "thou shall save thyself and them that hear thee." You are thus warranted to expect many "for a joy and crown of rejoicing" in the great day of account-in view of which day, let all your work be carried on May you have much of that wisdom which winneth souls ! May a double portion of all that was excellent in the spirit of your eminent predecessors rest upon you! May the promise be fulfilled in your ultimate experience--- " They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever !" And when your work is done and your warfare is accomplished-when you have served your generation according to the will of God and have fallen on sleep-may yours be the commendation and welcome of the Master whose you are and whom you have engaged to serve, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things-enter thou into the joy of thy Lord."

# TO THE CONGREGATION.

Dear Brethren,-Though you have been sorely tried again and gain by the removal of one pastor after another to other spheres of abour for which their gifts and experience gained here seemed seculiarly to qualify them, you have hitherto been spared one trial, tot unknown to other congregations in the body-the trial of being lisappointed in a call given to one to break amongst you the bread f life. The Great Head of the Church has also hitherto provided a vorthy successor to each pastor as he was removed, and we confilently hope that it will prove to have been so again in our young wother now placed over you in the Lord. You have been fairly well mpplied with preaching during your recent vacancy, and that too by considerable variety of ministerial gifts. You have been led to a mompt and unanimous and cordial choice in your invitation to one to take the pastoral charge of your souls-an invitation which he has peen led as promptly and cordially to accept. In all these things you may discover matter of thankfulness to God-a thankfulness which I trust you truly feel. And now it must be no small gratification to you-as it is to the Presbytery under whose immediate inspection you are---and ground of still more abundant thankfulness, that your eyes this day again behold your teacher. It will certainly pot lessen this gratification that he is the son of one of your former most gifted ministers. It is noteworthy also that he comes from, and has been trained in, that sister congregation which has twice removed a pastor from your midst. And in giving him to you now, may they not be regarded as repaying, at least in part, the losses which they have occasioned you before.

Since you have anew received the gift of a minister from the Lord, permit me very briefly to "stir up your pure minds by way of remembrance" as to some of the more obvious duties which devolve apon you in relation to him. In general, do not forget that a very great deal depends upon yourselves as to the excellence of your minister's labours and the profit which you will derive from these. He will be, to no small extent, just what your treatment and conduct makes him. Give him all due honour and respect. Do not idolise him or put him in the place of his Master. This will be injurious alike to yourselves and to him. Nevertheless hold him in high reputation. "Esteem him very highly in love for his work's sake," not to speak of other claims which he may have on your regard. Let parents thus esteem him before their children, and masters before their servants. The high position which he holds as an ambassador for Christ, and the grand aim of his ministry-your salvation-as



teous-to say the least of preaching the Word, you a obligatory on you to be in Sabbath, as it is for your pa to avail yourselves of his have opportunity. Provide comfort. As it is his to mini minister to him in tempora are divinely required to min things. You have not been have no fear of your failing place in your prayers. If t sought an interest in the pr your minister need your pray desires them. Reflect upo difficulties which are his for out in prayer on his behali Pray that he may be "streng inner man." Pray that he n to be ashamed, rightly dividi may be blessed and made a Those who are readiest to fin for him least, whilst those w find fault with him Uha -

#### NOTES ON "VINDICLE FOEDERUM." 605

but as the very Word of God-which it truly is, in so far as sorip-Attend to his preaching with "diligence, preparation, and tural. prayer : lay it up in your hearts and practise it in your lives." Hear him believingly. However ably he may preach, both as to matter and manner-though he should preach with the elegance of an Isaiah, and the logic of a Paul, and the eloquence of an Apollos, and the unction of a John, and the pointedness of a Peter, and the practicalness of a James-the Word preached will not profit you if you mix not faith with the hearing of it. And hear him as those who must give account at the great day of what you have heard, and the improvement which you have made of the same; yea, hear him as those who must answer for what you might have heard, but sinfully refrained from hearing. Encourage your minister by each of you seeking to do your own part in promoting congregational prosperity, and by your readiness to engage in any Christian or denominational work which may require, or fer which he may ask your aid. And finally, give him that joy than which a faithful minister can have no greater-the joy of seeing his people "walking in the truth, and in the fear of the Lord, and in the comfort of the Holy Ghost." The Eldership in the congregation, I am sure, will feel specially gratified and thankful at the settlement which has this day taken place-a settlement so satisfactory and hopeful in every way. They will, I trust, apply specially to themselves the few observations which I have addressed to the congregation at large. I would bespeak from them for your minister-what I am confident they will be forward to give-their cordial and considerate countenance, and co-operation and generous indulgence in every part of his ministerial work. I am persuaded that they will not fail, so far as in them lies, "to strengthen his hands and encourage his heart in the way and work of the Lord." In closing, dear brethren, "I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. And now, unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.

# NOTES ON "VINDICLE FOEDERUM," ITS ALLIES AND ANTAGONISTS, AND THEIR AUTHORS.

(Continued from page 561.)

It appears that the Second Part of the Survey saw the light before Jus Populi. Both were published in 1669, and seem to have been in the press at the same time. Jus Populi is never referred to in the Second Part of the Survey, which again is only alluded to in Jus Populi (pp. 199, 411, 426, 427, 428 and 471) as a thing of the future, but in the preface it is said that "The Second Part of the Survey.... is now come to hand," and twenty pages of the preface are in reply to its last chapter. This man, says James Steuart, "adduceth, for the most part, such reasons as make me doubt whether he can be the same man that drew up the FIRST Part of this Survey, because they are the very same things we heard before in the First Part, and had answered, .... thought he that they would have the weight of gold coming from his mouth, while they had not the weight of stubble, being uttered by his collegue ?" The clause I have italicised suggests to me the idea that some copies of Jus Populi were published before the Second Part of the Survey, and that the preface was altered for the remaining copies.

The Second Part of the Survey is a small quarto of 271 pages and is divided into six chapters.<sup>1</sup> Though no price was set on its head. nor ignominious hangman consigned it to the flames, yea, though it was "published by order," it is now a rare book. The preface states that had it not been for friendly importunity this Second Part would have lurked in perpetual silence, and that it is not addressed to those whose laziness has rivetted them in an easy religion, but to those of a more excellent and noble spirit who are not so wedded to their own opinions anent the ordering of the external government of The short preface is closed with this pious wish : "The the Church. God of truth and peace direct us in all truth, establish us in love to Him, and one to another, grant peace to His own Jerusalem, and prosperity within her walls, especially, that we may not learn war any more one against another, and that there be no hurting nor destroying in all the holy mountain of God."

In the first chapter—which takes up "The Libeller's outragious revilings of the King's Majesty, the Parliament, the Council, the Commission, the City of Edinburgh, and all the Judges and Nobles of the Land, &c.,"—Naphtali is charged with "shamefully flattering" and inciting against all Authorities in the Land, "the rude inraged multitude." No enemy could put more disgrace on the sacred person

<sup>&</sup>lt;sup>1</sup> This is a copy of the title page :--"Survey of Naphtali. Part II. Discoursing of the Heads proposed in the Preface of the former: Together with an examination of the Doctrines of the Apolog. Narration concerning the King's Supremacy in and about Ecclesiastick Affairs, and the obligation of the Covenants. Psa. 120. 6, 7. My soul tath long dwelt with him that hatch peace. I am for peace; but when I speak, they are for war. Lactant. Instit. 5.20. Defendenda est Religio a privatis omnibus non occidendo, sed moriendo; non scribin sed patientia; non scelere, sed fide. PUBLISHED BY ORDER. Edinburgh, Printed by Evan Tyler, Printer to the King's most Excellent Majesty, 1669."

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of the king than this Shimei had tried to do! It would even be culpable and censurable to mention the words uttered against his Majesty by Naphtali, "were it not that one fire cannot destroy all the copies, nor satisfie the minds of these who carry them about as books of devotion, anent the matters therein contained; and were it not, that it is needful to lay open the evil spirit of this Advocat and his party, that they who will be saved may flee from them; and especially, seeing they jeer at a meer refutation by burning, although it were unreasonable to put a state to the continual pains of a base dispute with seditious pamphleters." In reply to the preface of Naphtali the Surveyor affirms, "for toleration of open masses, and superseding execution of penal laws; if there be any such thing (which consists not in our knowledge) we approve it not; but wishes all magistrates in the seal of God, to approve themselves to Him in rooting out idolatry and every thing contrary to the truth from this Land :" and he refuses to believe that a house for fathers or friars has been provided in England. As for the burning of London, he says, "there is no doubt of sufficient diligence in trying that matter; and if any such wicked incendiary could be found, no torments on earth could be thought sufficient by king and people universally to repay such wickedness." From Naphtali's remarks on the invasion of the privilege of the Church by James the Sixth assuming to himself in the first and immediate instance the cognition of her doctrine and censures, and on the pretended power of the King to order the external policy of the Church, Honeyman gives two groesly garbled extracts, in order perhaps, that he might seem to confute them. Turning aside to consider the seventh section of the Apologetical Reletion on the observation of anniversary days, he questions if those who consent to the conclusion of the act of parliament, necessarily consent to the narrative of the act; maintains that "the Apologist is anabaptistical, in denying liberty to the Church of God or Christian magistrate, to appoint set times for commemorating yearly God's signal mercies;" and insists that "if the day be called holy, it is not for any inherent holiness, nor for any relative holiness, as if it were in itself more holy then another day (its ut per se sit pars cultus divini, as divines speak) but it is called holy, onely in regard of the use and exercise of the holy ordinances of God therein to be performed." Returning to Naphtali he denies that the forty thousand pounds sterling yearly which the parliament voted to the king for life was either intended for oppressing the people or supporting Prelacy, "the settling of Episcopacy being then scarce thought of, and PRESETTERY STANDING BY LAW' when that offer was made to the king." He also denies that the

<sup>2</sup> Compare this statement with the double-faced expression in the king's letter



science ;" and maintains that the Coven He holds that "the actings of the late to the Church "-although some of its have been "such as they ought to hav fiable." After defending the power of the six proclamations of the Privy Cou vainly attempting to whitewash the J scribes as "very low and limited in i opinion that "when a Church and St become materially one; and when 1 become the law of the land, that the not (without dependence on others) ju trary to the law (avowed also by the and punishable according to the tenor "it is not true, that secular men do depose ministers, but only they ap "Until this Libeller produce his proof testimony (although his seduced par his lies), that this Court, wherein the and conscience, doth precipitate the grave advice, considering that they have of an evil people, in a seditious and q are accomptable to the King in their and any upon the

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liberty, and more gainful service than they could have in Scotland, and have the advantage also of being out of capacity of making trouble in this land, which might bring them to an evil end?" He denies that slavery is unchristian and demands proof. "We must believe the Apostle Paul better than this vain dictator, who, albeit servants in these times wherein he wrote, were most part not hired for a time, but sold slaves, never doth either exhort their masters, in his epistles, to manumit them or set them free; nor exhorts he servants to flee from their service after their conversion to Christ; but exhorts both Christian masters and servants (most of whom were in these times sold slaves) to a right carriage in their relations; approving the state servants were in as laseful, but directing masters to moderation and servants to humble duty." He next attempts to prove that the conduct of Edinburgh during Pentland Rising was lawful, loval, and laudable; and exclaims, "God be praised, our King continueth firm to the Protestant **Religion**, and alloweth and encourageth his subjects in the profession of the same. But were it otherwise (which God avert, and which cannet be surmised without much wickedness,) we should not think ourselves loosed from alledgiance to him ; albeit, we owe no obedience to anything he might enjoin contrary to God's mind, alledgiance is one thing and obedience another, and are sometimes separable." Though the Covenant "be passive of some sound sense;" as glossed by this faction it is "to be cast by as a Nehustan and a device of sinful men."1 He justifies the nobles for acknowledging the non-obligation of the Covenant and declares Dalzell, though called by Naphtali "a Muscovia beast," to be "a generous person" who has "proved himself a wise and valiant commander both in Musco and in Scotland."<sup>2</sup>

The second chapter, extending from page 43 to page 110, treats of "the King's Supremacy in and about Ecclesiastical causes." Both the *Apolegetical Relation* and *Naphtali*, he says, pitifully mis-state and mistake the question, "arguing most weakly, or falsely and

<sup>2</sup> It is said that Dalzell struck a Covenanter before the Privy Conneil with the pomel of his sword till the blood sprang, because he called him "a Mawavia beast, that roasted men." Kirkton's History, foot-note, p. 227.

<sup>\*</sup>Nehushtan seems a favourite simile with those who resile from the Covenants. Rutherford, in his Testimony against Cromwell's Toleration, says, "We cannot remember nor repeat but with much indignation and abhorence of spirit, how some have railed upon, and reviled it [i.e. the Covenant], to that height of im pudence and impiety, as to call it Nehustane, the brazen serpent that should be broken to pieces, and ground to powder, lest men fall down to worship it." See Faithful Witness-Bearing Exemplified, p. 111.—The Rev. George Clazy (then a Reformed Presbyterian) said to his congregation at Paisley on the 26th October 1875, "If they [i.e. the Covenants] are to be so used from generation to generation, we would say of them as Hezekiah said of the brazen serpent which had become the occasion of idolatry, 'Nehushtan, it is a mere piece of brass." E. P. Magazine, December 1875, page 416.



attribute the same unto not be so simple as to believe the glory of Christ; for sometimes selves, talk very highly of Christ's i wisdom to order matters so, that Chri and men no more than what is due to t Christ. . . . That the absolutely sup Church is Christ's prerogative, no C King, the Lawgiver, the Head of the is, and from whom it is derived, and t must humbly stoup, serving Him, willeth. . . . All this Headship and Church is, by our Christian King, dut prerogative and His only." The Su the Pope's terrible encroachments on claims a power over all Christians on to canonise saints; "and a power in a or loose as he will." He challenges the Church on earth; so that all Chu him as Princeps and Monarcha Eccl. unto others." He pretends to make science; to infallibly determine oc interpretation of Scripture ; and to n He appoints new worship, new object

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within his own dominions, may scandalize " weak ones who do mistake the meaning of it ;" although, " if it be not sinistruously understood, there is no offence in it to call the King Head of the Church, not as a mystical society, but as political, and joined with the givil hody under Christ in his own dominions ; nor imports it any encroachment upon Christ Jesus, His Headship over all, no more then when Sanl was called head of all the tribes of Israel, wherein were not only the priestly tribe of Levi, but all the people of God, the commonwealth and Church being one materially" (1 Sam. xv. 17). He hopes it will not be affirmed that the King governs men only as they are mon. and not as they are Christians : and asks. "Why should we gradge the allowing unto Christian kings and soveraign magistrates, the title of Head of the Churches, within the precinct of their several dominions (by which nothing else is meant, but that they are chief supermany, that all things in their dominions be done according to Christ's mind), more then we should refuse them the titles of gods on earth which the mouth of God hath given them !" He labours to prove from several texts that though "the title of head is given to them (in comparison of Christ). very homonymously and catachrestically, yet can it hardly be denved that there is in them some head-ship under Christ in their several territories." "But," he explains, " if any take offence at the name of Head of a particular society of Christians, which is a church ; as we cannot help it, so we shall not willingly give them the offence; but tell them that no more is meant by it but Governor." He strongly condemns the title Head of the Church given to Henry the Eighth as understood by "the prime givers," but maintains that the orthodox English divines used it in "a sound sense," and "were far from giving to the King all that the Pope under that name usurped." Affirming that " the Oath of Supremacy was devised to chase away the Pope. and to pull down his usurped power in these dominions," he denies "that a civil Pope is set up in place of an ecclesiastical;" and bids the Apologist "take heed that he bring not all our General Assemblies and Commissions under the imputation of Popery, because they had that same governing supreme power which the Pope claimed." Ho amerts "that summum moderamen in rebus Religionis, 1 and that soveraign architectonick power in these matters subordinate to the suthority of Jesus Christ within his own dominions," does not even sevour of Popery, but is "the just princely right of all kings." The King's supremacy, he says, does not import that ministers must act as his servants and commissioners in their ministerial functions, or that he might in his own person do their work in the Church; for the King may regulate many things by his royal supromacy, which

<sup>3</sup> I.e., supreme government in religious matters.



doctrine and discipline, that they can Although he grants very much to th circumstantials of worship and gove "this acknowledged supremacy" the into the Church a single ceremony the Word, far less that he may v charming naivete exclaims. "We the laying down of our lives, as they "The magistrate's supremacy in, or o else but his magistratical power exerte competent to him." And "this sup vision over the things of religion, we soveraign powers, although none can 1 as have light and grace from Christ . magistrate, as having a jus and power reason of his calling, albeit as yet he Christian religion, and is not a Chure father of Christ's Church de jure, and our good (of all sorts and kinds) an claim a sibness and neerness to him His own time make him a professed next endeavours to prove that the maj a Church officer, "albeit the ordina 41.000 ml

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state them in the power; yet, the power itself flows neither from e magistrate nor from any men (by whose intervention they are led). nor are they dependent or commissionat as vicars to any man men, as to the substance of their work, which is put in their hands Christ, whose servants only they are therein ;" yet the minister any be in subordination to the magistrate and depend on him, for the ternal orderly regulation or application of his pains in the ministry. be subject to his censure, in case of misdemeanor in his calling. d so far subject. as to be responsible for giving good milk to Christ's ck, and censurable if otherwise he do." He denies that taking the th of Supremacy lays a lasting foundation of confusion betwirt urch and State; and allows "the distinction of ecclesiastick and litick administrations," but subjects both "to the supervision of » Supreme power." In discussing the King's power of punishing nisters for false doctrine or mis-carriages in church-matters, he as misrepresents a principle of the Reformers :-- "it is said the ng may not in the first instance, take notice of" a minister's lpit-speeches, "nor convent him for these before his Council. any judicatory where he sits judge, but must turn plaintif d plead his cause before the Presbytery; and if he get no right ere, he must, forsooth, post from one judicatory to another, till a neral Assembly." The Apologist is charged with citing Voetius ad useam, who, though a "learned man," had shown himself to be in impertinent Polypragmon." After cavilling at the Apologist's stement, that ministers have their commission from Christ and not m the magistrate, he has recourse to his old plan of garbling his ponents views regarding the magistrate's subjection to the ministry messengers of the Lord. The encroachments on the privileges of e Church and other consequences of the King's Supremacy treated in the last seven pages of the twelfth section of the Apologetical station are "for brevities sake," "wrapped up in some few particu-"," by the Surveyor. "1. Anent the king's power in calling, dislving and regulating assembles. 2. His power anent making DODS. 3. His power to receive appeals, in case of Church-men's pposed male-administration, and judgeing of these matters in which aintifs appeal to him." In discussing these "few particulars," he cupies thirty-four pages, twenty of which are spent on the first. hile admitting that "cases of extream necessity may sometimus ake that to be lawful (at least excuseable) which in other cases wore t so," he asserts that " when God gives to his Church magistrates be her nurse-fathers, and such as in truth do own the Gospel and dinances of Christ; . . . . it is not only a matter of prudential

\* See M'Crie's Life of Melville, second edition, vol. 1. pp. 200-215.

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complement and unnecessary courtesie, (as this man thinks) for the Church to wait upon the magistrates conveening of them: but a matter of conscience, that they should not without his approbation and consent, make publick national convocations of his subjects" The act of the General Assembly of 1647 prefixed to the Westminster Confession does not, he says, deny " the power of convocating or conveening assemblies," "to belong to the magistrates authority," and the 31st chapter of the Confession "grants that same priviledge to him." And General Assemblies, he avers, "are not necessary, neither ad esse, nor ad bene esse Ecclesia, although conducible ad meilin an." He next contends that "when a Church spreads thorough a kingdom, grows into a national frame, and is cherished under the wings of the Soveraign Christian Magistrate, who hath the supreme supervision of her, there is no necessity of particular Churches delegating all the members that do constitute a synod : but, the King convocating the Synod may nominate and design the constituent members, they being such, as by vertue of their office, may meddle in Church determinttions, and who by their abilities and integrity, are seen of all other, fittest for such work." And, he adds, the second article of the thirtyfirst chapter of the Westminster Confession "allows a synd so called, lawful to all effects," though "it is true, our Assembly, anno 1647, take on them to expone this article, as meant only and cerning the magistrates power in convocating synods by nominating the members constituting the same, in the unsettled state of the Church." Is for the present, "the case our Church is in," he exclaims, is "msettled enough ;" and he triumphantly asks :-- " Let him tell will the Church of England was robbed of her priviledge, when the Parliament there called an Assembly of Divines for advice, particularly nominating them, and mixing in many others with them who could pretend to no official power in the Church ?" "A synod," he further remarks, "may very well act and meet in the name of Christ, and by the magistrate's authority they do meet : and sometime, in albeit, the Church delegate all the constituent members, and we im ٠, (so called) intrinsical power to conveen the members; it may and to passe, they are not met in the name of Christ, nor do at a name, being miscarried by their corruptions." Against the gist's opinion that the Magistrate's presence is not next requisite in a national synod, he maintains that "the Some e :--Magistrate hath right to be president, and not only to be then . defend the Council or Assembly with his power, but to actions thereof, not suffering anything to be done passionally **X**--clamorously, but setting them awork to search the ground d ÷., thing, with a befitting composure of spirit : providing also, that in

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meet may be free to act without fear or terror of any man, and yout all partial and sinistruous respects; and taking care that **r** and wrong be avoided in all the proceeding, and that things in concerning the Church, be done according to God's mind : reining also impertinent digressions and confused proceedings, ging and pronouncing according to what they see alledged, with robation and assent of the Council, subscribing and confirming h his royal assent the things agreed to; and finally, in cases of carriage, to put end to the Council, and transfer matters to the gement of others to be resumed and re-examined." Nevertheless, thinks it "convenient and decent, that under the Supreme Ruler" re should be "ecclesiastical presidents named by him, men of ty and prudence, and good experience for ordering the actions of Assembly;" and insists "that in ecclesiastical meetings of synods ional, the Magistrate is a constituent member and a judge vi "Those come near the truth, he says, who think "that the ver of deciding and defining in all matters of controversie brought ore synods, resides only in the Soveraign Magistrate, and that urch-men are to be only his counsellors, advisers, and by their inpretation of the mind of God, preparers of the matter of the odical decree." In upholding the King's power of dissolving synods essemblies, he thus refers to the famous Assembly of 1638 :--- " The ful, dreadful consequences of an Assembly of this Church sitting sinst the command of authority, may teach us not to imitate such example; which, as it had no warrand from God's Word, so was stified against by God's Providence, in a series of dreadful strokes xon a sinful nation." He next finds fault with the Apolost for complaining because church-judicatories might "not so meh as consult and debate, about any act, matter, or cause, but hat shall be allowed and approved by his Majesty or his Comintioner." Though "some orders anent fit performance of God's **Evice.**" and " some canonical declarations of the truth, contained in mipture, may be given by ministers conveened together in a Synod," **\$ as they are** "only heraulds and posts to Christ, to carry His ind," they cannot " be lawgivers in the Church." " Neither magisto nor Church can make any laws in religion, which Christ, the at Law-giver, hath not already given, One is our Lawgiver in these ters, able to save and destroy." And "no canon or order passed Church-men," can be "any law at all to the subjects," "without King's consent, approbation and confirmation." "The Soveraign gistrate's power is neither formally civil, nor formally ecclesiastical, architectonick, and is employed about things ecclesiastical and too." So, at least, pleads Andrew Honeyman; who-having, iu

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his own estimation, now demolished so many of his antegonist's positions on "the King's ecclesiastical supremacy"-stands on the top of the rubbish he has raised, and begins complacently to crow. But the Apologist "hath yet four or five particulars" in this matter, and "he must be followed, least any thing not touched should be triumphed in, as not answered." Accordingly it is pointed out that "the active exercise or proxime power of exercising this supremacy, the magistrate neither hath it as a Christian only, nor as a magistrate only, but jointly as both ;" that the High Commission was only "a civil court set up, for the ease of other courts, to expedite the execution of laws touching matters ecclesiastical;" and that it matters little "whether the application of a person injured by a synod, made to the magistrate, be called a complaint or an appellation, if power be left to the supreme magistrate to provide against the injury, and to right the innocent person." On this last point, he maintains that Paul appealed from the judicatory of the Jews, as well as from Festus unto Cæsar, and that in causes directly ecclesiastical. In drawing his second chapter to a close, he again parades his sincerity. "Though we will not say, that we are so stout-hearted as some bellicose brethren, to raise tumults or raze the foundations of the publick peace, and constitution of the commonwealth and regiment thereof; yet," should any power above us attempt the change of our true religion, by God's mercy established among us, "would we resolve, in the strength of Christ's grace, to resist unto blood, striving against in and to death, and in dying, seal all the truths of the Protestant religion with our blood." "Odious and false imputations," he complains, "are laid upon us, as if in acknowledging the King's supremacy as to ecclesiastical affairs, we were erecting a new Papery in his person:" and on this point he attempts to show that they are neither Popish, Erastian, nor Arminian.

(To be continued.)

# SERMON TO THE YOUNG.

# "Lord, save me !"-MATT. xiv. 30.

In the chapter where the text lies we are told about a miracle of s very remarkable kind which was performed by the Lord Jesus in s country place, not far distant from the Lake of Galilee. A great crowd of people had gone to that place to hear Jesus preaching some

<sup>1</sup> "Since the Reformation, the King is come by our law in place of the Pope" The Institutions of the Law of Scotland. Sir George Mackenzie's Works, vol 2 p. 283.

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of His wonderful sermons, and get their sick friends healed. When the night was drawing on the disciples became very anxious about the people, and asked their Master to send them all away that they might find food and lodgings. But to their surprise Jesus said, "They need not depart; give ye them to eat." To do this seemed an impossibility, for all the provisions the disciples had consisted of five barley loaves and two small fishes. With so many to feed, and so little to set before them, it is no wonder that Andrew said. "What are they among so many?" At the request of Jesus all the people were seated on the grass in companies of fifty or an hundred, and the number of the men was about five thousand, besides a good many women and children. After blessing the bread, Jesus brake it, and then handed it to the disciples, who in turn went up and down among the people, giving each man, woman, and child as much as they could eat, and so they did also with the fish, and to the astonishment of every one, there were no fewer than twelve baskets filled with the broken bits of bread, after all the people had been satisfied. No wonder that the men said to each other, "This is of a truth that prophet that should come into the world."

After this Jesus pressed His disciples to enter a little fishing-boat and cross to the other side of the Lake, while he stayed behind to get the multitude sent away. Then He went up the side of a mountain to pray, and remained there for some time alone. Meanwhile the little boat had got half way across the Lake, when a terrible storm sprung up quite suddenly, and the disciples were in great fear. In the fourth watch of the night, which would be about three or four o'clock in the morning, some one was seen walking on the waves of the sea. This greatly frightened the disciples, for they supposed it to be some spirit, "and they cried out for fear." But the familiar voice of Jesus was heard saying, "Be of good cheer: it is I; be not afraid." No sooner did Peter hear his Master's voice than he said, "Lord, if it be thou, bid me come unto thee on the water." Jesus at once granted his request and said "Come." And Peter, stepping over the side of the boat, put his feet firmly on the waves, and walked away towards Jesus. Soon, however, Peter became alarmed as he heard the howling wind, and felt himself carried forward on the big waves, and beginning to sink, he cried, saying, "Lord, save me!" His alarming cry soon brought Jesus to his side, and, catching him by the hand. Jesus said, "O thou of little faith, wherefore didst thou doubt !" Then they went towards the boat, and after getting into it, the wind ceased, and all on board fell down before the Lord Jesus and said to Him, " Of a truth theu art the Son of God."

Such is the story of the storm that raged on the Lake of Galilee,

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and of what Peter said and did, as is told us by Matthew, who was one of Peter's companions that day. The words chosen for the text contain a very short and simple prayer, which every boy and girl can use. Who among you cannot employ such a prayer, and say from the heart to the God of salvation, "Lord, save me." Now here you have

1. A personal prayer.

"Save me." said Peter. The other disciples were in danger also, for the little boat would be tossed about on the wild waves, and the spray and foam of the water would dash over their heads and greatly terrify them. But Peter was in special danger, and hence he cried "Save me." Now, my young friends, while many others may be in equal danger with yourselves, and may be ready to perish, do not forget your own urgent need of Christ's aid, and the necessity of applying personally to the Lord Jesus for Divine help. It is a good thing to get kind friends to pray for you, but do not forget to go yourselves to the Lord and ask Him to give you such things as you need. He waits to hear the prayers of children, and He takes special delight in those who seek Him in youth with the whole heart. You know who has so lovingly said, "Suffer little children to come unto me;" and you are also familiar with the sweet words, "I love them that love me; and those that seek me early shall find me." Now I want each of you to go to the Lord and ask Him to look in mercy upon you. Say to Him, "Lord, remember me." "Think upon me, my God, for good." But this is also

2. A suitable prayer.

Peter said, "Lord, save me," or rescue me. He was sinking in the He knew that he would soon get over head and shoulders, water. and go down in the deep waters, if the Lord Jesus did not help him. And hence he cried out with all his heart, "Save me." Now, my young friends, you are in danger of sinking into a far worse place than the Lake of Galilee, if you are not yet rescued by a Divine hand. You know that the Bible describes the hearts of the children of men as all polluted by sin, and very depraved and very deceitful. Sin brings guilt along with it, and where that guilt is not removed, it acts like a huge weight to drag sinners down to the bottomless pit. But a Saviour has been provided for poor guilty sinners, and He offers to save you freely. He earnestly invites you to come and follow Him, and He wants you all to become His true disciples. You need salvation, and for such as you the Lord Jesus died, that He might deliver you from the guilt of sin, and from its punishment, aud also from its pollution. Send up to Him, then, the earnest prayer, "Save me." You will also see that this is

3. A becoming prayer.

When Peter was in danger he did not think of turning to the men in the boat for help. He counted them all his friends, and he knew that if they could have assisted him they would willingly have done it. But he addressed his prayer to Jesus who was "mighty to save;" and he did this in a very reverent and becoming way, for he said, "Lord, save me /" He thus acknowledged the divinity of Jesus, and His amazing power to help. He believed that He, and none but He, could assist him at that critical time. So, my young friends, do you direct your prayers to the Lord our God, and ask in Jesus' name, and for Jesus' sake, to be saved from the wrath to come. Remember that none but the Lord can redeem you. Your parents and friends may instruct you and pray for you, but they cannot save you. If you are redeemed it must be by the precious blood of Christ, and through the agency of the Holy Spirit. Up to God, then, send your cry for salvation, saying with Peter, "Lord, save me!" But you will likewise observe that this was

4. A successful prayer.

Peter was at once rescued out of his perilous position, for "Jesus stretched forth His hand, and caught him," and led him safely to the boat. How strange would Peter's feelings be at that time. All around the great waves were lifting themselves up, and dashing the spray into the air, while the wind carried it towards the shore. Everything seemed to point to destruction. But now Peter was a saved man, for Jesus had heard and delivered him. And if you apply to the Lord for salvation, and do so with the whole heart, your request will not be denied. Oh, what joy will be yours if you are saved! Then you will feel as you never felt before, for old things will pass away, and all things will become new. And should you not be able to tell when or where you passed through the great change, this much at least you will be ready to say, "One thing I know, that, whereas I was blind, now I see."

May the Lord dispose and enable you all to pray now for salvation, and grant the blessings you ask from Him !

# Literature.

THE object of this hand-book, we are informed, is " to present briefly, truthfully, and without needless temper, a narrative of the career of

A Hand-Book of the Church of Scotland. By James Rankin, D.D., author of "Character Studies in the Old Testainent," &c. William Blackwood & Sons. 1879.

the Church of Scotland from the Reformation in 1560 on to the present time; together with a statement of the distinctive principles of its government and constitution; and, finally, an account of its present position and missionary work, drawn from official documenta" The idea is rather a happy one, and, on the whole, it has been pretty well wrought out, though in the short compass of 200 small pages it was impossible to do justice to all parts of the wide field over which the book ranges. The author has certainly studied brevity, particularly in the first six chapters, which deal with the history of the Church from 1560 to the Disruption, for the information furnished on some points is exceedingly meagre, while facts and dates of greater importance than some that are recorded are omitted altogether. For example, while the Assembly of 1580 is noticed, with its Act abolishing the pretended office of bishop, there is no mention of the year following, and no notice taken of the National Covenant which was framed and subscribed at this period. The Assembly of 1592 is also passed over, and likewise the famous Act of Parliament of that year ratifying the Presbyterian government and discipline of the Church-an Act which has ever since been regarded as the Church's great charter. And stranger still to say, the memorable year of 1649 is also wholly ignored, with all its important transactions in Church and State, including the complete abolition of Patronage, the ratification of the Confession of Faith, and many other "laudable acts" for securing religion and liberty, settling the Church, and furthering the great Reformation cause. Why such important dates and transactions have been omitted (and these are not the only ones), while others of far less significance have found a prominent place in this hand-book, we cannot of course say. Was it simply because the writer wished to make his sketch "brief"? or was it because he has little sympathy with what constituted the true glory of the Church of Scotland in Reformation times, viz., the high degree of Scriptural purity and faithfulness to which she then attained ?

Dr. Rankin is careful to tell his readers that he "occupies a standpoint identical with neither of the two leading parties in the Church." while he is "devoted to the Church with his whole heart, and also hereditarily." And he writes accordingly-his object throughout, and especially in the latter part of the book, which treats of the Church as she presently exists, being to vindicate her and show cause why she should be allowed to exist as an establishment. Now, we do not at all find fault with our author for this; by all means let him defend the Church he loves so well to the utmost of his ability; only in doing so let him deal fairly by others and refrain from using weapons which only soil his own hands and weaken his own cause. He professes to give not only a "brief" but also a "truthful" narrative, and this too "without needless temper." We have no doubt that it was his honest intention to do this, and that he imagines he has succeeded; but we very much fear that, under the influence of "temper" of a certain kind, he has represented some things in such a way as to produce on his unwary readers impressions which are not "trictly "truthful." As Seceders we have naturally scanned with

much interest what Dr. Rankin has to say about the First Secession —its causes and design, its men and its history — and we must frankly confess that we have been surprised and disappointed both by his statements and the manifest spirit in which they are made. This is how we find the matter put :—

"The first Secession from the Church of Scalard took place in 1733. It originated in a series before the Syrver of Pertuant Stating, it watch be exten Erskine, instead of simply preacting the gauged, went of into the constant of certain usages or states in the Church. He was consisted by the Sylvet, and appealed to the Asternary, which agrees with the Sylvet. He and there obtains refused to appear before the forum of the Sylvet of He and there obtains pronounced to be the incomparison of the Church of There was these symptons in the Asternary nonunceant of the Church of There was the sylvet pronounced to be the incomparison of the Church of There was the state of several years of panents on the train of the Church of they were that y deposed. This measure of panents on the panents in the court that they were that y deposed. This measure of panents

New we define expect in Annual to approve of the coulder of the first Separate out we servicely date exposit from and a fast, dapertise statement of the case and thus, we contacte to sublind the lass DIE Fren. It is, we think, milled and missionally of init to lanse a preparing manner begetiers at the outset of top contany fractioner Exercise as "going of," in on Synot solution of arts toundenties, of certain manyer of abuser in the Juniter matcal, of samply pleadiing the gospe,' lot he was teally preading the gospet, and that most intuitil", when he were of hits shere tauniberation. Does In Linkin himself never a count to apply the principles of the Gampel, which he is called to exponent to existing evils it the Charren mit, n. society in the way of exposing and definitioning It is setting your riter phonesics from the periodithese evia truet " Hant and holmes we have proof positive that he toos BL AND WHEN IN USE THE ROOM IN COASE IS preach the glospel's Sure we are no will not available toat no more anything of the kindle And why noes he charge bisache with het nature preached the Lospel WHEL IN WAS LED IN THE VEL SALAS TIME, Support for Chillias and principles in was exponential to what he viewes as prominent unuses and defection at the Chinese of Fublicity testifying against then a maschabara , all alightous of the fallerests of religion and the Unimers' prosperity. Dr. Raham scales that Insume and three other recussion appear octor the Commission of Assembly as repaired start must be out an gatha costociaence, there was more sympather and patheness of the association such tint it was not the seven year of patienter man empore that they were finally deposed. No char w space at our command, i cater mnuter into the winner merce the case. We cold classe show that such a representation of the version and the out of the and the think one. Suffice to state that a the association is which Ersteins appeaked, not hunsely any full time others" appeare, at the part but The influence were achieved and while the process of the whole four against the sentence production was contemptations rejected. At the subsequent meetings (), to a commission in August and November 1735, all the four again appeare cas requires, and were subject

similar treatment, the issue being that at the first meeting they were suspended, and at the second declared to be no longer ministers of the Church. When this last sentence was passed, they tabled a further protest, in which they declared they were compelled, for reasons given, to make a Secession from the prevailing party in the Church, who had thus, in the tyrannical exercise of their power, cast them out of communion. It is true, the Assembly of 1734, seeing a mistake had been committed by the hasty and arbitrary procedure of the Commission, empowered the Perth Synod to take the case again into consideration, and do therein what they judged expedient. And accordingly the sentence of the Supreme Court was reversed, and the brethren, who had by this time constituted themselves into a separate Presbytery, were invited to return to communion. This invitation they declined to accept, for good and sufficient reasons, and at lergth, in 1739, they were "finally deposed." Dr. Rankin says that there was much sympathy and patience shown by the Assembly when dealing with the four ministers. In opposition to this, we venture confidently to affirm that up to, at least, the time of their declaring their Secession, there was neither sympathy nor patience shown toward them, but the reverse, and that anything more arbitrary and tyrannical than the treatment these faithful men received could hardly be conceived. And if there were a temporary change in the spirit and action of the Assembly, in some of the subsequent proceedings, after the four brethren had withdrawn from the Church, this has been neither concealed nor misrepresented by Seceders, but, on the contrary, duly acknowledged, for the first Seceders allowed that the Assembly of 1734 had removed part of the causes of complaint, though "the principal grounds still remained." As to what the grounds or causes of the Secession were, Dr. Rankin, in a paragraph on the Relief Presbytery, represents the existence of Patronage as the sole cause. "Here, too, as yet," he says (that is, in the Relief body), "Voluntaryism is sought in vain. Simply abolish Patronage, and they, like the first Seceders, would gladly return to the Church of their fathers." Nowhere in the writings of the Seceders can ground be found for the assertion that it was Patronage alone that produced the Secession, and that the removal of this evil would have healed the breach.

The paragraph, dealing with the Seccession, is immediately followed by one regarding the Secceders and Mr. Whitfield, which is of a piece with the former. Dr. Rankin writes as follows :---

"While the two Erskines were really honest, devout men, their religious status has been vastly overrated by their friends. When Whitfield came to Scotland, they had the narrowness to desire that he should preach only in connection with them, and sign the Solemn League and Covenant. The latter he had never heard of, and the former he refused, so that the first welcome from the Erskines actually ended in the Seceders and Cameronians appointing the 4th of Augsut, 1744, throughout their body, as a day of fasting and humiliation for the countenance given to Whitfield."

We do not know the source of Dr. Rankin's information on these points, but what he here gives as facts are directly at variance with statements in M'Kerrow's History of the Secession. There we find it

ed that Mr. Ralph Erskine, in some of his letters to Mr. Whit-, had given him, amongst other things, an account of the Soottisk mants, and that, in reply, Whitfield had said he was "willing to down at the feet of the Associate Presbytery and learn the of Christ more fully," and "that he was perhaps more of their d as to many things than they were aware of." So Whitfield heard of the Solemn League and Covenant before coming to land, and when he did come, the brethren, according to M'Ker-"never required him to subscribe the Solemn League," and ugh they certainly wished him, on the ground of consistency, to tify himself as much as possible with the Associate Presbytery, r neither proposed that he should formally join them, nor " asked

whether he was willing to confine his ministrations to their sits." The chief point of difference between Whitfield and the bytery was that of Church government, and so widely did Whit-'s sentiments differ from theirs, that they found they could not istently hold communion with him. Dr. Rankin is pleased to matise the action of the Seceders as "narrowness," but he does tell us that "a large portion of the ministers in the Church of land refused to hold communion with Mr. Whitfield exactly on ame ground, and were much offended with some of their brethren admitting him into their pulpits." As to "the fasting and pray-'against Whitfield, in which our author affirms the Seceders and eronians united, and to which he refers no less than three times such a thing took place, it was certainly not on the 4th of August, 1, because on the 5th of August, six days after Whitfield's ar-I in Scotland, a friendly conference was held at Dunfermline reen him and the members of the Associate Presbytery, and that Id hardly have occurred after such a day of fasting as our author ribes.

note regarding Dr. Chalmers on page 106, to the effect that "went out at the Disruption against his will, clerical guards g planted beside him in his summer quarters at Burntisland to re him for the Seceders by isolating him, and that all his fumily s since abandoned the Free Church," is in extremely bad taste if bad temper. These statements have been indignantly denied by ons competent to do so, and if we mistake not Dr. Rankin has essed himself in error, at least on the point of all the family having the Free Church. Before such sweeping and damaging assertions made, the grounds on which they are made to rest should be fully looked to and found to be sufficient.

While we have been constrained to take exception to several things his book, we at the same time gladly recognise its merits, and can are our readers that it contains a great amount of useful, and we at reliable, information regarding the present position of the ablished Church. Should another edition be called for, it is to be ed that the respected author will give it a careful revisal, and ply important omissions and correct unfair and misleading stateits, and so show that, while he loves, and is prepared valuantly to and his Church, he is not a blind uncharitable partisan.

Lays of the Covenanters. By James Dodds, Author of "The Fifty Years' Stragge of the Covenanters," &c. With a Memoir of the Author, by the Rev. James Dodds, Dunbar; with Portrait etched by R. W. Macbeth, from a Photograph. Edinburgh : John Maclaren & Son. 1880.

This handsome memorial volume will no doubt be cordially welcomed by many on both sides of the Tweed, who knew Mr. Dodds either personally or through his writings, and especially by such as have read and admired his graphic lectures on "The Fifty Years' Struggle of the Covenanters," and whose interest in the heroic actors in that great national struggle, and in the cause for which it was carried on, is what it ought to be-the interest of patriotic men who love truth and freedom. These 'Lays' on the same theme are well deserving of a place alongside the eloquent volume on the Fifty Years' Struggle. In the finely-written appreciative memoir, which occupies one half of the book, one who knew Mr. Dodds well, his own cousin, tells us the deeply interesting story of his life. That life, especially in its earlier portions, was a strangely chequered one, as have been the lives of many "self-made" men such as he was. He belonged to that class of men who, through force of character and intellectual ability, and by dint of resolute energy and perseverance, rise from obscure beginnings, through adverse circumstances, in face of many difficulties, to positions of comparative eminence, and so achieve what the world calls success The success in Mr. Dodds' case was not exactly all he had in life. aspired to in his youthful days, nor yet what some of his friends thought he might have reached with the high talents he possessed, but it was perhaps greater than some things in his early career would warrant any one to anticipate. Mr. Dodds was born in 1813, in the neighbourhood of Kelso, and he died in 1874, very suddenly, while on a visit to friends in Dundee for the sake of his health. As a child he was very precocious, and soon showed a wonderful aptitude for learning, and an extraordinary fondness for books of every kind, and his first literary efforts were remarkable, giving ample promise of what was to come. While displaying thus early more than ordinary mental powers, he was withal a somewhat crratic and wayward youth. At the age of cleven he ran away from school in a fit of passion. and made his way to Edinburgh, cherishing, even at that early age, the vague idea of living by his pen, and carrying with him a quantity of poems and a history of the world he had written, by the publication of which he expected to get riches to live upon ! He was subsequently guilty of a more serious escapade than this-an unhappy incident in his career which he deeply regretted, and from the evil consequences of which he was saved through the tact and kindness of a Christian lady who was interested in him. While at college in Edinburgh, which he attended for one or two sessions, he shone as a debater and discovered such a gift of public speaking that his eloquence was pronounced quite unique-far surpassing that of any other student of his day. His first situation in life was that of a country schoolmaster, in a small adventure school in the parish of Smailholm, where he laboured industriously for several years ; then he became a lawyer's clerk at Melrose, whence, in course of time, he

removed to Edinburgh; and ultimately be settled down in London, where he became a very successful Scottish Parliamentary Agent. By this time he was happily married, and about this time also, his biographer informs us, he attained to deep settled convictions on the most important of all subjects, that of religion. While toiling at his laborious profession. Mr. Dodds' life-long devotion to literature continued unabated, and mind and pen were ever busy at the work he loved. The following is his consin's interesting account of how these 'Lays,' now published for the first time in a collected form, came to be written, and his opinion of them as poetical productions :--

"About the year 1844, Mr. Doeds began to study in a special manner the history of the Scotti-h Covenanters. In his beyhood he had admired the mattyrs of the Covenant and their noble straggies for religious liberty. But it was only now that he deeply studied the literature of the period in which they lived, and made himself familiar with the records of their lives and sufferings. The result was, that the characters of these spiritual heroes fired his imagination and woke to new life within him the spirit of poetry which had often possessed him from his youth. From that period much of his reading consisted of works bearing on the ecclesiastical history of Scotland, from the era of the Reformation to the great persecution of the Presbyterians, which began with the restoration of Charles II. in 1660, and only terminated at the Revolution in 1088. As he strove to realize the features of the Covenanting times, and especially the heroic spirit of the Covenanters, his thoughts and feelings flowed almost imperceptibly into the mould of poetry; and hence the origin of these beautiful and stirring lays which form the more precious portion of this volume.

"At this time we often exchanged poetical productions with each other for the **purpose** of friendly criticism, and he sent me, in due course, a copy of his exquisite **poem on the** 'Death of the Aged Covenanter,' which had appeared in a provincial newspaper called *The Border Watch*. I was so struck with its extraordinary beauty and spirit that I urgently entreated him to send it to the *Irre Church Magazine*, in whose columns it might obtain a wider publicity. The late Dr. Hetherington, who was the editor of that periodical, gladly inserted the poem, and sought the acquaintance of its author. From 1845 to 1847 a succession of 'Lays of the Covenanters,' all of the same stamp and possessing the highest merit, were contributed by Mr. Dodds to the *Free Church Magazine* and also to *Lewe's Edimos bargh Magazine*, a periodical which existed at that period, though soon after it was discontinued. These effusions attracted much attention as they appeared, though the name of the author was not generally known. The best judges have declared that they will stand a comparison with Aytoun's once popular 'Lays of the Cavaliers.' Indeed, I have always though that, in point of polish, fire, and sincerity, they are far superior to those belauded productions of the Edinburgh professor. The public will now have the opportunity, for the first time, of calmly forming a judgment of their merits as a series of poems illustrating a most channe teristic period of Scottish history. That they breathe a fine spirit of poetry, piety, and patriotism, and also give in a lively manner the very 'form and expression' of the Covenanting times, will be admitted even by many judges who are not in entire sympathy with their author. Nor is that Scotchman or Presbytetian to be envied who can read them without any admitation of the bloody but timely timely.

As a Scotchman and Presbyteriau and Covenanter, in sympathy so far with the author, and full of admiration for the heroic "Children of the Covenant," we have read these spirit-stirring "Lays" with intense interest and delight, and most cordially do we endorse the estimate put upon them in the above extract. They are sixteen in number, varying in length, in measure, and in form. The subjects are these—"The Death of Archibald, first Marquis of Argyle". "The

Death of James Guthrie"—"Sharpe offering a Bishopric to Robert Douglas"—"The Christian Exile"—"Battle-Song of the Pentlands" —"The Aged Covenanter"—"The Battle of Airsmoss"—"Cargill taken Prisoner at Covington Mill, on the Clyde "—"Renwick in the Cottage of John Brown of Priesthill"—"Renwick's Visit to the Deathbed of Peden"—"Peden's Shroud"—"Trial and Death of Robert Baillie of Jervieswood "—"The Martyr of Priesthill "—"Meeting of General Dalziel and Captain John Paton of Meadowhead "—"The Dove and the Ruin "—"John Knox administering the Sacrament at Calder House." We regret that we have not at present room for any of the longer pieces : meanwhile, we give the following, as one of the shortest :—

# SHARPE OFFERING A BISHOPRIC TO ROBERT DOUGLAS. October 1661.

In his chamber the aged pastor sat, Whilst Autumn winds were sighing, And the shades of a dull October eve On Salisbury steeps were lying. His face bore the trace of a lofty line, Though with age and care grown hoary ; And he mourned the Church's sad decline, And the land's departing glory. There came to him one of wily speech, With an eye so glazed and leering, That never looked with steadfast gaze, But from side to side was veering ; And proffered him wealth and priestly power, The noblest to attend him, Obedient tools to work his will, And sharp swords to defend him. " Away with all thy sinful baits, Back to thy masters bear them ! Hence with these Babylonish rags To the backs that crouch to wear them ! What ! with untempered mortar daub The wall which God hath broken? Or nurse the fig tree which is cursed By the word which the Lord hath spoken?" Sharpe rose in haste, while his sullen soul With secret rage did smoulder ; But as he passed, the stern old man Smote him heavily on the shoulder, "I see what ravelled threads are twined And the hand that turns the spindle ; And vows which highest heaven hath heard Hell's breath like tow shall kindle. "What though the ark of God be spoiled, And sheep and shepherd smitten : And Ichabod be on the doors, Where Bethel once was written? The ground is clear, the game is set, And thou art stript to win it ; THEN TAKE ST. ANDREWS' MITRED POMP, AND THE CURSE OF GOD WITHIN IT !"

We only add that the volume is most tastefully got up, and reflects the greatest credit upon the respected publishers. It has our heartiest commendation.

A Homiletical Encyclopadia; or, Illustrations in Theology and Morals. A Handbook of Practical Divinity, and a Commentary on Holy Scripture. Selected and arranged by R. A. Bertram. 8vo, pp. 892. R. D. Dickenson, Farringdon Street, London. 1879.

**THE esteemed** publisher of this "Eucyclopædia" is rendering most important and valuable service to the cause of Scripture exposition, and useful helps to preachers of the Word, by issuing such works as the *Homiletic Quarterly*, the *Preacher's Complete Homiletical Com*mentary, Van Doren's Suggestive and Homiletical Commentary on books of the New Testament. Some of these we are in the habit of consulting frequently, and we freely recommend them as evangelical in doctrine, exact and safe in criticism, and singularly pointed and instructive on subjects of practical and experimental religion.

The massy volume, whose title we have prefixed, we are disposed to regard, as in various respects the most valuable of Mr. Dickenson's recent publications. It is designed to be a book of illustrations of a peculiar kind on many of the fundamental truths of Divine revelation, and intended "rather for serious study than hasty reference." It contains a vast collection of choice extracts from the writings of the most eminent theologians, ancient and modern, and of distinguished preachers of the Gospel, both of former times, and some yet living; and these are judiciously arranged and carefully indexed. Not fewer than 4,000 Scripture texts are thus illustrated, and from the full indices these can be referred to with the greatest ease. When we consider the number and variety of the works which must have been carefully consulted in compiling this work, it is a prodigy of immense Its main excellence lies in furnishing throughout full proof rescarch. of firm belief in the plenary inspiration and supreme authority of the Bible-the miracles of the Old and New Testament, and the great doctrines of the system of grace. It is likewise eminently practical, being convincing and awakening to the unregenerate and unconcerned, and consolatory to Christians in affliction, and under doubts and fears. It is thus a rich treasury of practical religion for private reading, and will be found most valuable for consultation while meditating on the Divine Word in the closet, and for family reading and instruction. To young ministers, this Encylopædia offers to be singularly useful, not only by giving a solemn, spiritual tone to their thoughts in studying the Scriptures and preparing for the pulpit, but also in supplying suggestive hints, important matter, and modes of Aged and clear illustration in the composition of discourses. experienced ministers may derive much profit from frequently consulting this work-in reviewing their past work in the ministry, in leading them to ponder more deeply the precious truths of the Bible, and to make preparation for the close of life's labours and rendering an account of their stewardship. We know of no work on illustrations for preachers that we can commend more cordially than this,

## SERMON TO THE YOUNG.

and of what Peter said and did, as is told us by Matthew, who was one of Peter's companions that day. The words chosen for the text contain a very short and simple prayer, which every boy and girl can use. Who among you cannot employ such a prayer, and say from the heart to the God of salvation, "Lord, save me." Now here you have

1. A personal prayer.

"Save me," said Peter. The other disciples were in danger also, for the little boat would be tossed about on the wild waves, and the spray and foam of the water would dash over their heads and greatly terrify them. But Peter was in special danger, and hence he cried "Save me." Now, my young friends, while many others may be in equal danger with yourselves, and may be ready to perish, do not forget your own urgent need of Christ's aid, and the necessity of applying personally to the Lord Jesus for Divine help. It is a good thing to get kind friends to pray for you, but do not forget to go yourselves to the Lord and ask Him to give you such things as you need. He waits to hear the prayers of children, and He takes special delight in those who seek Him in youth with the whole heart. You know who has so lovingly said, "Suffer little children to come unto me;" and you are also familiar with the sweet words, "I love them that love me; and those that seek me early shall find me." Now I want each of you to go to the Lord and ask Him to look in mercy upon you. Say to Him, "Lord, remember me." "Think upon me, my God, for good." But this is also

2. A suitable prayer.

Peter said, "Lord, save me," or rescue me. He was sinking in the water. He knew that he would soon get over head and shoulders, and go down in the deep waters, if the Lord Jesus did not help him. And hence he cried out with all his heart, "Save me." Now, my young friends, you are in danger of sinking into a far worse place than the Lake of Galilee, if you are not yet rescued by a Divine hand. You know that the Bible describes the hearts of the children of men as all polluted by sin, and very depraved and very deceitful. Sin brings guilt along with it, and where that guilt is not removed, it acts like a huge weight to drag sinners down to the bottomless pit. But a Saviour has been provided for poor guilty sinners, and He offers to save you freely. He earnestly invites you to come and follow Him, and He wants you all to become His true disciples. You need salvation, and for such as you the Lord Jesus died, that He might deliver you from the guilt of sin, and from its punishment, and also from its pollution. Send up to Him, then, the earnest prayer, "Save me." You will also see that this is

3. A becoming prayer.

When Peter was in danger he did not think of turning to the men in the boat for help. He counted them all his friends, and he knew that if they could have assisted him they would willingly have done it. But he addressed his prayer to Jesus who was "mighty to save;" and he did this in a very reverent and becoming way, for he said, "Lord. save me /" He thus acknowledged the divinity of Jesus, and His amazing power to help. He believed that He, and none but He. could assist him at that critical time. So, my young friends, do you direct your prayers to the Lord our God, and ask in Jesus' name, and for Jesus' sake, to be saved from the wrath to come. Remember that none but the Lord can redeem you. Your parents and friends may instruct you and pray for you, but they cannot save you. If you are redeemed it must be by the precious blood of Christ, and through the agency of the Holy Spirit. Up to God, then, send your cry for salvation, saying with Peter, "Lord, save me!" But you will likewise observe that this was

4. A successful prayer.

Peter was at once rescued out of his perilous position, for "Jesus stretched forth His hand, and caught him," and led him safely to the boat. How strange would Peter's feelings be at that time. All around the great waves were lifting themselves up, and dashing the spray into the air, while the wind carried it towards the shore. Everything seemed to point to destruction. But now Peter was a saved man, for Jesus had heard and delivered him. And if you apply to the Lord for salvation, and do so with the whole heart, your request will not be denied. Oh, what joy will be yours if you are saved! Then you will feel as you never felt before, for old things will pass away, and all things will become new. And should you not be able to tell when or where you passed through the great change, this much at least you will be ready to say, "One thing I know, that, whereas I was blind, now I see."

May the Lord dispose and enable you all to pray now for salvation, and grant the blessings you ask from Him !

# Literature.

THE object of this hand-book, we are informed, is " to present briefly, truthfully, and without needless temper, a narrative of the career of

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the Church of Scotland from the Reformation in 1560 on to the present time; together with a statement of the distinctive principles of its government and constitution; and, finally, an account of its present position and missionary work, drawn from official documents." The idea is rather a happy one, and, on the whole, it has been pretty well wrought out, though in the short compass of 200 small pages it was impossible to do justice to all parts of the wide field over which the book ranges. The author has certainly studied brevity, particularly in the first six chapters, which deal with the history of the Church from 1560 to the Disruption, for the information furnished on some points is exceedingly meagre, while facts and dates of greater importance than some that are recorded are omitted altogether. For example, while the Assembly of 1580 is noticed, with its Act abolishing the pretended office of bishop, there is no mention of the year following, and no notice taken of the National Covenant which was framed and subscribed at this period. The Assembly of 1592 is also passed over, and likewise the famous Act of Parliament of that year ratifying the Presbyterian government and discipline of the Church-an Act which has ever since been regarded as the Church's great charter. And stranger still to say, the memorable year of 1649 is also wholly ignored, with all its important transactions in Church and State, including the complete abolition of Patronage, the ratification of the Confession of Faith, and many other "laudable acts" for securing religion and liberty, settling the Church, and furthering the great Reformation cause. Why such important dates and transactions have been omitted (and these are not the only ones), while others of far less significance have found a prominent place in this hand-book, we cannot of course say. Was it simply because the writer wished to make his sketch "brief" ? or was it because he has little sympathy with what constituted the true glory of the Church of Scotland in Reformation times, viz., the high degree of Scriptural purity and faithfulness to which she then attained ?

Dr. Rankin is careful to tell his readers that he "occupies a standpoint identical with neither of the two leading parties in the Church," while he is "devoted to the Church with his whole heart, and also hereditarily." And he writes accordingly-his object throughout, and especially in the latter part of the book, which treats of the Church as she presently exists, being to vindicate her and show cause why she should be allowed to exist as an establishment. Now, we do not at all find fault with our author for this; by all means let him defend the Church he loves so well to the utmost of his ability; only in doing so let him deal fairly by others and refrain from using weapons which only soil his own hands and weaken his own cause. He professes to give not only a "brief" but also a "truthful" narrative, and this too "without needless temper." We have no doubt that it was his honest intention to do this, and that he imagines he has succeeded; but we very much fear that, under the influence of "temper" of a certain kind, he has represented some things in such a way as to produce on his unwary readers impressions which are not "rictly "truthful," As Seconders we have naturally scanned with

much interest what Dr. Rankin has to say about the First Secession —its causes and design, its men and its history—and we must frankly confess that we have been surprised and disappointed both by his statements and the manifest spirit in which they are made. This is how we find the matter put :—

"The first Secession from the Church of Scotland took place in 1733. It originated in a sermon before the Synod of Perth and Stirling, in which Ebenezer Erskine, instead of simply preaching the gospel, went off into denunciation of certain usages or abuses in the Church. He was censured by the Synod, and appealed to the Assembly, which agreed with the Synod. He and three others refused to appear before the Commission of Assembly as required. The four were pronounced to be 'no longer ministers of the Church.' There was much sympathy in the Assembly, notwithstanding the glaring disobedience; and it was not till seven years of patience on the part of the Church that they were finally deposed. This measure of sympathy and patience have been studiously concealed or misrepresented by Secceders."

Now, we did not expect Dr. Rankin to approve of the conduct of the first Seceders, but we certainly did expect from him a fair, impartial statement of the case, and this, we venture to submit, he has not given. It is, we think, unfair and unworthy of him to raise a prejudice against Seceders at the outset, by representing Ebenezer Erskine as "going off," in his Synod sermon, "into denunciation of certain usages or abuses in the Church, instead of simply preaching the gospel," for he was really preaching the gospel, and that most faithfully, when he went off into such denunciation. Does Dr. Rankin himself never attempt to apply the principles of the Gospel, which he is called to expound, to existing evils in the Church and in society, in the way of exposing and denouncing these evils? In a sermon very lately published from his pen, entitled "Habit and Holiness," we have proof positive that he does so. And when he does this, does he cease to preach the gospel? Sure we are he will not admit that he does anything of the kind. And why does he charge Erskine with not having preached the gospel when he was led to do the very same thing-apply the truths and principles he was expounding to what he viewed as prominent abuses and defections in the Church, in the way of publicly testifying against them as unscriptural, and injurious to the interests of religion and the Church's prosperity? Dr. Rankin states that Erskine and three others refused to appear before the Commission of Assembly as required—that notwithstanding this glaring disobedience, there was much sympathy and patience in the Assembly-and that it was not till seven years of patience had elapsed that they were finally deposed. Now, had we space at our command to enter minutely into the whole facts of the case, we could easily show that such a representation of it is very far from being a fair and truthful one. Suffice to state, that at the Assembly to which Erskine appealed, both himself and the "three others" appeared at the bar, but the latter were denied a hearing, while the protest of the whole four against the sentence pronounced was contemptuously rejected. At the subsequent meetings of the Commission in August and November 1733, all the four again appeared as required, and were subjected to

the Church of Scotland from the Reformation in 1560 on to the present time; together with a statement of the distinctive principles of its government and constitution; and, finally, an account of its present position and missionary work, drawn from official documents" The idea is rather a happy one, and, on the whole, it has been pretty well wrought out, though in the short compass of 200 small pages it was impossible to do justice to all parts of the wide field over which the book ranges. The author has certainly studied brevity, particularly in the first six chapters, which deal with the history of the Church from 1560 to the Disruption, for the information furnished on some points is exceedingly meagre, while facts and dates of greater importance than some that are recorded are omitted altogether. For example, while the Assembly of 1580 is noticed, with its Act abolishing the pretended office of bishop, there is no mention of the year following, and no notice taken of the National Covenant which was framed and subscribed at this period. The Assembly of 1592 is also passed over, and likewise the famous Act of Parliament of that year ratifying the Presbyterian government and discipline of the Church-an Act which has ever since been regarded as the Church's great charter. And stranger still to say, the memorable year of 1649 is also wholly ignored, with all its important transactions in Church and State, including the complete abolition of Patronage, the ratification of the Confession of Faith, and many other "laudable acts" for securing religion and liberty, settling the Church, and furthering the great Reformation cause. Why such important dates and transactions have been omitted (and these are not the only ones), while others of far less significance have found a prominent place in this hand-book, we cannot of course say. Was it simply because the writer wished to make his sketch "brief" ? or was it because he has little sympathy with what constituted the true glory of the Church of Scotland in Reformation times, viz., the high degree of Scriptural purity and faithfulness to which she then attained?

Dr. Rankin is careful to tell his readers that he "occupies a standpoint identical with neither of the two leading parties in the Church," while he is "devoted to the Church with his whole heart, and also hereditarily." And he writes accordingly-his object throughout, and especially in the latter part of the book, which treats of the Church as she presently exists, being to vindicate her and show cause why she should be allowed to exist as an establishment. Now, we do not at all find fault with our author for this; by all means let him defend the Church he loves so well to the utmost of his ability; only in doing so let him deal fairly by others and refrain from using weapons which only soil his own hands and weaken his own cause. He professes to give not only a "brief" but also a "truthful" narrative, and this too "without needless temper." We have no doubt that it was his honest intention to do this, and that he imagines he has succeeded; but we very much fear that, under the influence of "temper" of a certain kind, he has represented some things in such a way as to produce on his unwary readers impressions which are not strictly "truthful." As Seceders we have naturally scanned with

much interest what Dr. Rankin has to say about the First Secession —its causes and design, its men and its history—and we must frankly confess that we have been surprised and disappointed both by his statements and the manifest spirit in which they are made. This is how we find the matter put :—

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similar treatment, the issue being that at the first meeting they were suspended, and at the second declared to be no longer ministers of the Church. When this last sentence was passed, they tabled a further protest, in which they declared they were compelled, for reasons given, to make a Secession from the prevailing party in the Church, who had thus, in the tyrannical exercise of their power. cast them out of communion. It is true, the Assembly of 1734, seeing a mistake had been committed by the hasty and arbitrary procedure of the Commission, empowered the Perth Synod to take the case again into consideration, and do therein what they judged expedient. And accordingly the sentence of the Supreme Court was reversed, and the brethren, who had by this time constituted themselves into a separate Presbytery, were invited to return to communion. This invitation they declined to accept, for good and sufficient reasons, and at lergth, in 1739, they were "finally deposed." Dr. Rankin says that there was much sympathy and patience shown by the Assembly when dealing with the four ministers. In opposition to this, we venture confidently to affirm that up to, at least, the time of their declaring their Secession, there was neither sympathy nor patience shown toward them, but the reverse, and that anything more arbitrary and tyrannical than the treatment these faithful men received could hardly be conceived. And if there were a temporary change in the spirit and action of the Assembly, in some of the subsequent proceedings, after the four brethren had withdrawn from the Church, this has been neither concealed nor misrepresented by Seceders, but, on the contrary, duly acknowledged, for the first Seceders allowed that the Assembly of 1734 had removed part of the causes of complaint, though "the principal grounds still remained." As to what the grounds or causes of the Secession were, Dr. Rankin, in a paragraph on the Relief Presbytery, represents the existence of Patronage as the "Here, too, as yet," he says (that is, in the Relief body), sole cause. "Voluntaryism is sought in vain. Simply abolish Patronage, and they, like the first Seceders, would gladly return to the Church of their fathers." Nowhere in the writings of the Seceders can ground be found for the assertion that it was Patronage alone that produced the Secession, and that the removal of this evil would have healed the breach.

The paragraph, dealing with the Secession, is immediately followed by one regarding the Seceders and Mr. Whitfield, which is of a piece with the former. Dr. Rankin writes as follows :---

"While the two Erskines were really honest, devout men, their religious status has been vastly overrated by their friends. When Whitfield came to Scotland, they had the narrowness to desire that he should preach only in connection with them, and sign the Solemn League and Covenant. The latter he had never heard of, and the former he refused, so that the first welcome from the Erskines actually ended in the Seceders and Cameronians appointing the 4th of Augsut, 1744, throughout their body, as a day of fasting and humiliation for the countenance given to Whitfield."

We do not know the source of Dr. Rankin's information on these points, but what he here gives as facts are directly at variance with statements in M'Kerrow's History of the Secession. There we find it

stated that Mr. Ralph Erskine, in some of his letters to Mr. Whitfield, had given him, amongst other things, an account of the Scottish Covenants, and that, in reply, Whitfield had said he was "willing to sit down at the feet of the Associate Presbytery and learn the way of Christ more fully," and " that he was perhaps more of their mind as to many things than they were aware of." So Whitfield had heard of the Solemn League and Covenant before coming to Scotland, and when he did come, the brethren, according to M'Kerrow, "never required him to subscribe the Solemn League," and though they certainly wished him, on the ground of consistency, to identify himself as much as possible with the Associate Presbytery. they neither proposed that he should formally join them, nor "asked him whether he was willing to confine his ministrations to their pulpits." The chief point of difference between Whitfield and the Presbytery was that of Church government, and so widely did Whitfield's sentiments differ from theirs, that they found they could not consistently hold communion with him. Dr. Rankin is pleased to stigmatise the action of the Seceders as "narrowness," but he does not tell us that "a large portion of the ministers in the Church of Scotland refused to hold communion with Mr. Whitfield exactly on the same ground, and were much offended with some of their brethren for admitting him into their pulpits." As to "the fasting and praying" against Whitfield, in which our author affirms the Seceders and Cameronians united, and to which he refers no less than three times -- if such a thing took place, it was certainly not on the 4th of August, 1741, because on the 5th of August, six days after Whitfield's arrival in Scotland, a friendly conference was held at Dunfermline between him and the members of the Associate Presbytery, and that would hardly have occurred after such a day of fasting as our author describes.

A note regarding Dr. Chalmers on page 106, to the effect that he "went out at the Disruption against his will, clerical guards being planted beside him in his summer quarters at Burntisland to secure him for the Seceders by isolating him, and that all his family have since abandoned the Free Church," is in extremely bad taste if not bad temper. These statements have been indignantly denied by persons competent to do so, and if we mistake not Dr. Rankin has confessed himself in error, at least on the point of all the family having left the Free Church. Before such sweeping and damaging assertions are made, the grounds on which they are made to rest should be carefully looked to and found to be sufficient.

While we have been constrained to take exception to several things in this book, we at the same time gladly recognise its merits, and can assure our readers that it contains a great amount of useful, and we trust reliable, information regarding the present position of the Established Church. Should another edition be called for, it is to be hoped that the respected author will give it a careful revisal, and supply important omissions and correct unfair and misleading statements, and so show that, while he loves, and is prepared valiantly to defend his Church, he is not a blind uncharitable partisan.

Lays of the Covenanters. By James Dodds, Author of "The Fifty Years' Strugge of the Covenanters," &c. With a Memoir of the Author, by the Rev. James Dodds, Dunbar; with Portrait etched by R. W. Macbeth, from a Photograph. Edinburgh : John Maclaren & Son. 1880.

THIS handsome memorial volume will no doubt be cordially welcomed by many on both sides of the Tweed, who knew Mr. Dodds either personally or through h's writings, and especially by such as have read and admired his graphic lectures on "The Fifty Years' Struggle of the Covenanters," and whose interest in the heroic actors in that great national struggle, and in the cause for which it was carried on, is what it ought to be-the interest of patriotic men who love truth These 'Lays' on the same theme are well deserving of and freedom. a place alongside the eloquent volume on the Fifty Years' Struggle. In the finely-written appreciative memoir, which occupies one half of the book, one who knew Mr. Dodds well, his own cousin, tells us the deeply interesting story of his life. That life, especially in its earlier portions, was a strangely chequered one, as have been the lives of many "self-made" men such as he was. He belonged to that class of men who, through force of character and intellectual ability, and by dint of resolute energy and perseverance, rise from obscure beginnings, through adverse circumstances, in face of many difficulties, to positions of comparative eminence, and so achieve what the world calls success in life. The success in Mr. Dodds' case was not exactly all he had aspired to in his youthful days, nor yet what some of his friends thought he might have reached with the high talents he possessed, but it was perhaps greater than some things in his early career would warrant any one to anticipate. Mr. Dodds was born in 1813, in the neighbourhood of Kelso, and he died in 1874, very suddenly, while on a visit to friends in Dundee for the sake of his health. As a child he was very precocious, and soon showed a wonderful aptitude for learning, and an extraordinary fondness for books of every kind, and his first literary efforts were remarkable, giving ample promise of what was to come. While displaying thus early more than ordinary mental powers, he was withal a somewhat erratic and wayward youth. At the age of eleven he ran away from school in a fit of passion, and made his way to Edinburgh, cherishing, even at that early se, the vague idea of living by his pen, and carrying with him a quantity of poems and a history of the world he had written, by the publication of which he expected to get riches to live upon! He was subsequently guilty of a more serious escapade than this-an unhappy incident in his career which he deeply regretted, and from the evil consequences of which he was saved through the tact and kindness of a Christian lady who was interested in him. While at college in Edinburgh, which he attended for one or two sessions, he shone as a debater and discovered such a gift of public speaking that his eloquence was pronounced quite unique-far surpassing that of any other student of his day. His first situation in life was that of a country schoolmaster, in a small adventure school in the parish of Smailholm, where he laboured industriously for several years; then he became a lawyer's clerk at Melrose, whence, in course of time be

removed to Edinburgh; and ultimately he settled down in London, where he became a very successful Scottish Parliamentary Agent. By this time he was happily married, and about this time also, his biographer informs us, he attained to deep settled convictions on the most important of all subjects, that of religion. While toiling at his laborious profession, Mr. Dodds' life-long devotion to literature continued unabated, and mind and pen were ever busy at the work he loved. The following is his cousin's interesting account of how these 'Lays,' now published for the first time in a collected form, came to be written, and his opinion of them as poetical productions :--

"About the year 1844, Mr. Dodds began to study in a special manner the history of the Scottish Covenanters. In his boyhood he had admired the martyrs of the Covenant and their noble struggles for religious liberty. But it was only now that he deeply studied the literature of the period in which they lived, and made himself familiar with the records of their lives and sufferings. The result was, that the characters of these spiritual heroes fired his imagination and woke to new life within him the spirit of poetry which had often possessed him from his youth. From that period much of his reading consisted of works bearing on the ecclesiastical history of Scotland, from the era of the Reformation to the great persecution of the Presbyterians, which began with the restoration of Charles II. in 1660, and only terminated at the Revolution in 1688. As he strove to realize the features of the Covenanting times, and especially the heroic spirit of the Covenanters, his thoughts and feelings flowed almost imperceptibly into the mould of poetry; and hence the origin of these beautiful and stirring lays which form the more precious portion of this yolume.

"At this time we often exchanged poetical productions with each other for the purpose of friendly criticism, and he sent me, in due course, a copy of his exquisite poem on the 'Death of the Aged Covenanter,' which had appeared in a provincial newspaper called *The Border Watch*. I was so struck with its extraordinary beauty and spirit that I urgently entreated him to send it to the *Free Church Magazine*, in whose columns it might obtain a wider publicity. The late Dr. Hetherington, who was the editor of that periodical, gladly inserted the poem, and sought the acquaintance of its author. From 1845 to 1847 a succession of 'Lays of the Covenanters,' all of the same stamp and possessing the highest merit, were contributed by Mr. Dodds to the *Free Church Magazine* and also to *Lawe's Edinburgh Magazine*, a periodical which existed at that period, though soon after it was discontinued. These effusions attracted much attention as they appeared, though the name of the author was not generally known. The best judges have declared that they will stand a comparison with Aytoun's once popular 'Lays of the Cavaliers.' Indeed, I have always thought that, in point of polish, fire, and sincerity, they are far superior to those belauded productions of the Edinburgh professor. The public will now have the opportunity, for the first time, of calmly forming a judgment of their merits as a series of poems illustrating a most characteristic period of Scottish history. That they breathe a fine spirit of poetry, piety, and patriotism, and also give in a lively manner the very 'form and expression' of the Covenanting times, will be admitted even by many judges who are not in entire sympathy with their author. Nor is that Scotchman or Presbyterian to be envied who can read them without any admiration of the bloody but finally victorious struggles of the enthusiastic and dauntless children of the Covenant."

As a Scotchman and Presbyterian and Covenanter, in sympathy so far with the author, and full of admiration for the heroic "Children of the Covenant," we have read these spirit-stirring "Lays" with intense interest and delight, and most cordially do we endorse the estimate put upon them in the above extract. They are sixteen in number, varying in length, in measure, and in form. The subjects are these—"The Death of Archibald, first Marquis of Argyle"—"The

Death of James Guthrie "—" Sharpe offering a Bishoprie to Robert Douglas "—" The Christian Exile "—" Battle-Song of the Pentlands" —" The Aged Covenanter "—" The Battle of Airsmoss "—" Cargill taken Prisoner at Covington Mill, on the Clyde "—" Renwick in the Cottage of John Brown of Priesthill "—" Renwick's Visit to the Deathbed of Pedeu "—" Peden's Shroud "—" Trial and Death of Robert Baillie of Jervieswood "—" The Martyr of Priesthill "—" Meeting of General Dalziel and Captain John Paton of Meadowhead "—" The Dove and the Ruin "—" John Knox administering the Sacrament at Calder House." We regret that we have not at present room for any of the longer pieces : meanwhile, we give the following, as one of the shortest :—

# SHARPE OFFERING A BISHOPRIC TO ROBERT DOUGLAS. October 1661.

In his chamber the aged pastor sat, Whilst Autumn winds were sighing, And the shades of a dull October eve On Salisbury steeps were lying. His face bore the trace of a lofty line. Though with age and care grown hoary ; And he mourned the Church's sad decline, And the land's departing glory. There came to him one of wily speech, With an eye so glazed and leering, That never looked with steadfast gaze, But from side to side was veering : And proffered him wealth and priestly power, The noblest to attend him, Obedient tools to work his will, And sharp swords to defend him. "Away with all thy sinful baits, Back to thy masters bear them ! Hence with these Babylonish rags To the backs that crouch to wear them ! What ! with untempered mortar daub The wall which God hath broken? Or nurse the fig tree which is cursed By the word which the Lord hath spoken?" Sharpe rose in haste, while his sullen soul With secret rage did smoulder ; But as he passed, the stern old man Smote him heavily on the shoulder, "I see what ravelled threads are twined And the hand that turns the spindle ; And vows which highest heaven hath heard Hell's breath like tow shall kindle. "What though the ark of God be spoiled, And sheep and shepherd smitten : And Ichabod be on the doors, Where Bethel once was written? The ground is clear, the game is set, And thou art stript to win it ; THEN TAKE ST. ANDREWS' MITRED POMP, AND THE CURSE OF GOD WITHIN IT !"

only add that the volume is most tastefully got up, and reflects eatest credit upon the respected publishers. It has our st commendation.

letical Encyclopædia; or, Illustrations in Theology and Morals. A Handof Practical Divinity, and a Commentary on Holy Scripture. Selected and ged by R. A. Bertram. 8vo, pp. 892. R. D. Dickenson, Farringdon , London. 1879.

teemed publisher of this "Encyclopædia" is rendering most ant and valuable service to the cause of Scripture exposition, eful helps to preachers of the Word, by issuing such works as *omiletic Quarterly*, the *Preacher's Complete Homiletical Comy, Van Doren's Suggestive and Homiletical Commentary* on books New Testament. Some of these we are in the habit of confrequently, and we freely recommend them as evangelical in e, exact and safe in criticism, and singularly pointed and tive on subjects of practical and experimental roligion.

massy volume, whose title we have prefixed, we are disposed rd, as in various respects the most valuable of Mr. Dickenson's publications. It is designed to be a book of illustrations of a r kind on many of the fundamental truths of Divine revelaid intended "rather for serious study than hasty reference." ains a vast collection of choice extracts from the writings of the minent theologians, ancient and modern, and of distinguished ers of the Gospel, both of former times, and some yet living; se are judiciously arranged and carefully indexed. Not fewer ,000 Scripture texts are thus illustrated, and from the full these can be referred to with the greatest case. When we conhe number and variety of the works which must have been ly consulted in compiling this work, it is a prodigy of immense Its main excellence lies in furnishing throughout full proof h. belief in the plenary inspiration and supreme authority of the -the miracles of the Old and New Testament, and the great es of the system of grace. It is likewise eminently practical, convincing and awakening to the unregenerate and uncon-, and consolatory to Christians in affliction, and under doubts It is thus a rich treasury of practical religion for private 178. , and will be found most valuable for consultation while ting on the Divine Word in the closet, and for family reading To young ministers, this Encylopædia offers to be struction. rly useful, not only by giving a solemn, spiritual tone to their its in studying the Scriptures and preparing for the pulpit, but supplying suggestive hints, important matter, and modes of illustration in the composition of discourses. Aged and inced ministers may derive much profit from frequently con-; this work-in reviewing their past work in the ministry, in ; them to ponder more deeply the precious truths of the Bible, make preparation for the close of life's labours and rendering bunt of their stewardship. We know of no work on illustrar preachers that we can commend more cordially than this.

Liberal members of the Church and congregations would do a real service to the cause of vital godliness by furnishing extensively copies of this Eucyclopædia for ministers' libraries. We cannot refrain from saying that the excellent publisher has large claims upon the gratitude and support of the Christian public for his enterprise in issuing so many expensive works for the elucidation of Sacred Scripture, and for promoting the power and efficiency of the Christian pulpit.

A Candle Lighted by the Lord. A Life Story for the Old and the Young, and the Rich and the Poor. By Mrs. Ross. Twenty-four Illustrations. Foolscap 8ro, cloth, pp. 228. A. Mullan & Son, London & Belfast. 1878.

THE publishers of this beautiful and pathetic "Life Story," have con" ferred a real benefit upon the members of Christian families by the issue As a proof of the interest which it has excited, it may of the volume. be mentioned that the circulation has already reached between thirtyfive and forty thousand copies. A thoughtful reading of the book will make it not appear strange that its perusal should have made such an impression. The story is so true to nature, it depicts the different classes of character in so vivid a manner; and, above all, it presents the "old story" of the Saviour's great love to sinners, the precious tidings of a free salvation, and of the wondrous transformation wrought by grace in the heart, that it cannot be read by any class, old or young, without leading to solemn thought and self-examination; and, under the blessing of the Spirit, it is well fitted to produce conviction of sin, and a saving change of heart and life. Parents, Sabbath-school teachers, and all who are interested in gathering lost wanderers to Christ, and in the spiritual welfare of the young, will find this neat little volume one of the best to put into the hands of those whom they are desirous to benefit. As a specimen of the simple and pointed way in which the story is told, we give the following :-"Jenny," replied Albert smiling, "it just seems to me the most wonderful thing possible that He should love me, and yet I do not see it strange that He should love you. But the real reason that He loves us, is this, I think, Jenny-not for anything lovable in us, but because He is so loving, and He sees how greatly we need His love. We are like strayed sheep gone out into the wilderness, and He comes seeking after us, and saying always to our hearts, Come to Me, come back to Me! And then when He sees us willing to come, how He takes us up in His arms, rejoicing over us, and bearing us safely in His tender keeping to the heavenly fold."

The Sabhath not for the Jew but for Man, being an Essay awarded Prize of £100 by Adjudicators of Lord's Day Observance Society. By Rev. W. L. Batter, M.A., minister of Cameron. Edinburgh: William Blackwood & Sons. 1580

WE have read this essay with great interest and satisfaction. It is very ably written, and well worthy of the prize it has gained. Its subject was prescribed in the following terms:—" The weekly Sabbath was instituted by God for man at the completion of the Mosaic creation. The Sabbath institution then established, and afterwards

embodied in the Sabbath law of the Fourth Commandment, is a sign and test of creature allegiance to the Creator; and the neglect of Sabbath law by any man is rebellion against God, the King of kings, and Ruler of the world." Confining himself strictly to the topics here set forth, the essayist establishes, by arguments of the most conclusive kind, the following comprehensive points : "That there exists a strong a priori presumption that God would institute such an ordinance as the Sabbath at creation; that there is a plain historic statement in Gen. ii. 2, 3, that He did institute the Sabbath at creation, and that the proleptical theory of Paley and others utterly fails to weaken the strength of this statement; that the next direct mention of the Sabbath in Scripture, in Exodus xvi., has no resemblance whatever to a frst appointment of the day, but harmonises naturally with its previous appointment ; that the long interval of time between the first institution (Gen. ii.) and the next direct mention (Exodus xvi.) of the Sabbath is not the slightest proof that the Sabbath was unknown in antediluvian and patriarchal days, seeing that not a single passage can be produced from the whole of Genesis, where the absence of a Sabbath allusion is at all perplexing; that the universality and perpetaity of the Sabbath law are proved from its inclusion in the **Decalogue** and from the phrascology of the Fourth Commandment; and that it is by the Sabbath of the Decalogue that all men are bound, and not by the Sabbath with any peculiarly Jewish sanctions or uses attached to it. And in the concluding chapter the writer sums up the results of his inquiry in the following sentences, which present a fair specimen of his clear and vigorous writing :---

"Our whole inquiry has resulted in the weekly Sabbath being found to have a separation from, and a pre-eminence over, every other religious season whatsoever. It is as old as the succession of day and night, and as the tracing of God's image on the human soul. We have no warrant for describing it as a mere *arbitrary* and *fositive* enactment. For, so far as the divine plan can be gathered, both from Scripture and from experience, the Sabbath appears *absolutely indispensable* in every age, for man's physical and moral well-being. It may be that it would have been extremely difficult, if not impossible, for unaided reason ever to find out with unerring certainty that a seventh, and not some other, proportion is the tribute-time required. But is not this a difficulty which the *Fourth* Commandment may, so far, share with other commandments of the Decalogue—with, for example, the Second, or with the Seventh? And is it a difficulty moral requirement, if the great Contriver of the world and of human nature has given us *His rare testimony* that it is so? If a world can be conceived in which there would here or would the *Tenth*. Or if the human race had been continued without the distinction of sex,—if they had been like the angels, who neither marry nor are given in marriage, how could we have realised the morality of the *Seventh* commandment? In estimating our moral duties, we must have regard to the constitution at the strictly and enduring's which an all-wise Creator has appointed for us; and, adhering to this principle, it is impossible to show that the *Fourth* Commandment is not as strictly and enduring world as the other nine commandment of the constitution of the surroundings which an all-wise Creator has appointed for us; and, adhering to this principle, it is impossible to show that the *Fourth* Commandment is not as strictly and enduringly moral as the other nine commandments of the **constitu-** for a strictly and enduringly moral as the other nine commandments of the **constitu-** for the surroundings w

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The fact that this essay was pronounced the best out of ninetyseven sent in to the adjudicators, is itself sufficient recommendation. We congratulate Mr. Baxter on producing such an excellent treatise

on a subject of such vast and growing importance, and we earnesily trust it will be the means of doing much good.

Select Sermons. By Thomas Chalmers, LL.D., D.D. Edin .: James Gemmell, 1880.

In this neat and cheap little volume, we have presented to us eight noble sermons by the late Dr. Chalmers. The selection made is a very happy one. The subjects are, "God is Love "-" The use of the Law"-"Smooth things by which men are apt to be deceived'-"The misery of the wicked and the happiness of the righteous"-"The righteous scarcely saved "-" Good gifts "-" The manifestation of the truth to the conscience "-" The freeness of the Gospel." As a suitable introduction to the volume, there is prefixed a discourse delivered by the Rev. Dr. Lorimer, of Glasgow, after the death of Chalmers, in which there is given an admirable delineation of the great man's character and work. The book has been opportunely issued with reference to the Chalmers Commemoration. We regret We have that it was not in our power to notice it in our last issue. now great pleasure in recommending it to our readers, and in expressing the hope that it may be widely circulated. It would have been all the better of a page of "Contents."

The General Assembly of 1879 on the Force of Past Deliverances touching Worldy Amusements. Reviewed by the Rev. A. W. Miller, D.D. With Appendix. Pp. 99. St. Louis (America). 1880.

THE esteemed author of this able review is favourably known as a distinguished minister of the Southern Presbyterian Church, America, and is the author of several books of merit, especially one on the "Tithe and Free Willing Offerings"-the Scriptural mode of supporting and extending the Church. His object in the present tractate is to defend the action of the General Assembly, taken several years ago, condemning promiscuous dancing and other worldly amusements, and instructing the subordinate Church Courts to deal with those who followed them. In the Assembly of the same Church last year the deliverances of former Assemblies on this subject were virtually set aside by the vote of the majority, and all disciplinary action in the matter stayed. Dr. Miller, in opposing this retrograde procedure, discovers a thorough acquaintance with the fundamental principles of Presbyterian polity and the proper province of ecclesiastical Courts. His expositions and applications of Scripture testimony are sound and judicious; he displays an enlarged acquaintance with the testimony of the Church, and with the writings of eminent divines of former ages ; and throughout he manifests fervent zeal for the promotion of Gospel truth, purity of communion, and genuine morality. The full, clear exposure made of the evils of promiscuous dancing, frequenting theatres, and other kinds of popular amusements, is fitted to teach important lessons to all who are concerned for the welfare of the rising youth of the Church, and to deter them from courses of folly and sin. We could heartily wish that the same solemn counsels and warnings were often presented to the minds and consciences of Church

#### ICCLERIASTICAL INTELLIGENCE.

members and the heads of Christian families in these countries. Of the numerous testimonies which are given against promiscuous dancing, we select the following. Dr. Gouge of the Westminster Astembly savs :---

"Dancing and music were used as a part of the Jews' festival solemnikies, to express their joy and rejoicing, in praising God for His special favours, as we see in the examples of Miriam, Deborah, Barak, and David. The dancing mentioned (Judges xxi. 21) was a religious act, religiously performed; it was solver and modest, acted only by the virgins among themselves, and not like the mirrid anning of our days, between man and moman, which is all ages of the Church hath icen consumed and condemned as manion and liketimes."

The American General Assembly (Southern) in 1877 declared :-

"The Assembly has uniformly discouraged and condemned the modern dance, in all its forms, as tending to coil, whether practised in public halls or in private 'parlours. Some forms of this amusement are more mischievous than others—the wond dance than the square, the public ball than the private parloar—int all are coil, and should or discontinued."

# Ecclesiastical Intelligence.

ORDINATION AT STRANRAER. - The Ayr Presbytery of United Original Seceders met at Stranraer on the 10th March, for the ordination of Mr. Alexander Smellie, M.A., to the pastoral charge of the congregation there. Fourteen ministers were present, a larger number than is usual on such occasions, and by them all it was felt to be a time of quickening. The church was crowded by the congregation and the general public, among whom many of the ministers of the town were noticed. The opening devotional exercises were conducted by the Rev. William **B.** Gardiner, after which Rev. James Spence preached an impressive sermon from James v. 19, 20, dwelling specially on the words, "He shall save a soul from death." The Rev. John Robertson, the father of the Synod, then narrated the steps of procedure, put the questions of the Formula, and offered up the ordination Draver. The Rev. James Patrick then delivered a very full and exhaustive address to the young minister. The Rev. George M'Mahon, Belfast, conducted the concluding devotional exercises, and the congregation, on retiring, gave a most cordial welcome to their young pastor.

The Presbytery and friends were entertained by the congregation to dinner, which was conducted on temperance principles. There was a gathering of about tighty, and while there were no toasts, there was a free and hearty interchange of continents, and congratulations, with interesting reminiscences of the history of the congregation and its former pastors.

A large and enthusiastic social meeting was held in the church in the evening, and addresses were delivered by a number of the brethren and ministers of other denominations in the town. In the course of the evening Mr. Smellie was presented with a handsome Bible which was acknowledged in graceful terms. The Rev. John Robertson was also presented, by Mr. Rankin, Aird, with a purse of sovereigns, as a testimony of the appreciation by the congregation of the deep interest he has all along taken in their welfare and prosperity.

On the following Sabbath Mr. Smellie was introduced to his flock by the Kev.

#### ECCLESIASTICAL INTELLIGENCE.

W. F. Aitken, Glasgow, who also preached in the evening. The Rev. Joba Sturrock, Edinburgh, the former pastor, was expected to have done this, but, to the deep regret of all concerned, he was prevented by illness. The young pastor conducted the service in the afternoon, preaching most effectively from 1 Cor. ii. 2, "For I determined not to know anything among you, save Jesus Christ and Him crucifie 1." The church was well filled at all the diets of worship, while in the afternoon it was crowded.

A deep interest has been felt, not only in Stranraer, but throughout the whole body in this settlement. This has been awakened by various causes—such as be honoured name which the young pastor bears, the chain of Providence by which he has been led to occupy his father's position, and the large measure in which he inherits that father's gifts and character ; and also by sympathy with the congregation under its repeated trials, and admiration of the spirit in which they have borne them. We heartily congratulate them, and fervently hope that the blessing of God may rest upon them, and that the connection formed may be a long and prosperous one.

ARBROATH.-SOCIAL MEETING.-The annual social meeting of this congregation was held in the church, Maule Street, on the evening of Monday, 5th April. There was a large attendance of members and friends, and the Rev. Alexander Stirling, pastor of the congregation, presided. After tea, the Chairman gave a resumé of the affairs of the congregation for the past year, showing that financially the church was in a flourishing condition. He afterwards addressed the meeting as to "How the Word should be heard." Interesting and instructive addresses were delivered by the Rev. Messrs Howat, Arbroath, and M'Vicar, Dundre. A special feature of the evening was the exhibition of numerous diagrams illustrative of Hindoo life and religion, a lecture descriptive of the pictures being lucidy delivered by the Rev. George Anderson, missionary from Seoni, India. In the course of the evening Mr. James Reid, in name of the congregation, presented the Chairman with a massive oak writing-table, on the occasion of his completing the eleventh year of his ministry among them, alluding, in complimentary terms, to the high esteem in which he was held by his congregation, and the affection they entertained for him. Mr. Stirling feelingly replied. A select choir, under the leadership of Mr. Reid, rendered several part songs in a manner which was highly appreciated by the audience, and which added considerably to the enjoyment of the evening.

THE PSALMS.—The Psalms are suited to all moods of the Christian's soul. In their language he can pray or praise, can utter words of comfort or of condemntion, express sorrow or joy. These divine compositions are vehicles of loftest devotion. They have been employed by godly souls nearly three thousand years. The poor have uttered them and felt rich. The opulent have spokes them and found true poverty of soul. The broken-hearted have breathed them in solitude and found healing. Souls new-born have shouted them in the rapture of love. They have trembled on dying lips, which felt in return the touch of God's finger softly scaling them in the silence of happy sleep. They have luxt forth in the hour of victory over the enemy and over sin, and gone up as on arged wings in the day of mighty hope. They have been sung in the temple, by the quiet hearth, in the wilderness, on the battlefield, at the coronation, near the tomb. They have filled the cabin of the slave with prophetic voices, and made the palace tuneful when crowns pressed heavily, and sceptres were only symbols of weakness. They are heaven's chariots, bearing living and departing spirits 19 paradise.—*E. E. Adams*.

# THE

# **ORIGINAL SECESSION MAGAZINE.**

# JULY, 1880.

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# THE RECENT MEETING OF SYNOD.

In the good providence of God another meeting of the Supreme Court of our Church has been held. It was well attended and was worthily presided over by one whom all were delighted to honour, our esteemed missionary from India-the Rev. George Anderson. The liveliest interest was manifested throughout in all the proceedings, and though we cannot boast of great things, and have much to deplore and keep us humble and make us prayerful, we have at the same time not a little to rejoice in, and for which to give thanks to the Church's gracious Head. It is ever matter for thankfulness that, if we are unable to point to much progress made, and are called to bewail backsliding and unfaithfulness in quarters where different things might have been expected, we have still a banner given to us that it may be displayed because of the truth. And amid all that is fitted to dishearten and weaken our hands in the Lord's work let us take encouragement from the assurance, that while men prove faithless, the blessed Master whom we serve abideth faithful, and His truth endures, and that He will never forsake those who, in humble dependence on His grace, stand fast in adhering to the sacred cause they have vowed to maintain.

It is a token for good that the finances of the Church are in such a satisfactory state, and that the minimum stipend is in advance of last year, and has now reached a point to warrant the Church to set before it something higher still to be aimed at in this matter. This result, it is true, has been attained partly through one or two aid-receiving congregations being vacant, but there is ground for cherishing the hope, that, with returning commercial prosperity and a little more self-denial and liberality on the part of all the members of the Church,

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NEW SERIES.

#### THE RECENT MEETING OF SYNOD.

the position reached will be at least maintained, even though these congregations were again settled, as we earnestly desire to see them.

In connection with the Hall Report and the Report of the Committee of Supplies, the important subject of the scarcity of students and probationers was again urgently brought before the Synod. And among other suggestions, there was reference made to the solemn duty resting upon Christian parents to direct the attention of their more talented sons, in a wise, serious, prayerful manner, to the gospel ministry, as the most honourable work to which they could devote themselves, and work in which they could most eminently glorify God and contribute to the promotion of men's highest welfare. Itis earnestly to be hoped that parents will seek to realize their responsibility, and that, while praying with others that the Lord of the harvest would thrust forth labourers, they will aim at discharging those other obligations which clearly rest upon them in relation to this most important matter. If the Church is to live and prosper she must have ministers, and if Christian families do not furnish these where are they to be obtained ?

The various Reports presented to the Synod regarding the Church's missionary operations were very much of the usual character. At home and abroad the good seed of the kingdom continues to be sown, and though those engaged in this great work meet with many hindrances and many discouragements, yet obtaining help of God, they persevere, in the humble faith that what is sown in tears shall be reaped in joy. "He that goeth forth and reapeth, bearing precionssed, shall doubtless come again with rejoicing, bringing his sheaves with him."

We have much pleasure in directing the special attention of our readers to the very interesting Report of the Committee on congregational work, submitted by Professor Aitken—the first report of the kind that has been presented to the Synod. We trust we shall be favoured with similar reports from time to time, if not every year, and certain we are that the perusal of them by our office-bearers and people cannot fail, through the blessing of God, to be productive of much good in the way of "correction and reproof," and of stimulating to increased activity aud prayerful earnestness in the performance of religious duty, and the use of all the means of grace.

In the admirable Report on Public Questions will be found a peculiarly seasonable and emphatic testimony on behalf of Scriptural principle and the doctrine which is according to godliness, in opposition to the rationalistic broad-Church teaching of the day, which is the utter negation of much that has been so long, and on the best of all grounds, most surely believed amongst us. And we hope our readers will give it an attentive and serious perusal.

# MODERATOR'S OPENING ADDRESS.

ATHERS AND BRETHREN,—I cannot adequately express my gratitude to u for the honour which you have now conferred upon me in clecting e to be Moderator of this Synod. When I first heard of the promal, I was inclined, from a sense of my inexperience and unfitness to scharge the duties of the chair in a satisfactory manner, to object to

Finding, however, that there was a pretty general desire that I ould accept of this office, and considering my election as an expreson of the Synod's interest in my work as a missionary to the heathen, at length consented. In these oircumstances, therefore, I have to ank you very cordially for the kindness which you have shown to me. At this late hour I shall not detain you with a lengthened address ; it I trust that you will bear with me while I briefly direct your atntion to the duty of the Church as a witness for Christ in the world. metimes this is set forth in a very objectionable way. Some advocate e propagation of the gospel among the heathen to the neglect of a ithful testimony for the truth at home; while others would advocate e latter to the neglect of the former. The Church will only fully scharge its duty when it seeks faithfully to perform it in both these spects. We must hold fast the truth in order to hold it forth; we ast hold it forth because we hold it fast: "Ye shall be witnesses ito me," said Christ to His apostles, "both in Jerusalem and in all idea, and in Samaria, and unto the uttermost part of the earth" .cts i. 8).

Few would deny that it is the Church's duty to bear witness against morality, and in favour of Christian holiness and purity of life. The prevalence of vice of every kind is obvious. A vast number of r countrymen have cast off even all profession of religion, and are ing outside the pale of the Church. They give as little countenance the ordinances of the Christian religion as if they were living in a athen land. Our government and legislature, and municipal and her bodies, give direct countenance to systems and practices which , contrary to the plainest dictates of Scripture; and immorality is actioned and protected by the law of the land.

Against all such evils the Church is called to bear witness on behalf Christ; and the Church's testimony ought to be suited to the peiar circumstances of the case. For example, it must seek the ormation and establishment in the faith of all within its pale, by exercise of discipline or otherwise, as occasion may demand, so that mass of home heathenism may not be increased by defection from membership on the one hand, nor the Church become conformed the world on the other. The Church must not only seek to keep

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its members from apostacy; it must also labour for the conversion of those who are living in open sin. As a Church we have reason to be thankful that we are permitted to take part in this work; for not only have we at present as many missionary pastors as the men and money at our disposal will allow of being employed in that work, but not a little mission work is done by some of our regular pastors, as well as by others more or less directly engaged in it. We need to increase our efforts in this direction ; in fact, the need for greater and more earnest evangelistic labour at home on the part of the whole Christian community is becoming more and more apparent. Moreover, the Church is called on, by the prevalence of public sins, to bear witness against them by petition and remonstrance, as well as by a judicial testimony against national defection from Scriptural attainments and from solemn vows made to the Most High. In this respect the Secession Church has all along held an honourable position ; and I trust that we shall in the future, as in the past, be enabled to bear faithful witness for Christ even in regard to matters which to many now-a-days seem of trivial importance.

A testimony for truth and against error is of as great importance as is a testimony for holiness and against immorality. Pure faith and a holy practice go together; error naturally leads to unholiness of heart and life. Some men are no doubt better than their creed, and some men worse; but, viewing society as a whole, there can be no doubt that the creed determines the practice. There are indeed apparent exceptions to this rule, but they are only apparent. The tendency of the heart cannot fail to be affected by its belief, even when the outward conduct is unexceptionable. Exhortations to fidelity as witnesses for the truth abound in the word of God. We are exhorted to "contend carnestly for the faith once delivered to the saints," to "hold fast the form of sound words," to beware of countenancing those who teach "any other doctrine." It will not de to say that these exhortations refer to the fundamental truths of Christianity alone; no doubt they are included, but not to the exclesion of all others. The principle applies to the other doctrines of the Word as really as to those which are fundamental. The ground of adherence to the truth is neither its utility nor its fundamental importance, but the fact that it is divinely revealed. Those truths which some have designated non-essential are as essential in ther own place as is any truth whatever. Some of them are of sucha nature that their denial naturally leads to the denial and rejection of every distinctively Christian doctrine. For example, the doctrine d Christ's atonement for sin is openly denied in many Presbyterian pulpits in Scotland at the present day, and so is the doctrine of the

# SERVER DELETS FARMER

rnal punishment of sin. Why is this ! Were not the minus of a gradually prepared for these deally rationalistic errors by minian or semi-Arminian errors regarding Christ's substitutionary rk ! There can be no reasonable doubt that this was to a great ent the case. Another step in the same direction,-viz., the retion of the doctrine of the Trinity .-- would involve the remunisticut the Christian religion altogether. No Church can continue long hold two doctrines or principles which contradict each other. her the one or the other, or it may be both, must be given up. has it happened, to a considerable extent, in Churches that once re reckoned pare in doctrine, whatever may have been defective or mg in their practice. No Church which tolerates the teaching of or within its pale can be regarded as a faithful witness for Christ, tward success—even success in winning souls to Christ-is not a en of the Master's approbation of a Church's indifference to the claims ruth. If mere success prove our faithfulness, it must likewise prove struth of all the error maintained by men and Churches which have m successful. Sometimes we as a Church are taunted with the fews of our members and the weakness of our resources, and our condia is contrasted with that of Churches whose members are numerous I wealthy. Their broad, liberal spirit is contrasted with our so-called rrow exclusiveness, and their external prosperity is regarded as a en of God's approval of their policy. But wherein does the true sperity of a Church consist ! If it consist in the number of its mbers and adherents, no Protestant Church is to be compared with pery ; no Christian Church is to be compared with heathen idolatry. t if it consist in the possession of the truth, and in the living faith and fidelity to the truth rather than in the adherence of numbers 1 the possession of wealth, then have we no reason to be ashamed presence of the larger denominations of Presbyterians in our coun-For this, at least, we have reason to be thankful, that we have m enabled all along to bear a consistent testimony to the truth, and t we are free as a Church from the false doctrines which prevail We are in this respect striving to discharge our duty every side. witnesses for Christ in the world. We must be prepared to hear reach for Christ in the discharge of our duty. If that repreach to only hurled against us by the avowed enemics of the Gospel, it ild be easy to bear it; we must, however, learn to bear it even n many who profess to be its most attached followers. Much as would desire the fellowship and approbation of fellow Christians ) differ from us in some points, we must prefer the approbation of a for whom, and by whom we are appointed to bear witness, and , requires us to be faithful in the discharge of our duty. Both in

our individual and in our ecclesiastical capacity we must be consistent witnesses for Christ's truth against the errors of men, however specious and plausible they may be.

Intimately connected with faithful witness-bearing for the truth of ('hrist is faithful witness-bearing for the purity of divinely instituted ordinances. Rationalism and ritualism seem at first sight to be opposed to each other; but the fundamental principle of both is the same, viz., disregard to the supreme authority of God's word in all matters of faith and practice. Hence we need not wonder if we find the same individuals advocating rationalism on the one hand and ritualism on the other. So soon as men give up the word of God as the supreme and only infallible rule of faith and practice, they are left with nothing to guide them but their own fallible reason. Happily our Scotch Churches do not yet exhibit the gross ritualism which prevails in Popish and many Episcopal Churches; but in several respects, and particularly in the ordinance of praise, as near an approximation has been effected in many places as was possible in the circumstances. No doubt the use of hymns and instrumental music in public worship has been vindicated on the ground that God has manifested His approbation of them by the conversion of sinners in connection with them. Without disputing the reality of the facts alleged, it is manifest that no argument can be based on them for the vindication of hymn singing and instrumental music without at the same time vindicating every error in doctrine and practice which has been in any way connected, however incidentally, with the conversion of sinners. As witnesses, our appeal must ever be to the law and to the testimony, and not to outward tokens of success, of which, after all, we are incapable of judging. Utilitarianism in religion is no less to be condemned than utilitarianism in morals. If we knew the end from the beginning, no doubt it would be clear to us as noonday that the true and the right are ever in reality the useful. To give an illustration, Presbyterians imitating in the ordinance of praise the sensuous worship of the Church of England, to prevent their people from going to it, pave the way for their descent, make the change easier, and, by their own confession, lose large numbers of the youth who are the hope of the Church. Why should men injure themselves, socially or otherwise, to avoid participation in the unscriptural modes of worship of the English Church, only to be implicated in similar if fewer unauthorised modes in a Presbyterian Church ? The principle in both is the same, the question of more or fewer is of little consequence.

Moreover, the Church is to bear witness for Christ even to the end of the earth. As our Lord said to His disciples, in the words already quoted, "Ye shall be witnesses unto me, both in Jerusalem, and in all

a, and in Samaria, and unto the uttermost part of the earth." obligation of the Church remains unaitered, except in so far as it seen increased by increased facilities, to hear witness for Christ ighout the world. That testimony should be essentially the in every land, it should be studie favour of pure monably, pure ine, and pure trillances of works to the details as doubt it will t as it differed in the appendix age, applying by the colored ies of the case. The level had to be drawn off from their wif COLLEGES and to be puryhaped that Jesue of Nezareth was ableed Messiah promined to the Induses : the Summinum and to be ef from their peoplar errors in contrate and practice, and the fies had to be taught the knowledge of the only every and true as well as of His method of subation. The apostion stated their mony to three with whom they had to deal but by concending truth ort in familially encoding those trathe of which their me vers innormit or to vince they were opposed while or a present far we as a Church must aliant out testanolly to out matanees. It the and r is one painful duty to testify against ten from former attainments in Gorenne worship, and govern our n dealing which the next next whether at home or abroac. are not the point where we are earlier specially to press of untention. Volumest first of all strive to bring them to Christ a person of their solal, after that we must seen to only their t ther more nor late, with some nothing when hav be pro-

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to the maintenance and defence of the truth at home, and leave it to others to propagate the gospel abroad ! Far from it, the very reverse is the case. We need to maintain and defend the truth at home; we need to perform our duty to the heathen abroad. Not only so: in proportion to the purity of our doctrine and worship is the importance of our engaging in mission work. It is a lamentable fact that at the present day there are some missionaries engaged in preaching to the heathen another gospel, which is not another. These men denounce in the strongest language the doctrines of grace, as these have been received in the Reformed Churches, and in all Evangelical Churches from the beginning, and set forth rationalistic doctrines. Others teach the heathen to follow the superstitions of Poperv or to observe the gross ritualism of the English Church, and lead them to look away from the blood of Christ to rites and ceremonies as to some extent the ground of their hope of acceptance before God. Both unite in depreciating the merits of Christ's blood, on the ground of which alone the sinner can be saved. Happily there is reason to be lieve that by far the greater number of the mission agents employed in the heathen world are sound in the faith ; but the latitudinarian spirit that prevails in the Churches at home cannot fail to affect in course of time the Churches abroad. It is impossible to conjecture what amount of evil would result in future to Churches formed in the heathen world, from such errors adopted at their formation.

Corruptions in worship necessarily prevail in native Churches founded by Episcopal missionaries, and especially in those founded by ritualists. Happy would it be for all concerned if all the rest were free from such corruption. We see in full-blown Poperv the result of the rejection of the supreme authority of God's word in all matters connected with His worship. What the result of similar conduct may be in castern lands it is impossible to conjecture. So long as the Indian Churches are under the influence of European and American Christians, they are kept under restraint; if they were entirely independent, as one day they will no doubt be, without Scriptural principles to guide them in the observance of God's worship, there is no limit to the possibility of their aberrations. In the ignorance of heathenism the Indian mind has wandered perhaps farther from God than any other; under the influence of rationalism and ritualism who shall say whither it might wander ?

From all that has been said it is surely evident that in order to hold forth the truth effectually, we must hold it fast. We must not for the sake of greater usefulness in the world give up any part of our profession until it can be shown that it is not a part of the truth on behalf of which we are called to bear witness. It is our duty to bear

s for the truth, the whole truth, and nothing but the truth. nfaithfulness of others will be no excuse for our unfaithfulness. nould we be unduly discouraged when we see able and faithful ses removed to their reward.

ing the past few years our Church has experienced serious and ed losses in this respect. Since I left Scotland for India nearly rears ago, five of our ministers have entered on their rest. I not attempt to describe the high character and attainments, the t piety and worth of these servants of the Lord. They were in of eminent usefulness; their memory is, and will long be at throughout the Church; they were each and all faithful ses for Christ, and deeply interested in the propagation of the l both at home and abroad. During that period, too, not a few most eminent ruling elders have gone to their reward. As we of these sad bereavements, we are constrained to exclaim, but not be in despondency: "Help, Lord ! for the godly man ceaseth ; a faithful fail from among the children of men."

king to the example of these and of other faithful witnesses rist, who in circumstances of difficulty and trial stood fast to ofession which they had made, we should be encouraged in disging circumstances to walk in their footsteps. If we be only and zealous, we need not fear for the cause which is in our But if we become faint-hearted and lukewarm, we cannot for success. Above all, our strength is in God, who is still ; to us, "My spirit remaineth among you; fear ye not" (Hag.

witnesses for Christ, be it ours to testify for Him as far as we opportunity both in our own land, and among the heathen, seekat through His blessing we may be instrumental in maintaining use, and advancing the great work of evangelisation. So shall fellow workers with God in hastening the coming of that time the kingdoms of this world shall become the kingdoms of our and of His Christ. "Therefore, my beloved brethren, be yo ast, immovable, always abounding in the work of the Lord, forth as ye know that your labour shall not be in vain in the "

# MEETING OF THE

# THE UNITED ORIGINAL SECESSION SYNOD.

# ANNUAL MEETING HELD AT GLASGOW, MAY, 1880.

THE Synod of the United Original Secession Church met in Mains Street Church, Glasgow, on Monday 3rd May, and was opened with a sermon by the retiring Moderator—the Rev. Charles S. Findlay, Thurso, from Ephesians ii. 20-22,—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord : in whom ye also are builded for an habitation of God through the Spirit."

At the close of public worship, the Synod was constituted with prayer by the Rev. Charles S. Findlay, Moderator. The roll having been called, it was reported by the Clerk of Ayr Presbytery that, since last meeting of Synod, Mr. Alexander Smellie, M.A., preacher of the Gospel, had been ordained to the pastoral charge of Stranraer Congregation, and he moved that Mr. Smellie's name be added to the roll. The Clerk of Glasgow Presbytery called attention to the fact that the Rev. George Anderson, Missionary in Seoni, India, was present, and he moved that Mr. Anderson's name be added to the roll. Both motions having been agreed to, Mr. Smellie and Mr. Anderson, on being called, answered to their names and took their seats as members of Reasons for the absence of the Rev. Robert Brash, Birsay, Court. and the Rev. Professor Spence, Auchinleck, were stated by the Moderator and Clerk, and sustained by the Synod. It was moved and unanimously agreed to, that the Rev. George Anderson. Seoni, be appointed Moderator for the current year, in room of the Rev. On taking the chair, Mr. Anderson delivered an Charles S. Findlay. Address on "The Church as a Witness for Christ," It was subsequently moved by the Rev. John Sturrock and agreed to unanimously, that the Moderator and Ex-Moderator be requested to send the Address and Discourse delivered at the opening of the Synod to the Editor, for insertion in the Original Secession Magazine. Both Mr Findlay and Mr Anderson agreed to take the request into consideration. A statement of the business to come before the Synod was submitted by the Clerk, and the proposed order of procedure, which was adopted. A Committee on Bills and Overtures was This Committee met once appointed to receive additional papers. and presented a report, which was received. Devotional exercises were conducted, after the Synod had been constituted, by the Rev. Alexander Smellie, M.A., Stranraer, on Tuesday forenoon, and by the

#### UNITED ORIGINAL SECENSION STNOR.

Rev. Robert Morton, Perth. on Tuesday evening. An extract was read from the minutes of the Irish Secession Synch which certified that their Moderator, the Rev. Samuel Pettigrew, Mullabrack, and the Rev. Thomas Clugston, Boardmills, had been appointed to attend the present meeting as their representatives. Mr. Pettigrew appeared, and it was agreed to place his name on the roll and invite him to sit in the Court and deliberate. The following among other parts of business occupied the attention of the Synod till Thursday afternoon :--

I. FINANCE.—The usual financial reports were submitted on Tuesday forenoon, and, considering the depression in trade which has prevailed during the greater part of the year, were well fitted to call forth gratitude to the Lord. These reports included—

1. The Statement presented by the Synch Treasurer. The Financial Statement of the Synod Treasurer for the year ending 24th April, 1880, was laid on the table and read. The statement detailed the intromissions of the Treasurer in connection with the five sanctioned Schemes of the Synod, together with details concerning the income and expenditure of the Students' and Bursary Fund, the Foreign Mission Orphanage Fund, and the Ministers' Widdows' and Orphans' Fund. To the statement were appended (1) A table showing the state of the Funds at the close of the financial year: (2) A note of the money invested for behoof of the Synod; (3) A comparative abstract of receipts in connection with each Fund for the years 1878-79 and 1879-80, with the increase or decrease on each; and (4) A comparative statement of the contributions from congregations for the past and preceding years. The certificate of two Auditors appointed by the Finance Committee, attesting the accuracy of the Treasurer's books, was read.

2. The Report of the Finance Committee.—The Annual Report of the Finance Committee was read by the Clerk, as interim Convener. The Report is as follows :—

"The Finance Committee have much pleasure in reporting that the contributions to the various Synodical Schemes during the past year have amounted to L.1,344 105 3d, and considering the great commercial depression that has existed for many months, and from which the country is just emerging, these tigures are regarded as very satisfactory.

"When compared with last year's Report, there seems a considerable dimination in the revenue; but from the L.1,015 7s 103d, which was received in the year 1878-79, there falls to be deducted two sums amounting to L. 304 13, being the legacy of Miss Dick, and the proceeds of the sale of Balmullo property. Regarding this as quite exceptional, and to be separated from the receipts for the previous year, it will appear that the ordinary revenue has been increased this year by L. 123 155 53d. This increase, however, is partly traceable to the receipt of two years' collections, amounting to Ninety pounds, from one congregation, which, owing to certain circumstances, had not contributed to the Funds during the Books were closed.

"It is a very gratifying fact that all the five sanctioned schemes of the Synod show an increase in the collections remitted. And while eleven congregations have gone back more or less from their previous position, fifteen congregations have made such an advance that the net increase on congregational collections for the year has been no less than L 160 25 10d.

" In adverting to each Fund separately we notice-

"I. THE SYNOD FUND. - The amount received for this Fund has been L. 101 184

11d, being L.81 135 13d from collections, L.7 165 74d from donations, L.7 185 5d from the sale of "Testimonics," and L.4 105 9d from interest.

"The ordinary expenditure has been L113 55 3d, and in addition to this there was a grant of L. 50 to the Building Fund of Kirkcaldy congregation. After investing L 200—the legacy of Miss Dick, Edinburgh—there remains a balance at the credit of this Fund of L. 152 16s 3d.

"2. HOME MISSION FUND.—The receipts for this Fund have been L240 os 10<sup>3</sup>/<sub>2</sub>d, being L.166 18s 2<sup>4</sup>/<sub>2</sub>d from congregational collections; L.55 os 2d from contributions; L.15 13s from donations, and L 2 9s 6d from interest. This shows an increase from all sources of L.47 14s 10d, and this increased revenue is entirely from church-door collections.

"The expenditure in connection with this Fund has been L. 157 for salaries, and L. 17 2s 5d for sundry purposes. The balance on hand amounts to L. 229 198 9d. It has to be noted here that the Carnoustie congregation has received only half a year's proportion of the sum allowed as a supplement to their minister's stipend. The second half-year's grant was payable on the 25th April, the day after the books were closed, and owing to the proximity of the Synod-meeting, and the fact that their minister is under call to another part of the Church at was considered advisable to defer the remittance of the salary till the Synod gives judgment on the call.

"3. MUTUAL ASSISTANCE FUND.—The amount received for this Fund has been L.268 178 8d, being L.217 158 5d from congregational collections; L.42 108 6d from contributions and donations; and L.8 58 9d from interest. The gross receipts show a falling off this year of L.12 118 01/2d, and this is due to decreased donations. Including the balance from previous year there is L.270 08 111/2 1 at the credit of this Fund.

"4. THE AGED AND INFIRM MINISTERS' FUND.—There is a considerable decrease upon receipts for this Fund as might be expected, the Synod having resolved not to appoint the usual collection to be made for it this year. The amount received has been L.36 Ss, being L.3 4s 2d from two congregational collections that were made before the resolution of Synod came in force, L.4 from donations, and L.29 3s tol from interest. The expenditure has been L.35 and after investing L.100 of surplus money belonging to this Fund, there is a balance carried forward to next year of L.35 10s 10d.

"5. MINISTERS' WIDOWS' AND ORPHANS' FUND.—The total receipts for this Fund have amounted to L.87 188 4d, being an increase of L.47 8s 10d when compared with the former year. The income has been, from subscriptions of members L.22, from congregational collections L.55 198 8d, from donations L.1, and from interest L.8 188 8d. The increased revenue in connection with this Fund arises from collections having been made for it by most of the congregations during the year. It is to be regretted, however, that four of the congregations have omitted to comply with the Synod's appointment, although it is believed that satisfactory reasons could be assigned for the omission.

The expenditure on this Fund has been merely nominal, and a balance of L 190 15s is carried forward to the following year. This amount will be invested with the Glasgow City Improvement Trustees without delay.

"6 and 7. FOREIGN MISSION AND ORPHANAGE FUNDS.—The receipts for both these Funds have reached the sum of L.599 IIS 03d as against L.518 is 53d for the previous year, showing an increase of L.S1 95 7d. This increase appears under the head of congregational collections, and shows the unabated interes: taken by our people generally in the Foreign Mission operations of our Synd. The revenue of both Funds may be thus classified, Collections, L.221 155 7d; Contributions, L.99 16s 8d; Donations, L.82 11s 5d; Collections and Contractions by Secession Congregations in Ireland, L. 37 12s 10d; Adopters of Orphans, L.25 5s; Realized in India, L 406s 13d; Transferred from Building Fund, L 103: Exchange in Remittances to India, and Interest, L.58 os 1d; Talents received by Rev. George Anderson for pulpit supply, L.24 os 4d. The expenditure on the Foreign Mission Fund has been considerably in excess of the income, and as this has continued for the past two years, your Committee would direct the attention of the Synod to the fact. The balance against the Fund at the present date in 1.278 115 24d. The expenditure has been, for salaries, L.280; last out in India 1.147 105; Mr. Anderson's return home, L.142 155 3d; Mr. White, L.30 188 1d; ordinary outlay, L.21 125. From the Orphanage Fund the amount expended in the upkeep of the Orphanage has been L 102 175 44d, and for Collecting Cards 128. The balance at the credit of the Orphanage Fund is L433 os 14d.

"8. STUDENTS' AND BURSARY FUND.—The only addition made to this Fund during the past year was, from donations, L 1 105, and from interest, L 8 55 5d, in all L9 155 5d. The expenditure has exceeded this amount by  $L_{2}$  55 1d, and there still remains a balance on hand of L 42 85 10d.

The total amount invested at the present date, exclusive of property in India, is L.2, 180. The Committee have only surther to observe that, according to the remit from the Synod, they held a meeting in the end of May last, and appointed a Treasurer for the year, and the minutes of that meeting accompany this report. —Respectfully submitted by order of Committee.

#### "WILLIAM B. GARDINER, Interim Convener.

#### "Glasgow, 3rd May, 1880."

3. Report on Family-box and Collecting-card Scheme.—The Annual Report on his mode of raising funds for Home and Foreign Mission purposes was submitted by the Rev. Alexander Stirling, and indicated that a gratifying measure of success and attended the scheme. The following is the Report:—

"It cannot be said with any degree of assurance that the trade of the country as been on the whole in a much more prosperous condition during the year now losed than during the former. Want of employment, and the low rate of remumeration for work has been the common cry, yet it is gratifying to be able to give more favourable report of the Family Box and Card Scheme than the agricultural and commercial prospects of the country warranted us to anticipate. There is a considerable increase in the contributions from this source compared with last year, und only a few pounds deficient of the amount raised during the last year of my predecessor's management of the scheme, when the largest amount raised by his means was realized. This the following details will show. As arranged at ast meeting of Synod, special cards were prepared for the use of the congregations belonging to the Irish Synod on the ground of their preferring to collect in this way for the Orphanage Fund, rather than for the Seoni School, the object to which he money raised by means of the Cards in Scotland is to be appropriated. As on former occasions the money raised by means of the Family Boxes is to be applied is supplement the Home Mission Revenue.

"In 16 of our congregations the Family-Boxes have been in use, the same number as used them last year. The total number used has been 121, which is three fewer than the number used last year. The amount collected by this means is  $L_{39}$  55 Id. The amount contributed last year was  $L_{43}$  184 Id, thus showing a decrease of  $L_4$  135, and when compared with the year before last, it shows a deficiency of L.11 185 7d. It is to be hoped that this process of decline is not to continue. There is ground to make a special appeal on behalf of the Home Mission Fund, arising from the vast and increasing importance of the evangelistic work carried on by this agency, and the new and enlarged demands which on this account are made upon the Fund. The lack of interest in the Family Box scheme is to be regretted, more especially considering the urgent representation of the pressing claims of the Home Mission upon the liberality of all our prople, that was made at the beginning of the year. Let us however pray and hope for a revived interest in these claims in future, repress all feelings of querulous discontent, and cultivate a grateful spirit for what we have undeservedly realized, of the goodness of the Lord.

"The Collecting Cards have been used in 21 congregations, which is one more than during last year, the total number used being 219, which shows a deficiency of 31, compared with last year. The amount raised is L.83 28 54. The amount

its members from apostacy; it must also labour for the conversion of those who are living in open sin. As a Church we have reason to be thankful that we are permitted to take part in this work; for not only have we at present as many missionary pastors as the men and money at our disposal will allow of being employed in that work, but not a little mission work is done by some of our regular pastors, as well as by others more or less directly engaged in it. We need to increase our efforts in this direction ; in fact, the need for greater and more earnest evangelistic labour at home on the part of the whole Christian community is becoming more and more apparent. Moreover, the Church is called on, by the prevalence of public sins, to bear witness against them by petition and remonstrance, as well as by a judicial testimony against national defection from Scriptural attainments and from solemn vows made to the Most High. In this respect the Secession Church has all along held an honourable position ; and I trust that we shall in the future, as in the past, be enabled to bear faithful witness for Christ even in regard to matters which to many now-a-days seem of trivial importance.

A testimony for truth and against error is of as great importance as is a testimony for holiness and against immorality. Pure faith and a holy practice go together; error naturally leads to unboliness of heart and life. Some men are no doubt better than their creed, and some men worse; but, viewing society as a whole, there can be no doubt that the creed determines the practice. There are indeed apparent exceptions to this rule, but they are only apparent. The tendency of the heart cannot fail to be affected by its belief, even when the outward conduct is unexceptionable. Exhortations to fidelity as witnesses for the truth abound in the word of God. We are exhorted to "contend earnestly for the faith once delivered to the saints," to "hold fast the form of sound words," to beware of countenancing those who teach "any other doctrine." It will not do to say that these exhortations refer to the fundamental truths of Christianity alone ; no doubt they are included, but not to the exclusion of all others. The principle applies to the other doctrines of the Word as really as to those which are fundamental. The ground of adherence to the truth is neither its utility nor its fundamental importance, but the fact that it is divinely revealed. Those truths which some have designated non-essential are as essential in their own place as is any truth whatever. Some of them are of such a nature that their denial naturally leads to the denial and rejection of every distinctively Christian doctrine. For example, the doctrine of Christ's atonement for sin is openly denied in many Presbyterian pulpits in Scotland at the present day, and so is the doctrine of the

sternal punishment of sin. Why is this? Were not the minds of nen gradually, prepared for these deadly rationalistic errors by Irminian or semi-Arminian errors regarding Christ's substitutionary rork ? There can be no reasonable doubt that this was to a great stent the case. Another step in the same direction,-viz., the resction of the doctrine of the Trinity,-would involve the renunciation f the Christian religion altogether. No Church can continue long **bold two doctrines or principles which contradict each other.** lither the one or the other, or it may be both, must be given up. o has it happened, to a considerable extent, in Churches that once rere reckoned pure in doctrine, whatever may have been defective or rrong in their practice. No Church which tolerates the teaching of rror within its pale can be regarded as a faithful witness for Christ. butward success-even success in winning souls to Christ-is not a oken of the Master's approbation of a Church's indifference to the claims f truth. If mere success prove our faithfulness, it must likewise prove he truth of all the error maintained by men and Churches which have Sometimes we as a Church are taunted with the feween successful. tess of our members and the weakness of our resources, and our condiion is contrasted with that of Churches whose members are numerous and wealthy. Their broad, liberal spirit is contrasted with our so-called sarrow exclusiveness, and their external prosperity is regarded as a oken of God's approval of their policy. But wherein does the true resperity of a Church consist? If it consist in the number of its nembers and adherents, no Protestant Church is to be compared with Popery ; no Christian Church is to be compared with heathen idolatry. But if it consist in the possession of the truth, and in the living faith if, and fidelity to the truth rather than in the adherence of numbers und the possession of wealth, then have we no reason to be ashamed n presence of the larger denominations of Presbyterians in our coun**rv.** For this, at least, we have reason to be thankful, that we have seen enabled all along to bear a consistent testimony to the truth, and hat we are free as a Church from the false doctrines which prevail m every side. We are in this respect striving to discharge our duty us witnesses for Christ in the world. We must be prepared to bear eproach for Christ in the discharge of our duty. If that reproach vere only hurled against us by the avowed enemies of the Gospel, it rould be easy to bear it; we must, however, learn to bear it even rom many who profess to be its most attached followers. Much as ve would desire the fellowship and approbation of fellow Christians who differ from us in some points, we must prefer the approbation of Iim for whom, and by whom we are appointed to bear witness, and the requires us to be faithful in the discharge of our duty. Both in

our individual and in our ecclesiastical capacity we must be consistent witnesses for Christ's truth against the errors of men, however specious and plausible they may be.

Intimately connected with faithful witness-bearing for the truth of Christ is faithful witness-bearing for the purity of divinely instituted ordinances. Rationalism and ritualism seem at first sight to be opposed to each other; but the fundamental principle of both is the same, viz., disregard to the supreme authority of God's word in all matters of Hence we need not wonder if we find the same faith and practice. individuals advocating rationalism on the one hand and ritualism on So soon as men give up the word of God as the supreme the other. and only infallible rule of faith and practice, they are left with nothing to guide them but their own fallible reason. Happily our Scotch Churches do not yet exhibit the gross ritualism which prevails in Popish and many Episcopal Churches; but in several respects, and particularly in the ordinance of praise, as near an approximation has been effected in many places as was possible in the circumstances. No doubt the use of hymns and instrumental music in public worship has been vindicated on the ground that God has manifested His approbation of them by the conversion of sinners in connection with them. Without disputing the reality of the facts alleged, it is manifest that no argument can be based on them for the vindication of hymn singing and instrumental music without at the same time vindicating every error in doctrine and practice which has been in any way connected, however incidentally, with the conversion of sinners. As witnesses, our appeal must ever be to the law and to the testimony, and not to outward tokens of success, of which, after all, we are incapable of judging. Utilitarianism in religion is no less to be condemned than utilitarianism in morals. If we knew the end from the beginning, po doubt it would be clear to us as noonday that the true and the right are ever in reality the useful. To give an illustration, Presbyterians imitating in the ordinance of praise the sensuous worship of the Church of England, to prevent their people from going to it, pave the way for their descent, make the change easier, and, by their own confession, lose large numbers of the youth who are the hope of the Church Why should men injure themselves, socially or otherwise, to avoid participation in the unscriptural modes of worship of the English Church, only to be implicated in similar if fewer unauthorised modes in a Presbyterian Church? The principle in both is the same, the question of more or fewer is of little consequence.

Moreover, the Church is to bear witness for Christ even to the end of the earth. As our Lord said to His disciples, in the words already quoted, "Ye shall be witnesses unto me, both in Jerusalem, and in all

Judea, and in Samaria, and unto the uttermost part of the earth." The obligation of the Church remains unaltered, except in so far as it has been increased by increased facilities, to bear witness for Christ throughout the world. That testimony should be essentially the same in every land, it should be still in favour of pure morality, pure doctrine, and pure ordinances of worship. In details no doubt it will differ, as it differed in the apostolic age, according to the circumstances of the case. The Jews had to be drawn off from their selfrighteousness, and to be convinced that Jesus of Nazareth was indeed the Messiah promised to the fathers; the Samaritans had to be weaned from their peculiar errors in doctrine and practice; and the Gentiles had to be taught the knowledge of the only living and true God, as well as of His method of salvation. The apostles suited their testimony to those with whom they had to deal, not by concealing any truth, but by faithfully exhibiting those truths of which their hearers were ignorant, or to which they were opposed. And so at the present day we as a Church must adapt our testimony to our circumstances. In this land it is our painful duty to testify against defection from former attainments in doctrine, worship, and government; but in dealing with the heathen, whether at home or abroad, these are not the points which we are called specially to press on their attention. We must first of all strive to bring them to Christ as the Saviour of their souls; after that we must seek to build them up in their most holy faith, withholding nothing which may be profitable to them, and instructing them in every truth and duty set forth in the Scriptures.

Generally speaking, it is our duty to bear witness for Christ not only within our own denomination, but, as far as in us lies, throughout our native land, and unto the uttermost parts of the earth. It is not indeed in our power to bear witness for Christ in every part of our native land, and much less is it in our power to do it in every country of the world. Our responsibility is commensurate with our ability. Let us see to it, however, that we do our duty up to the extent of our ability. Let us not think that, because we can do little, we are exempted from doing anything. So far as our influence extends, or can be extended, it becomes us to exert it in the interests of truth and purity.

Never was there more need for faithful witness-bearing than now. Churches which formerly were at least comparatively faithful in dealing with heresy and corruptions of the worship of God, are showing great lukewarmness and neutrality, and can with difficulty be brought to take up a case, however flagrant it may be. In these circumstances, eught not faithful witness-bearing Churches to devote their energies

to the maintenance and defence of the truth at home, and leave it to others to propagate the gospel abroad? Far from it, the very reverse is the case. We need to maintain and defend the truth at home; we need to perform our duty to the heathen abroad. Not only so; in proportion to the purity of our doctrine and worship is the importance of our engaging in mission work. It is a lamentable fact that at the present day there are some missionaries engaged in preaching to the heathen another gospel, which is not another. These men denounce in the strongest language the doctrines of grace, as these have been received in the Reformed Churches, and in all Evangelical Churches from the beginning, and set forth rationalistic doctrines. Others teach the heathen to follow the superstitions of Poperv or to observe the gross ritualism of the English Church, and lead them to look away from the blood of Christ to rites and ceremonies as to some extent the ground of their hope of acceptance before God. Both unite in depreciating the merits of Christ's blood, on the ground of which alone the sinner can be saved. Happily there is reason to believe that by far the greater number of the mission agents employed in the heathen world are sound in the faith; but the latitudinarian spirit that prevails in the Churches at home cannot fail to affect in course of time the Churches abroad. It is impossible to conjecture what amount of evil would result in future to Churches formed in the heathen world, from such errors adopted at their formation.

Corruptions in worship necessarily prevail in native Churches founded by Episcopal missionaries, and especially in those founded by ritualists. Happy would it be for all concerned if all the rest were free from such corruption. We see in full-blown Popery the result of the rejection of the supreme authority of God's word in all matters connected with His worship. What the result of similar conduct may be in eastern lands it is impossible to conjecture. So long as the Indian Churches are under the influence of European and American Christians, they are kept under restraint; if they were entirely independent, as one day they will no doubt be, without Scriptural principles to guide them in the observance of God's worship, there is no limit to the possibility of their aberrations. In the ignorance of heathenism the Indian mind has wandered perhaps farther from God than any other; under the influence of rationalism and ritualism who shall say whither it might wander ?

From all that has been said it is surely evident that in order to hold forth the truth effectually, we must hold it fast. We must not for the sake of greater usefulness in the world give up any part of our profession until it can be shown that it is not a part of the truth on behalf of which we are called to bear witness. It is our duty to bear

ritness for the truth, the whole truth, and nothing but the truth. The unfaithfulness of others will be no excuse for our unfaithfulness. For should we be unduly discouraged when we see able and faithful ritnesses removed to their reward.

During the past few years our Church has experienced serious and epeated losses in this respect. Since I left Scotland for India nearly une years ago, five of our ministers have entered on their rest. I hall not attempt to describe the high character and attainments, tho ervent piety and worth of these servants of the Lord. They wero II men of eminent usefulness; their memory is, and will long bo ragrant throughout the Church; they were each and all faithful ritnesses for Christ, and deeply interested in the propagation of the Jospel both at home and abroad. During that period, too, not a few of our most eminent ruling elders have gone to their reward. As we hink of these sad bereavements, we are constrained to exclaim, but et it not be in despondency: "Help, Lord ! for the godly man ceaseth ; for the faithful fail from among the children of men."

Looking to the example of these and of other faithful witnesses for Christ, who in circumstances of difficulty and trial stood fast to the profession which they had made, we should be encouraged in discouraging circumstances to walk in their footsteps. If we be only inited and zealous, we need not fear for the cause which is in our lands. But if we become faint-hearted and lukewarm, we cannot tope for success. Above all, our strength is in God, who is still aying to us, "My spirit remaineth among you; fear ye not" (llag. i. 5).

As witnesses for Christ, be it ours to testify for Him as far as we have opportunity both in our own land, and among the heathen, seekng that through His blessing we may be instrumental in maintaining His cause, and advancing the great work of evangelisation. So shall we be fellow workers with God in hastening the coming of that time when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord."

#### MEETING OF THE

# THE UNITED ORIGINAL SECESSION SYNOD.

# ANNUAL MEETING HELD AT GLASGOW, MAY, 1880.

THE Synod of the United Original Secession Church met in Mains Street Church, Glasgow, on Monday 3rd May, and was opened with a sermon by the retiring Moderator—the Rev. Charles S. Findlay, Thurso, from Ephesians ii. 20-22,—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed to gether, groweth unto an holy temple in the Lord : in whom ye also are builded for an habitation of God through the Spirit."

At the close of public worship, the Synod was constituted with prayer by the Rev. Charles S. Findlay, Moderator. The roll having been called, it was reported by the Clerk of Avr Presbytery that, since last meeting of Synod, Mr. Alexander Smellie, M.A., preacher of the Gospel, had been ordained to the pastoral charge of Stranraer Congregation, and he moved that Mr. Smellie's name be added to the roll. The Clerk of Glasgow Presbytery called attention to the fact that the Rev. George Anderson, Missionary in Sconi, India, was present, and he moved that Mr. Anderson's name be added to the roll. Both motions having been agreed to, Mr. Smellie and Mr. Anderson, on being called, answered to their names and took their seats as members of Court. Reasons for the absence of the Rev. Robert Brash, Birsay, and the Rev. Professor Spence, Auchinleck, were stated by the Moderator and Clerk, and sustained by the Synod. It was moved and unanimously agreed to, that the Rev. George Anderson, Seoni, be appointed Moderator for the current year, in room of the Rer. Charles S. Findlay. On taking the chair, Mr. Anderson delivered an Address on "The Church as a Witness for Christ." It was subsquently moved by the Rev. John Sturrock and agreed to unanimously, that the Moderator and Ex-Moderator be requested to send the Address and Discourse delivered at the opening of the Synod to the Editor, for insertion in the Original Secession Mugazine. Both Mr Findlay and Mr Anderson agreed to take the request into consideration. A statement of the business to come before the Stad was submitted by the Clerk, and the proposed order of procedure. which was adopted. A Committee on Bills and Overtures appointed to receive additional papers. This Committee met and presented a report, which was received. Devotional exercise were conducted, after the Synod had been constituted, by the Re-Alexander Smellie, M.A., Stranraer, on Tuesday forenoon, and by the

Rev. Robert Morton, Perth, on Tuesday evening. An extract was read from the minutes of the Irish Secession Synod which certified that their Moderator, the Rev. Samuel Pettigrew, Mullabrack, and the Rev. Thomas Clugston, Boardmills, had been appointed to attend the present meeting as their representatives. Mr. Pettigrew appeared, and it was agreed to place his name on the roll and invite him to sit in the Court and deliberate. The following among other parts of business occupied the attention of the Synod till Thursday afternoon :--

I. FINANCE.—The usual financial reports were submitted on **Tuesday** forenoon, and, considering the depression in trade which has prevailed during the greater part of the year, were well fitted to call forth gratitude to the Lord. These reports included—

1. The Statement presented by the Synod Treasurer.—The Financial Statement of the Synod Treasurer for the year ending 24th April, 1880, was laid on the table and read. The statement detailed the intromissions of the Treasurer in connection with the five sanctioned Schemes of the Synod, together with details concerning the income and expenditure of the Students' and Bursary Fund, the Foreign Mission Orphanage Fund, and the Ministers' Widows' and Orphans' Fund. To the statement were appended (1) A table showing the state of the Funds at the close of the financial year; (2) A note of the money invested for behoof of the Synod; (3) A comparative abstract of receipts in connection with each Fund for the years 1878-79 and 1879-80, with the increase or decrease on each; and (4) A comparative statement of the contributions from congregations for the past and preceding years. The certificate of two Auditors appointed by the Finance Committee, attesting the accuracy of the Treasurer's books, was read.

2. The Report of the Finance Committee.—The Annual Report of the Finance Committee was read by the Clerk, as interim Convener. The Report is as follows :—

"The Finance Committee have much pleasure in reporting that the contributions to the various Synodical Schemes during the past year have amounted to L.1,344 105 3d, and considering the great commercial depression that has existed for many months, and from which the country is just emerging, these figures are regarded as very satisfactory.

"When compared with last year's Report, there seems a considerable dimintion in the revenue ; but from the L.1,015 7s 104d, which was received in the year 1878-79, there falls to be deducted two sums amounting to L.394 13s, being the legacy of Miss Dick, and the proceeds of the sale of Balmullo property. Regarding this as quite exceptional, and to be separated from the receipts for the previous year, it will appear that the ordinary revenue has been increased this year by L.123 15s 54d. This increase, however, is partly traceable to the receipt of two years' collections, amounting to Ninety pounds, from one congregation, which, owing to certain circumstances, had not contributed to the Funds during the former year; and to the receipt of L.8 13s 9d from another congregation after the Books were closed.

"It is a very gratifying fact that all the five sanctioned schemes of the Synod show an increase in the collections remitted. And while eleven congregations have gone back more or less from their previous position, fifteen congregations have made such an advance that the net increase on congregational collections for the year has been no less than L 160 2s 10 d.

" In adverting to each Fund separately we notice-

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"I. THE SYNOD FUND. - The amount received for this Fund has been L. 101 18s.

11d, being L.81 13s 11d from collections, L 7 16s 71d from donations, L 7 18s 5d from the sale of "*Testimonics*," and L.4 10s 9d from interest.

"The ordinary expenditure has been L 113 55 3d, and in addition to this there was a grant of L. 50 to the Building Fund of Kirkcaldy congregation. After investing 1. 200—the legacy of Miss Dick, Edinburgh—there remains a balance at the credit of this Fund of L 152 165 3d.

"2. HOME MISSION FUND.—The receipts for this Fund have been L2400s 103d, being L.166 18s 23d from congregational collections; L.55 0s 2d from contributions; L.15 13s from donations, and L 2 9s 6d from interest. This shows an increase from all sources of L 47 14s 10d, and this increased revenue is entirely from church-door collections.

"The expenditure in connection with this Fund has been L. 157 for salaries, and L. 17 2s 5d for sundry purposes. The balance on hand amounts to L.229 198 9d. It has to be noted here that the Carnoustie congregation has received only half a year's proportion of the sum allowed as a supplement to their minister's stipend. The second half-year's grant was payable on the 25th April, the day after the books were closed, and owing to the proximity of the Synod-meeting, and the fact that their minister is under call to another part of the Church, it was considered advisable to defer the remittance of the salary till the Synod gives judgment on the call.

"3. MUTUAL ASSISTANCE FUND.—The amount received for this Fund has been L.268 178 8d, being L.217 158 5d from congregational collections; L.42 108 6d from contributions and donations; and L.8 58 9d from interest. The gross receipts show a falling off this year of L.12 118 0 $\frac{1}{2}$ d, and this is due to decreased donations. Including the balance from previous year there is L.270 68 11 $\frac{1}{2}$ d at the credit of this Fund.

"4. THE AGED AND INFIRM MINISTERS' FUND.—There is a considerable decrease upon receipts for this Fund as might be expected, the Synod having resolved not to appoint the usual collection to be made for it this year. The amount received has been L.36 Ss, being L.3 4s 2d from two congregational collections that were made before the resolution of Synod came in force, L.4 from donations, and L.29 3s 10d from interest. The expenditure has been L.35, and after investing L.100 of surplus money belonging to this Fund, there is a balance carried forward to next year of L.35 10s 10d.

"5. MINISTERS' WIDOWS' AND ORPHANS' FUND.—The total receipts for this Fund have amounted to L.87 188 4d, being an increase of L.47 8s tod when compared with the former year. The income has been, from subscriptions of members L.22, from congregational collections L.55 198 8d, from donations L.1, and from interest L.8 188 8d. The increased revenue in connection with this Fund arises from collections having been made for it by most of the congregations during the year. It is to be regretted, however, that four of the congregations have omitted to comply with the Synod's appointment, although it is believed that satisfactory reasons could be assigned for the omission.

The expenditure on this Fund has been merely nominal, and a balance of L.100 15s is carried forward to the following year. This amount will be invested with the Glasgow City Improvement Trustees without delay.

"6 and 7. FOREIGN MISSION AND ORPHANAGE FUNDS.—The receipts for both these Funds have reached the sum of L. 599 IIS 03d as against L. 518 IS 3d for the previous year, showing an increase of L.SI 9s 7d. This increase appears under the head of congregational collections, and shows the unabated interest taken by our people generally in the Foreign Mission operations of our Synod. The revenue of both Funds may be thus classified, Collections, L.221 I55 7d; Contributions, L.99 I6s 8d; Donations, L.82 IIS 5d; Collections and Contributions by Secession Congregations in Ireland, L. 37 I2S IOd; Adopters of Orphans L.25 5s; Realized in India, L 406s I2d; Transferred from Building Fund, L.103: Exchange in Remittances to India, and Interest, L.58 os Id; Talents received by Rev. George Anderson for publit supply, L.24 os 4d. The expenditure on the Foreign Mission Fund has been considerably in excess of the income, and as this

has continued for the past two years, your Committee would direct the attention of the Synod to the fact. The balance against the Fund at the present date is  $L_{278}$ 115 24d. The expenditure has been, for salaries,  $L_{320}$ ; laid out in India L 147 165; Mr. Anderson's return home,  $L_{142}$  155 3d; Mr. White,  $L_{30}$  185 1d; ordinary outlay,  $L_{21}$  125. From the Orphanage Fund the amount expended in the upkeep of the Orphanage has been  $L_{102}$  175 4<sup>3</sup>/<sub>2</sub>d, and for Collecting Cards 125. The balance at the credit of the Orphanage Fund is  $L_{433}$  os 1<sup>3</sup>/<sub>2</sub>d.

"8. STUDENTS' AND BURSARY FUND.—The only addition made to this Fund during the past year was, from donations, L. I 10s, and from interest, L.8 5s 5d, in all, L.9 15s 5d. The expenditure has exceeded this amount by L.2 5s 1d, and there still remains a balance on hand of L.42 8s 10d.

The total amount invested at the present date, exclusive of property in India, is L.2.180. The Committee have only further to observe that, according to the remit from the Synod, they held a meeting in the end of May last, and appointed a Treasurer for the year, and the minutes of that meeting accompany this report. —Respectfully submitted by order of Committee.

## "WILLIAM B. GARDINER, Interim Convener.

## "Glasgow, 3rd May, 1880."

3. Report on Family-box and Collecting-card Scheme.—The Annual Report on this mode of raising funds for Home and Foreign Mission purposes was submitted by the Rev. Alexander Stirling, and indicated that a gratifying measure of success had attended the scheme. The following is the Report:—

"It cannot be said with any degree of assurance that the trade of the country has been on the whole in a much more prosperous condition during the year now closed than during the former. Want of employment, and the low rate of remuneration for work has been the common cry, yet it is gratifying to be able to give a more favourable report of the Family Box and Card Scheme than the agricultural and commercial prospects of the country warranted us to anticipate. There is a considerable increase in the contributions from this source compared with last year, and only a few pounds deficient of the amount raised during the last year of my predecessor's management of the scheme, when the largest amount raised by this means was realized. This the following details will show. As arranged at last meeting of Synod, special cards were prepared for the use of the congregations belonging to the Irish Synod on the ground of their preferring to collect in this way for the Orphanage Fund, rather than for the Seoni School, the object to which the money raised by means of the Cards in Scotland is to be appropriated. As on former occasions the money raised by means of the Family Boxes is to be applied to supplement the Home Mission Revenue.

"In 16 of our congregations the Family-Boxes have been in use, the same number as used them last year. The total number used has been 121, which is three fewer than the number used last year. The amount collected by this means is L. 39 58 1d. The amount contributed last year was L.43 188 1d, thus showing a decrease of L.4 138, and when compared with the year before last, it shows a deficiency of L.11 188 7d. It is to be hoped that this process of decline is not to continue. There is ground to make a special appeal on behalf of the Home Mission Fund, arising from the vast and increasing importance of the evangelistic work carried on by this agency, and the new and enlarged demands which on this account are made upon the Fund. The lack of interest in the Family Box scheme is to be regretted, more especially considering the urgent representation of the pressing claims of the Home Mission upon the liberality of all our people, that was made at the beginning of the year. Let us however pray and hope for a revived interest in these claims in future, repress all feelings of querulous discontent, and cultivate a grateful spirit for what we have undeservedly realized, of the goodness of the Lord.

"The Collecting Cards have been used in 21 congregations, which is one more than during last year, the total number used being 219, which shows a deficiency of 31, compared with last year. The amount raised is L.83 25 9d. The amount

#### UNITED ORIGINAL SECESSION SYNOD.

were read. The minutes were to the effect that the Committee had communicated with several persons regarding their acceptance of the office--all of whom had found themselves so situated as to be unable to accept the office. The appointment was then conferred on the Rev. William B. Gardiner, Pollokshaws, and the Committee agreed to recommend that an allowance at the rate of Twenty pounds *per annual* be made by the Synod, for the purpose of obtaining the assistance of a Clerk, and as a remuneration for the labour involved.

The Synod approved of what had been done by the Finance Committee in this matter, adopted their recommendation, and proceeded to the appointment of a Synod Treasurer for the ensuing year. After mature deliberation it was moved by the Rev. John Robertson, seconded by the Rev. Thomas Hobart, M.A., and unanimously agreed to, that the Rev. William R. Gardiner be appointed to the office of Synod Treasurer for the current year, and that an allowance of Twenty pounds be made for discharging the duties of the office, and for procuring the assistance required in making up the Accounts. Mr. Gardiner intimated his willingness to accept of the uppointment for another year.

II. MAGAZINE — The Annual Report of the Committee subvised with the management of the Original Secondar Magazine was presented by Mr. George Juck. Contener. The Report stated that the circulation of the periodical was well sustained, and toat it was reactaining its position is an unfiltening advicate of Reformation priodples. The Report is is follows —

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 $\mathbf{H}$ C. STATEMENT OF ACCOUNTS OF THE ORIGINAL SECESSION MAGAZINE AS AT THE 31ST MARCH, 1880,  $\mathbf{U}$ <159 15 159 15 (238 12 6123 11 78 17 6221 4 : 0 0 00 44 13 11 44 13 11 £ 64 12 84 19 25 1 19 5 10 4 10 0 £145 14 £78 17 TREABURER'S CASII ACCOUNT. : 1 " Amount of Commissions to Booksellers SPECIAL ABSTRACT. By Amount of Cash in hands of Treasurer, " Amount of Value of returned copies for : By Amount of Arrears owing by Congrega-DISBURSEMENTS. " Amount of Treasurer's Expenses ... " Amount of Balance in Treasurer's : tions and others, as shown above : : : : By Amount of Cash received for Sales " Amount of Arrears outstanding at By Amount paid Printer in May 1879 ,, Amount paid Printer in Nov. 1879 : : : " Amount of Editor's Salary ... " Amount of Local Expenses : as shown above ... : close of this account : two years ... hands 9 6 69 7 9 £238 12 6 ... £51 14 10 6123 11 4 --- 2123 11 £221 4 16.) 9 for Postages on Single Copies o 11 6 for Advertisements ... 217 6 for Interest on Bank Account o 3 6 3 0 0 75 1 4 To Amount of Issue during 1879-1880, viz., 6770 copies, at 6d. ... ...  $\xi_169 = 5$  o ", Amount of Commissions owing to Book-Do, do. from Synod Treasurer for TREASURER'S CASH ACCOUNT. :  $T_o$  Balance of Cash in hand per last account ... SPECIAL ABSTRACT. To Amount of Arrears outstanding at close , Amount received in 1879-80, as shown To Amount owing to Printer for January ", Balance at the credit of the Magazine RECEIPTS. and March numbers of last year's account Printing ę.ę <u>.</u> റ്റ് . . . •

"The Magasine Committee venture to express the hope that the Synod will gard the foregoing Statement of Accounts as satisfactory.

"Compared with some of the Church periodicals of the day, the Magazine, we llow, is a very small affair; but small as it is, it is really large, all things con-idered. In this view it may be questioned whether any of the periodicals of other Jurches bear as creditable a proportion to their membership as this Magazine loes to our own.

"As has already been stated, a little effort, and a very small amount of indiridual liberality, would extend the area of its circulation greatly, and that would

set the Church and the world know, with a still louder voice, that the Original Secession body is not yet either dead or buried. "At last meeting of Synod the Treasurer to the *Magazine* expressed a desire to be relieved of that office, which he had held for many years. The Committee at a special meeting had that matter under consideration. They felt the reasonableness of the Treasurer's request ; and, although not yet able to recommend any one to the Synod as his successor, they think steps should be taken to grant him the relief craved.-Respectfully submitted in name of the Committee.

"G. JACK, Convener.

#### "Dundee, 1st May, 1880.

After this Report had been submitted, it was moved by the Rev. John Robertson, seconded by Rev. Alexander Stirling, and agreed to manimously, that the Report be adopted and printed, that special thanks be given to the Magazine Committee, and particularly to the Convener, for the admirable way in which they have conducted the business affairs of the *Magazine*, and that the Committee be re-appointed—Mr. Jack, Convener and Treasurer. It was also agreed b convey to the Rev. John Sturrock the most cordial thanks of the Synod for the able manner in which he has conducted the Editorial lepartment of the periodical. And the Moderator thanked Mr. Jack ad Mr. Sturrock accordingly.

III. THEOLOGICAL HALL.—The Report of the Hall Committee as submitted by the Convener-the Rev. Thomas Hobart, M.A. 'he Committee's Report referred to the number of students in attendnce at last session of the Hall, and the arrangements made for the onual Bursary Competition. It also stated that Mr. George Anderon, Perth, had obtained the Dick Bursary. Accompanying the Report ere (1) the Reports of Professor Aitken and Professor Spence on the ork accomplished at last session of the Divinity Hall, and (2) Reports incerning the inter-sessional work of students in the respective resbyteries where they are located.

After hearing this Report, it was moved by the Rev. Charles S. indlay, seconded by Rev. Alexander Stirling, and agreed to unaniiously, that the Report be adopted and printed in the Magazine; hat the cordial thanks of the Synod be tendered to the Committee, ad particularly to the Convener, for the Report submitted; and that be Committee be re-appointed-Mr. Hobart, Convener-with inructions to take the oversight of the Hall during the ensuing year.

The Synod then resumed consideration of the resignation of rofessor Aitken, as Professor of the Chair of Biblical Criticism, hich had been notified at last meeting. Professor Aitken was eard. He stated to the effect that he still desired, in the interests of his congregation, to be relieved of his Professorial duties, but that he was willing, should the Synod so desire, to continue in office during the next Session of the Hall. After mature deliberation, it was mored by the Rev. Thomas Hobart, M.A., and cordially agreed to, that the Synod gratefully accept of Professor Aitken's services for the ensuing session of the Hall, and remit to the Hall Committee, with powen, to consider how far arrangements can be made for retaining Professor Aitken's services in connection with the Hall, and whether, in altered circumstances, another Professor should be appointed, and bring up a report thereon at next meeting of Synod.

IV. MISSIONARY WORK.—Encouraging Reports on the opertions carried on by the Synod, both in the Home and Foreign Mission fields, were presented to the Court. Reference may be made to these in the following order :—

I. Report on Home Mission Operations.—The Report of the Home Mission Committee was submitted by the Rev. John Ritchie, Convener. The Report referred to the necessity for such operations being continued in populous places, and then noticed the existing Mission Stations, and the actual amount of work accomplished during the past year. Details were given in separate Reports of missionary efforts put forth at Ayr by Mr. George T. Cowieson, catechist, and the local Mission Committee; at Kilmarnock by Mr. James Buchanan, student; at Carnoustie by Rev. A. D. King; at Laurieston, Glasgow, by Rev. A. J. Yuil; and at Bridgeton, Glasgow, by Rev. John M'Kay.

Thereafter it was moved by the Rev. John Robertson, seconded by Rev. James Patrick, and unanimously agreed to, that the Report of the Home Mission Committee be adopted and printed in the *Magazine*, along with the local Reports presented; that the best thanks of the Synod be tendered to the Committee, and especially to the Convener, for the Report submitted, and for attending to this branch of the Church's work; and that the Committee be re-appointed, with the exception of Mr. A. G. Anderson—Mr. Ritchie, Convener.

2. Report on Foreign Mission Operations.—The Report of the Foreign Mission Committee was submitted by the Convener—the Rev. William B. Gardine. During the consideration of this Report, the Rev. Charles S. Findlay occupied the chair. The Report referred in the outset to the return of the Rev. George Ander son, missionary, after eight years labour in India, and to the lamented death of Mr. Anderson on the 26th September last. Reference was then made to the professed converts, the Sabbath services at Seoni, the Mission School, Colportage work and the Orphanage. The liberal contributions of our people towards the prosection of missionary operations in India was also referred to, as a matter of dep thankfulness. The Report closed with a reference to the application of Mr. Edward White for employment as a Missionary in India, and to the encourage ment the Committee had given Mr. White to prosecute his studies with a view of being sent out to India.

The Rev. George Anderson submitted his Annual Report of the Seoni Missia, and made a verbal statement concerning Mission work in heathen lands-s hindrances and encouragements.

It was thereafter moved by the Rev. Thomas Hobart, M.A., seconded by Rev. Professor Aitken, M.A., and cordially agreed to, that the Report of the Committee, and also the Report of Mr. Anderson, be adopted and printed in the Magazine; that the best thanks of the Synod be given to the Committee, and especially to the Convent

#### UNITED ORIGINAL SECESSION STNOD.

and Mr. Anderson, for the Reports presented; and that the Committee be re-appointed, with the addition of Mr. James Allan, Carluke, in room of Mr. William Forrest, deceased—Mr. Gardiner, Convener and with instructions to watch over the interests of the Mission during the ensuing year. The thanks of the Synod were conveyed to the Rev. George Anderson and the Convener by the ex-Moderator in suitable terms.

V. PULPIT SUPPLY.—The Report of the Committee of Supplies was submitted by the Convener. The Report, which is subjoined, indicated that every effort had been made during the past year to provide as much supply of sermon to the vacant congregations as possible. The Report is as follows :—

"During the past year your Committee have endeavoured to provide the vacancies with as much supply of serinon as could possibly be given, and they are greatly indebted to their brethren in the ministry for the readiness with which they fulfilled the appointments given them. "At last meeting of Synod there were five vacant pulpits to make provision for,

"At last meeting of Synod there were five vacant pulpits to make provision for, and immediately thereafter another—Kirkcaldy—was added to the number. At that time there was no probationer in the field, and the difficulty of arranging for even the occasional supply of ordinances in so many vacant charges will readily be understood.

"In the month of September last, Mr. Alex. Smellie, M.A., was licensed as a preacher of the Gospel by the Edinburgh Presbytery, and was placed under the care of the Committee. Mr. Smellie continued to fulfil the appointments given him till the beginning of March, when he was ordained to the pastoral oversight of Stranraer congregation.

"Early in November the Rev. George Anderson returned from India to spend some time in his native land, and, being in good health, he readily placed his services at the disposal of the Committee, and with the concurrence of the Foreign Mission Committee. Since his return Mr. Anderson has been employed nearly every Sabbath, and has rendered most efficient aid to us at a period when there are so many demands and so few labourers.

are so many demands and so few labourers. "We close the year with five vacancies—Toberdoney, Olrig, Coupar-Angus, Kirkcaldy, and Kilmarnock. There will be considerable difficulty in providing a supply of ordinances for these places, but still your Committee believe that their brethren will, as heretofore, render all the assistance in their power, and do their utmost in ministering to the people connected with these congregations. So long as Mr. Anderson remains in Scotland, and feels himself able to preach, the demands on the services of our brethren will not be so frequent; but it is well that each minister laid his account with being away in the service of the Church at least five times during the coming year.

"We gratefully acknowledge the kind assistance which our brethren connected with the Irish Synod have rendered during the past year; and this is all the more to be appreciated when it is known that they have had to provide supply for the pulpit of the venerable and highly esteemed minister of Lisburn, who has been prevented by affliction from performing the duties of the pastoral office.

prevented by affliction from performing the duties of the pastoral office. "Your Committee would close their Report with the earnest desire and prayer that additional labourers may be raised up to enter on the inviting fields of labour which the vacant charges present, and that, till labourers are found, the people will remain steadfast, unmovable, always abounding in the work of the Lond. If prayer ascends to our covenant God for additional labourers in His vineyard, the blessing asked will sooner or later be granted; for He has said, 'I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—In name of Committee,

"WILLIAM B. GARDINER, Convener.

" Pollokshaws, 3rd May, 1880."

After this Report had been read, it was moved by the Rev. Charles S. Findlay, seconded by the Rev. Ebenezer Ritchie, and agreed to, that the Report be adopted and printed; that the Committee, and especially the Convener, be cordially thanked for attending to the vacancies during the year; and that the Committee be re-appointed —Mr. Gardiner, Convener—with instructions to make the best provsion possible for the supply of the vacancies during the ensuing year.

VI. REFERENCES, OVERTURES, and PETITIONS.—A number of papers were submitted to the Synod, being References and Petitions from Presbyterics and Sessions, and among others the following :—

1. Call to the Rev. A. D. King, Carnowtiz.—On Tuesday afternoon a call addressed by the Toberdoney congregation to the Rev. Alexander D. King, Carnoustie, and adherents' paper with relative documents, were laid on the table by the Clerk. Commissioners from Toberdoney and Carnoustie congregations appeared. The Clerk also laid on the table and read a letter from Mr. King intimating his withdrawal from the Original Secession Church. On hearing this letter, the Synod resolved itself into a Committee of the whole house, and an opportunity was given Mr. King of making a statement explantory of his reasons for taking this step. Mr. King was heard. After conversition, it was agreed to appoint a committee to retire to the Session-house and confer with Mr. King. The Convener of this Committee reported at another sederunt that Mr. King, whilst declaring his continued attachment to the principles of our Church, had expressed his adherence to his letter of withdrawal from the Synod; and the Committee had to report that Mr. King's reasons for taking this step were very unsatisfactory. After mature deliberation, it was moved, seconded, and unanimously agreed to, that this report be received and remitted to the Perth and Aberdeen Presbytery, along with the letter Mr. King and addressed to the Clerk of Synod. The Rev. James Patrick, interim Moderator of Toberdoney Session, asked leave, in name of the Commissioners from Toberdoney, to withdraw the call which had been given in favour of Mr. King. This request was granted. The Clerk of the Perth and Aberdeen Presbytery subsequently reported that the pastoral tie between the Rev. A. D. King and the Carnoustie congregation had been dissolved, and Mr. King declared to be no longer a minister or member of the United Original Secession Church. It was then moved and agreed to, that Mr. King's name be dropped from the roll.

2. Reference anent Kilmarnock Congregation.—The present position of Kilmarnock congregation was considered. Members of Ayr Presbytery were heard in explanation. Reference was made to certain difficulties that had arisen in connection with building operations on ground adjoining property belonging to the congregation, and to other matters connected with the Kilmarnock church. After conversation, it was agreed to appoint the Synod Clerk to act along with the Ayr Presbytery in attending to the interests of Kilmarnock congregation. It was also agreed to instruct the Home Mission Committee, in conjunction with the Ayr Presbytery, to adopt measures for procuring the permanent services of a missionary or catechist, who shall devote his whole time to mission work in connection with Kilmarnock congregation.

3. Reference anent Colmonell Property.—The case of Colmonell Church property was brought before the Synod by reference from Ayr Presbytery. The Clerk of that Presbytery stated what had been done in the way of securing the rights of the Synod to the Church and Manse there. The Presbytery desired to have full powers to negotiate with parties for the disposal of the property. After hearing the statement, it was moved by the Rev. W. B. Gardiner, seconded by Rev. John Sturrock, and agreed to, that the Synod accede to the Presbytery's request, and grant full powers to the Ayr Presbytery to treat with parties in the way of ultimately disposing of the property at Colmonell.

4. Reference anent Covenanting .- A reference from Glasgow Presbylery anent

#### UNITED ORIGINAL SECESSION SYNOD.

the renewal of the Covenants by the Synod in May 1881 was read, and Rev. W. B. Gardiner heard in its support. After conversation it was agreed to allow the reference to lie on the table till next meeting of Synod.

5. Reference anext Lauriest-m Congregation.—The Synod considered a reference from Glasgow Presbytery anext Laurieston congregation. The reference was to the effect that owing to certain peculiar circumstances in which the congregation is placed, pecuniary aid is urgently required at the present time, and the Presbytery, after appointing a committee to make inquiry, unanimously recommend that a special grant of fifty pounds be made from the Synod Fund to assist them. After consideration it was moved by the Rev. Alexander Stirling, seconded by Rev. John M Kay, and agreed to, that as a considerable proportion of the amount derived from the sale of Balmullo property is still on hand, a grant of L 50 be made to Laurieston congregation out of the Synod Fund.

6. Petition of Lawrieston Congregation anent renewal of Home Mission Grant.— A petition from Laurieston congregation asking a renewal of the grant from the Home Mission Fund for other three years was taken up. The petition was read, along with extract from the minutes of Laurieston congregational meeting appointing Messrs. John White and John Farrell as their commissioners in support of the petition. After deliberation it was moved by the Rev. Thomas Hobart, M.A., seconded by Rev. Charles S. Findlay, and agreed to, that a grant of La 180 be made to Laurieston congregation out of the Home Mission Fund, and extending over the period of three years—this grant to be supplementary to the amount raised by the congregation for the stipend of the minister.

7. Petition of Carnoustic Congregation for Aid from the Home Mission Fund. — A petition from Carnoustic congregation asking a grant of  $L_5$  for the rent of their Mission Hall was considered. The petition, with extracts from the minutes of Perth and Aberdeen Presbytery, were read, and Mr. John Smith, commissioner from the congregation, heard in its support. On the motion of the Rev. John Ritchie, it was agreed to make a grant of  $L_5$  from the Home Mission Fund for the object specified in the petition. Another petition from the Carnoustie congregation asking a renewal of the grant from the Home Mission Fund was read, and the Rev. Alexander Stirling was heard in its support. After conversation it was moved by the Rev. John Ritchie, and agreed to, that the Home Mission Committee be empowered to make a grant to the Carnoustie congregation, at the rato of  $L_50$  for annum, should the congregation obtain a settlement during the current year.

8. Overture anent the Admission of Ministers.—The Overture of the Ayr Presbytery anent the Admission of Ministers and Licentiates of other denominations, which had been laid on the table at last meeting of Synod, was again taken up. After consideration, it was moved by Rev. John Ritchie, seconded by Rev. Charles S. Findlay, and agreed to, that no action be taken in the way of legislating on this subject in the meantime.

9. Overture from Midlem Session anent Secession Records.—An Overture relative to the adoption of measures for securing the possession of the Secession Records from the Free Church, was presented by Midlem Session. The Overture, together with extracts from the minutes of Edinburgh Presbytery transmitting it, were read, and the Rev. Thomas Matthew and Mr. William Scott were heard in its support. Before entering on the consideration of this Overture, it was agreed to hear a Statement from the Ex-Moderator and Clerk of Synod, anent the action which they had taken in claiming these Records as the property of the Synod. The Statement was to the effect that when it became known that certain volumes of Secession Records had been formally handed over to the custody of the Free Church of Scotland by Rev. Dr. Wylie and others, and had been accepted by the General Assembly of that Church, the ex-Moderator and Clerk had granted a mandate to Mr. George Jack, Dundee, authorising him to take the opinion of counsel regarding the validity of our claim, and that opinion being favourable, a letter had been carefully prepared by Mr. Jack's agent in Edinburgh, subscribed by the Moderator and Clerk, and sent to the Moderator and Senior Principal Clerk of the Free Church General Assembly, asking the documents to be restored to our Church, That letter had been read at a meeting of the Yree Church Com11d, being L.81 135 13d from collections, L.7 165 73d from donations, L.7 18s 5d from the sale of "*Testimonies*," and L.4 105 9d from interest.

"The ordinary expenditure has been L. 113 55 3d, and in addition to this there was a grant of L. 50 to the Building Fund of Kirkcaldy congregation. After investing L 200—the legacy of Miss Dick, Edinburgh—there remains a balance at the credit of this Fund of L. 152 165 3d.

"2. HOME MISSION FUND.—The receipts for this Fund have been L2400s  $10\frac{1}{2}$ d, being L.166 188  $2\frac{1}{2}$ d from congregational collections; L.55 os 2d from contributions; L.15 13s from donations, and L 2 9s 6d from interest. This shows an increase from all sources of L.47 14s 10d, and this increased revenue is entirely from church-door collections.

"The expenditure in connection with this Fund has been L.157 for salaris, and L.17 2s 5d for sundry purposes. The balance on hand amounts to L.239 19 9d. It has to be noted here that the Carnoustie congregation has received only half a year's proportion of the sum allowed as a supplement to their minister's stipend. The second half-year's grant was payable on the 25th April, the day after the books were closed, and owing to the proximity of the Synod-meeting, and the fact that their minister is under call to another part of the Church it was considered advisable to defer the remittance of the salary till the Synod gives judgment on the call.

"3. MUTUAL ASSISTANCE FUND.—The amount received for this Fund has been L. 268 178 &d, being L. 217 158 5d from congregational collections; L. 42 108 bi from contributions and donations; and L8 58 9d from interest. The gross receipts show a falling off this year of L. 12 118 old, and this is due to decreased donations. Including the balance from previous year there is L. 270 08 11 at the credit of this Fund.

"4. THE AGED AND INFIRM MINISTERS' FUND.—There is a considerable decrease upon receipts for this Fund as might be expected, the Synod having resolved not to appoint the usual collection to be made for it this year. The amount received has been L.36 8s, being L.3 4s 2d from two congregational collections that were made before the resolution of Synod came in force, L4 from donations, and L.29 3s 10d from interest. The expenditure has been L.35 and after investing L100 of surplus money belonging to this Fund, there is a balance carried forward to next year of L.35 10s 104d.

"5. MINISTERS' WIDOWS' AND ORPHANS' FUND.—The total receipts for this Fund have amounted to L.87 188 4d, being an increase of L.47 88 1od when compared with the former year. The income has been, from subscriptions of members L.22, from congregational collections L.55 198 8d, from donations L.1, and from interest L.8 188 8d. The increased revenue in connection with this Ford arises from collections having been made for it by most of the congregative during the year. It is to be regretted, however, that four of the congregative have omitted to comply with the Synod's appointment, although it is beitted that satisfactory reasons could be assigned for the omission.

The expenditure on this Fund has been merely nominal, and a balance of Lto 15s is carried forward to the following year. This amount will be invested with the Glasgow City Improvement Trustees without delay.

"0 and 7. FOREIGN MISSION AND ORPHANAGE FUNDS.—The receipts for both these Funds have reached the sum of L. 599 IIS old as against L.518 is jet for the previous year, showing an increase of L.SI 987d. This increase appear under the head of congregational collections, and shows the unahated interest taken by our people generally in the Foreign Mission operations of our Synd. The revenue of both Funds may be thus classified, Collections, L.221 157 di Contributions, L.99 168 Sd; Donations, L.82 118 5d; Collections and Contries tions by Secession Congregations in Ireland, L.37 128 IOd; Adopters of Orphans L.25 5s; Realized in India, L 4068 12d; Transferred from Building Fund, L.103: Exchange in Remittances to India, and Interest, L.58 0s Id; Talents received by Rev. George Anderson for pulpit supply, L.24 0s 4d. The expenditure on the Foreign Mission Fund has been considerably in excess of the income, and as this

as continued for the past two years, your Committee would direct the attention of ie Synod to the fact. The balance against the Fund at the present date is L 278 is 24d. The expenditure has been, for salaries, L 320; laid out in India L 147 's; Mr. Anderson's return home, L 142 155 3d; Mr. White, L 30 185 1d; ordinary utlay, L.21 12s. From the Orphanage Fund the amount expended in the pkeep of the Orphanage has been L 102 175 42d, and for Collecting Cards 12s. he balance at the credit of the Orphanage Fund is L 433 os 12d.

"8. STUDENTS' AND BURSARY FUND.—The only addition made to this Fund uring the past year was, from donations, L. 1 10s, and from interest, L.8 5s 5d, in II, L9 15s 5d. The expenditure has exceeded this amount by L.2 5s 1d, and here still remains a balance on hand of L.42 8s 10d.

The total amount invested at the present date, exclusive of property in India, is .2,180. The Committee have only further to observe that, according to the emit from the Synod, they held a meeting in the end of May last, and appointed a freesurer for the year, and the minutes of that meeting accompany this report. -Respectfully submitted by order of Committee.

# "WILLIAM B. GARDINER, Interim Convener.

#### "Glasgow, 3rd May, 1880."

3. Report on Family-box and Collecting-card Scheme.—The Annual Report on his mode of raising funds for Home and Foreign Mission purposes was submitted by the Rev. Alexander Stirling, and indicated that a gratifying measure of success and attended the scheme. The following is the Report:—

"It cannot be said with any degree of assurance that the trade of the country has been on the whole in a much more prosperous condition during the year now doed than during the former. Want of employment, and the low rate of remumention for work has been the common cry, yet it is gratifying to be able to give a more favourable report of the Family Box and Card Scheme than the agricultural and commercial prospects of the country warranted us to anticipate. There is a considerable increase in the contributions from this source compared with last year, and only a few pounds deficient of the amount raised during the last year of my predecessor's management of the scheme, when the largest amount raised by this means was realized. This the following details will show. As arranged at last meeting of Synod, special cards were prepared for the use of the congregations belonging to the Irish Synod on the ground of their preferring to collect in this way for the Orphanage Fund, rather than for the Seoni School, the object to which the money raised by means of the Cards in Scotland is to be appropriated. As on former occasions the money raised by means of the Family Boxes is to be applied to applement the Home Mission Revenue.

"In 16 of our congregations the Family-Boxes have been in use, the same number as used them last year. The total number used has been 121, which is hree fewer than the number used last year. The amount collected by this means \$ 1.39 fs 1d. The amount contributed last year was L.43 18s 1d, thus showing idecrease of L.4 13s, and when compared with the year before last, it shows a leficiency of L.11 18s 7d. It is to be hoped that this process of decline is not to outinue. There is ground to make a special appeal on behalf of the Home dission Fund, arising from the vast and increasing importance of the evangelistic ork carried on by this agency, and the new and enlarged demands which on this count are made upon the Fund. The lack of interest in the Family Box theme is to be regretted, more especially considering the urgent representation if the pressing claims of the Home Mission upon the liberality of all our people, at was made at the beginning of the year. Let us however pray and hope for a "ived interest in these claims in future, repress all feelings of querulous discontent, d cultivate a grateful spirit for what we have undeservedly realized, of the bodness of the Lord.

"The Collecting Cards have been used in 21 congregations, which is one more an during last year, the total number used being 219, which shows a deficiency 31, compared with last year. The amount raised is L.83 25 9d. The amount contributed last year was L. 79 19s 1d, showing an increase of L. 3 3s 8d over the proceeds of the year preceding.

"In four of the congregations belonging to the Irish Synod, the Collecting Cards have been used, which is three more than last year. This is so far satisfactory, but it would have been still more so had all the congregations seen their way to support the Fund in which they appear to have a special interest. The amount raised by these four congregations is L.16 5s 2d which is an increase of L.12 is 7d upon the contributions of the former year.

7d upon the contributions of the former year. "The total sum raised by both Synods amounts to L.146 os 6d. The total amount raised last year was L.128 2s 9d, showing an increase of L.17 17s 9d. The following is the expenditure in connection with the management of the scheme. Cost of Box Labels and Collecting Cards, L.2 17s; Travelling expenses and postage, 12s 6d; total, L.3 9s 6d, leaving a net profit of L.142 11s to be placed to the credit of the three respective Funds. From these statistics it may warrantably be inferred that the Synod has every inducement to persevere with the scheme, hoping for increased liberality in time to come, that the congregations that have not used the Boxes or Cards at all during the past, may feel it to be their duty to do so in the course of the coming year, and that over the whole Church a new spring-tide of Christian liberality may rise. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Respectfully submitted by

"ALEXANDER STIRLING."

On hearing these Reports, it was moved by the Rev. Thomas Hobart, M.A., seconded by the Rev. Ebenezer Ritchie, and unanimously agreed to, that the Treasurer's Statement and Finance Committee's Report be received with thankfulness to the Lord for the liberality shown by our people in contributing for the different Schemes of the Synod; that the Committee's Report be adopted and printed in the *Magazine*; that the members of Committee, and particularly the *interim* Convener, be warmly thanked for attending to the finances of the Synod during the past year; and that the Committee be re-appointed, with the exception of Mr. A. G. Anderson and Mr. Robert Reid, and with the addition of Mr. Laurence Henderson, Glasgow, and Mr. John Knox, Kilwinning—Mr. Gardiner, Convener.

On the motion of the Rev. Thomas Hobart, M.A., seconded by the Rev. John Sturrock, it was unanimously agreed to receive the Report presented by Mr. Stirling, and convey to him the warmest thanks of the Synod for his management of the Box and Card Collecting Scheme, and to re-appoint Mr. Stirling to take charge of this method of raising funds for missionary objects during the current year. It was resolved to appropriate the amount raised by means of the Family Boxes during the year 1880-81 to the Home Mission Fund, and also to issue Collecting Cards for this object. And it was also agreed to issue Collecting Cards in behalf of the Seoni Mission School and Seoni Orphanage as formerly. And Mr. Stirling received instrutions accordingly.

4. Appointment of Synod Treasurer.—The minutes of a meeting of the Finance Committee, held on the 30th May last, relative to the appointment of a Treasurer,

#### UNITED ORIGINAL SECESSION SYNOD.

read. The minutes were to the effect that the Committee had communicated several persons regarding their acceptance of the office—all of whom had themselves so situated as to be unable to accept the office. The appointwas then conferred on the Rev. William B. Gardiner, Pollokshaws, and the nittee agreed to recommend that an allowance at the rate of Twenty pounds **unsume** be made by the Synod, for the purpose of obtaining the assistance of **rk**, and as a remuneration for the labour involved.

ie Synod approved of what had been done by the Finance Combe in this matter, adopted their recommendation, and proceeded e appointment of a Synod Treasurer for the ensuing year. After ire deliberation it was moved by the Rev. John Robertson, ided by the Rev. Thomas Hobart, M.A., and unanimously agreed is the Rev. William B. Gardiner be appointed to the office of d Treasurer for the current year, and that an allowance of ity pounds be made for discharging the duties of the office, and procuring the assistance required in making up the Accounts. Fardiner intimated his willingness to accept of the appointment nother year.

MAGAZINE.—The Annual Report of the Committee entrusted the management of the Original Secession Mugazine was preid by Mr. George Jack, Convener. The Report stated that the lation of the periodical was well sustained, and that it was maining its position as an unflinching advocate of Reformation princi-The Report is as follows :—

'he Magazine Committee beg to lay before the Synod of United Original ers their Report, and State of Accounts, for the year ending the 31st March

The Committee have much pleasure in being able to report to the Synod that *lagasine* continues to maintain its position both within, and outside, the body; hat every year it finds its way, more or less, into fresh hands. From the astances in which several of our congregations have been placed, for some -we refer to vacancies --there has been a partial falling off in these quarters; in the whole, the circulation has been well sustained during the year. It was sted verbally, in connection with last year's Report, that the abler members congregations should each take a few copies for local circulation, among r brethren, and others. That has not been responded to. If it had, the circon would have been materially increased; and, it might be supposed, the ness of the *Magasine* correspondingly enlarged. The Committee would now eave, more formally, to repeat that suggestion.

he following Abstract Statements show the circulation of the *Magazine* for ear now closed, the Treasurer's Cash Account, and also how the whole thing ially stands. The figures, moreover, show that the funds, as compared with revious year, are slightly improved, and that is probably the most conclusive ace the Committee could give that the *Magazine* is not yet on the de648

MEETING OF THE

Cr. £159151 ------ £123 11 4 £238 12 6 6123 11 4 78 17 ---- £221 4 (221 4 TI: STATEMENT OF ACCOUNTS OF THE ORIGINAL SECESSION MAGAZINE AS AT THE 31ST MARCH, 1880, : 0 0 44 13 11 9 44 13 11 £64 12 84 19 25 0 1 19 2 **4 I**0 o £78 17 £145 14 : TREASURER'S CASH ACCOUNT. : SPECIAL ABSTRACT. " Amount of Commissions to Booksellers By Amount of Cash in hands of Treasurer, " Amount of Value of returned copies for By Amount of Arrears owing by Congrega-tions and others, as shown above :: I)ISBURSEMENTS. ", Amount of Treasurer's Expenses ... ", Amount of Balance in Treasurer's : : : : ; By Amount of Cash received for Sales " Amount of Arrears outstanding at By Amount paid Printer in May 1879 .. Amount paid Printer in Nov. 1879 : " Amount of Editor's Salary ... : : ". Amount of Local Expenses as shown above ... : close of this account : two years ... hands ... 269 7 6 - 169 5 0 6123 11 4 £238 12 6 ... £51 14 10 (221 4 16:) 9 ---- L123 11 3 0 0 75 1 4 ... £169 5 0 00 0 

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"The Magasine Committee venture to express the hope that the Synod will

and the foregoing Statement of Accounts as satisfactory. \*Compared with some of the Church periodicals of the day, the *Magasine*, we we, is a very small affair; but small as it is, it is really large, all things con-ered. In this view it may be questioned whether any of the periodicals of other urches bear as creditable a proportion to their membership as this Magazine s to our own.

"As has already been stated, a little effort, and a very small amount of indiual liberality, would extend the area of its circulation greatly, and that would the Church and the world know, with a still louder voice, that the Original

"At last meeting of Synod the Treasurer to the Magazine expressed a desire to relieved of that office, which he had held for many years. The Committee at pecial meeting had that matter under consideration. They felt the reasonableis of the Treasurer's request ; and, although not yet able to recommend any one the Synod as his successor, they think steps should be taken to grant him the ief craved .-- Respectfully submitted in name of the Committee.

## "Dundee, 1st May, 1880.

"G. IACK, Convener,

After this Report had been submitted, it was moved by the Rev. hn Robertson, seconded by Rev. Alexander Stirling, and agreed to sanimously, that the Report be adopted and printed, that special anks be given to the Magazine Committee, and particularly to the myener, for the admirable way in which they have conducted the usiness affairs of the Magazine, and that the Committee be repointed-Mr. Jack, Convener and Treasurer. It was also agreed convey to the Rev. John Sturrock the most cordial thanks of the mod for the able manner in which he has conducted the Editorial partment of the periodical. And the Moderator thanked Mr. Jack d Mr. Sturrock accordingly.

III. THEOLOGICAL HALL.—The Report of the Hall Committee as submitted by the Convener-the Rev. Thomas Hobart, M.A. be Committee's Report referred to the number of students in attendre at last session of the Hall, and the arrangements made for the mual Bursary Competition. It also stated that Mr. George Ander-", Perth. had obtained the Dick Bursary. Accompanying the Report re (1) the Reports of Professor Aitken and Professor Spence on the \*k accomplished at last session of the Divinity Hall, and (2) Reports acerning the inter-sessional work of students in the respective esbyteries where they are located.

After hearing this Report, it was moved by the Rev. Charles S. Idlay, seconded by Rev. Alexander Stirling, and agreed to unaniusly, that the Report be adopted and printed in the Magazine; at the cordial thanks of the Synod be tendered to the Committee, 1 particularly to the Convener, for the Report submitted; and that Committee be re-appointed-Mr. Hobart, Convener-with inuctions to take the oversight of the Hall during the ensuing year. The Synod then resumed consideration of the resignation of ofessor Aitken, as Professor of the Chair of Biblical Criticism, ich had been notified at last meeting. Professor Aitken was urd. He stated to the effect that he still desired, in the interests.

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of his congregation, to be relieved of his Professorial duties, but that he was willing, should the Synod so desire, to continue in office during the next Session of the Hall. After mature deliberation, it was moved by the Rev. Thomas Hobart, M.A., and cordially agreed to, that the Synod gratefully accept of Professor Aitken's services for the ensuing session of the Hall, and remit to the Hall Committee, with powers, to consider how far arrangements can be made for retaining Professor Aitken's services in connection with the Hall, and whether, in altered circumstances, another Professor should be appointed, and bring up a report thereon at next meeting of Synod.

IV. MISSIONARY WORK.—Encouraging Reports on the opertions carried on by the Synod, both in the Home and Foreign Mission fields, were presented to the Court. Reference may be made to these in the following order :—

I. Report on Home Mission Operations.—The Report of the Home Mission Committee was submitted by the Rev. John Ritchie, Convener. The Report referred to the necessity for such operations being continued in populous places, and then noticed the existing Mission Stations, and the actual amount of work accomplished during the past year. Details were given in separate Reports of missionary efforts put forth at Ayr by Mr. George T. Cowieson, catechist, and the local Mission Committee; at Kilmarnock by Mr. James Buchanan, student; at Carnoustie by Rev. A. D. King; at Laurieston, Glasgow, by Rev. A. J. Yuil; and at Bridgeton, Glasgow, by Rev. John M'Kay.

Thereafter it was moved by the Rev. John Robertson, seconded by Rev. James Patrick, and unanimously agreed to, that the Report of the Home Mission Committee be adopted and printed in the *Magazine*, along with the local Reports presented; that the best thanks of the Synod be tendered to the Committee, and especially to the Convener, for the Report submitted, and for attending to this branch of the Church's work; and that the Committee be re-appointed, with the exception of Mr. A. G. Anderson-Mr. Ritchie, Convener.

2. Report on Foreign Mission Operations.—The Report of the Foreign Mission Committee was submitted by the Convener—the Rev. William B. Gardiner. During the consideration of this Report, the Rev. Charles S. Findlay occupied the chair. The Report referred in the outset to the return of the Rev. George Ander son, missionary, after eight years labour in India, and to the lamented death of Mrs. Anderson on the 20th September last. Reference was then made to the professed converts, the Sabbath services at Seoni, the Mission School, Colporage work, and the Orphanage. The liberal contributions of our people towards the prosecttion of missionary operations in India was also referred to, as a matter of deep thankfulness. The Report closed with a reference to the application of Mr. Edward White for employment as a Missionary in India, and to the encourage ment the Committee had given Mr. White to prosecute his studies with a view of being sent out to India.

The Rev. George Anderson submitted his Annual Report of the Seoni Mission, and made a verbal statement concerning Mission work in heathen lands-5 hindrances and encouragements.

It was thereafter moved by the Rev. Thomas Hobart, M.A., seconded by Rev. Professor Aitken, M.A., and cordially agreed to, that the Report of the Committee, and also the Report of Mr. Anderson, be adopted and printed in the Magazine; that the best thanks of the Synod be given to the Committee, and especially to the Convent

and Mr. Anderson, for the Reports presented; and that the Committee be re-appointed, with the addition of Mr. James Allan, Carluke, in room of Mr. William Forrest, deceased — Mr. Gardiner, Convener and with instructions to watch over the interests of the Mission during the ensuing year. The thanks of the Synod were conveyed to the Rev. George Anderson and the Convener by the ex-Moderator in suitable terms.

V. PULPIT SUPPLY.—The Report of the Committee of Supplies was submitted by the Convener. The Report, which is subjoined, indicated that every effort had been made during the past year to provide as much supply of sermon to the vacant congregations as possible. The Report is as follows :—

"During the past year your Committee have endeavoured to provide the vacancies with as much supply of sermon as could possibly be given, and they are greatly indebted to their brethren in the ministry for the readiness with which they fulfilled the appointments given them.

they fulfilled the appointments given them. "At last meeting of Synod there were five vacant pulpits to make provision for, and immediately thereafter another—Kirkcaldy—was added to the number. At that time there was no probationer in the field, and the difficulty of arranging for even the occasional supply of ordinances in so many vacant charges will readily be understood.

"In the month of September last, Mr. Alex. Smellie, M.A., was licensed as a preacher of the Gospel by the Edinburgh Presbytery, and was placed under the care of the Committee. Mr. Smellie continued to fulfil the appointments given him till the beginning of March, when he was ordained to the pastoral oversight of Stranraer congregation.

"Early in November the Rev. George Anderson returned from India to spend some time in his native land, and, being in good health, he readily placed his services at the disposal of the Committee, and with the concurrence of the Foreign Mission Committee. Since his return Mr. Anderson has been employed nearly every Sabbath, and has rendered most efficient aid to us at a period when there are so many demands and so few labourers.

"We close the year with five vacancies—Toberdoney, Olrig, Coupar-Angus, Kirkcaldy, and Kilmarnock. There will be considerable dificulty in providing a supply of ordinances for these places, but still your Committee believe that their brethren will, as heretofore, render all the assistance in their power, and do their utmost in ministering to the people connected with these congregations. So long as Mr. Anderson remains in Scotland, and feels himself able to preach, the demands on the services of our brethren will not be so frequent; but it is well that each minister laid his account with being away in the service of the Church at least five times during the coming year.

"We gratefully acknowledge the kind assistance which our brethren connected with the Irish Synod have rendered during the past year; and this is all the more to be appreciated when it is known that they have had to provide supply for the pulpit of the venerable and highly esteemed minister of Lisburn, who has been prevented by affliction from performing the duties of the pastoral office.

"Your Committee would close their Report with the earnest desire and prayer that additional labourers may be raised up to enter on the inviting fields of labour which the vacant charges present, and that, till labourers are found, the people will remain steadfast, unmovable, always abounding in the work of the Lord. If prayer ascends to our covenant God for additional labourers in His vineyard, the blessing asked will sconer or later be granted ; for He has said, 'I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.'—In name of Committee,

"WILLIAM B. GARDINER, CONVERES.

" Pollokshaws, 3rd May, 1880."

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After this Report had been read, it was moved by the Rev. Charles S. Findlay, seconded by the Rev. Ebenezer Ritchie, and agreed to, that the Report be adopted and printed; that the Committee, and especially the Convener, be cordially thanked for attending to the vacancies during the year; and that the Committee be re-appointed —Mr. Gardiner, Convener—with instructions to make the best provsion possible for the supply of the vacancies during the ensuing year.

VI. REFERENCES, OVERTURES, and PETITIONS.—A number of papers were submitted to the Synod, being References and Petitions from Presbyterics and Sessions, and among others the following :—

1. Call to the Rev. A. D. King, Carnouttie.—On Tuesday afternoon a call addressed by the Toberdoney congregation to the Rev. Alexander D. King, Carnoustie, and adherents' paper with relative documents, were laid on the table by the Clerk. Commissioners from Toberdoney and Carnoustie congregations appeared. The Clerk also laid on the table and read a letter from Mr. King intimating his withdrawal from the Original Secession Church. On hearing this letter, the Synod resolved itself into a Committee of the whole house, and an opportunity was given Mr. King of making a statement explantory of his reasons for taking this step. Mr. King was heard. After conversition, it was agreed to appoint a committee to retire to the Session-house and confer with Mr. King. The Convener of this Committee reported at another sederunt that Mr. King. The Convener of this Committee reported at another sederunt that Mr. King. Whilst declaring his continued attachment to the principles of our Church, had expressed his adherence to his letter of withdrawal from the Synod; and the Committee had to report that Mr. King's reasons for taking this step were very unsatisfactory. After mature deliberation, it was moved, seconded, and unanimously agreed to, that this report he received and remitted to the Perth and Aberdeen Presbytery, along with the letter Mr. King had addressed to the Clerk of Synod. The Rev. James Patrick, interim Moderator of Toberdoney Session, asked leave, in name of the Commissioners from Toberdone, to was granted. The Clerk of the Perth and Aberdeen Presbytery subsequently reported that the pastoral tie between the Rev. A. D. King and the Carnoustie congregation had been dissolved, and Mr. King declared to be no longer a minister or member of the United Original Secession Church. It was then moved and agreed to, that Mr. King's name be dropped from the roll.

2. Reference anent Kilmarnock Congregation.—The present position of Kilmarnock congregation was considered. Members of Ayr Presbytery were heard in explanation. Reference was made to certain difficulties that had arisen in connection with building operations on ground adjoining property belonging to the congregation, and to other matters connected with the Kilmarnock church. After conversation, it was agreed to appoint the Synod Clerk to act along with the Ayr Presbytery in attending to the interests of Kilmarnock congregation. It was also agreed to instruct the Home Mission Committee, in conjunction with the Ayr Presbytery, to adopt measures for procuring the permanent services of a missionary or catechist, who shall devote his whole time to mission work in connection with Kilmarnock congregation.

3. Reference anent Colmonell Property.—The case of Colmonell Church property was brought before the Synod by reference from Ayr Presbytery. The Clerk of that Presbytery stated what had been done in the way of securing the rights of the Synod to the Church and Manse there. The Presbytery desired to have full powers to negotiate with parties for the disposal of the property. After hearing the statement, it was moved by the Rev. W. B. Gardiner, seconded by Rev. John Sturrock, and agreed to, that the Synod accede to the Presbytery's request, and grant full powers to the Ayr Presbytery to treat with parties in the way of ultimately disposing of the property at Colmonell.

Reference anent Covenanting .- A reference from Glasgow Presbylery anent

#### UNITED ORIGINAL SECESSION SYNOD.

the renewal of the Covenants by the Synod in May 1881 was read, and Rev. W. B. Gardiner heard in its support. After conversation it was agreed to allow the reference to lie on the table till next meeting of Synod.

5. Reference anent Laurieston Congregation.—The Synod considered a reference from Glasgow Presbytery anent Laurieston congregation. The reference was to the effect that owing to certain peculiar circumstances in which the congregation is placed, pecuniary aid is urgently required at the present time, and the Presbytery, after appointing a committee to make inquiry, unanimously recommend that a special grant of fifty pounds be made from the Synod Fund to assist them. After consideration it was moved by the Rev. Alexander Stirling, seconded by Rev. John M'Kay, and agreed to, that as a considerable proportion of the amount derived from the sale of Balmullo property is still on hand, a grant of L 50 be made to Laurieston congregation out of the Synod Fund.

6. Petition of Laurieston Congregation anent renewal of Home Mission Grant.— A petition from Laurieston congregation asking a renewal of the grant from the Home Mission Fund for other three years was taken up. The petition was read, along with extract from the minutes of Laurieston congregational meeting appointing Messrs. John White and John Farrell as their commissioners in support of the petition. After deliberation it was moved by the Rev. Thomas Hobart, M.A., seconded by Rev. Charles S. Findlay, and agreed to, that a grant of L. 180 be made to Laurieston congregation out of the Home Mission Fund, and extending over the period of three years—this grant to be supplementary to the amount raised by the congregation for the stipend of the minister.

7. Petition of Carnoustie Congregation for Aid from the Home Mission Fund. A petition from Carnoustie congregation asking a grant of  $L_5$  for the rent of their Mission Hall was considered. The petition, with extracts from the minutes of Perth and Aberdeen Presbytery, were read, and Mr. John Smith, commissioner from the congregation, heard in its support. On the motion of the Rev. John Ritchie, it was agreed to make a grant of L.5 from the Home Mission Fund for the object specified in the petition. Another petition from the Carnoustie congregation asking a renewal of the grant from the Home Mission Fund was read, and the Rev. Alexander Stirling was heard in its support. After conversation it was moved by the Rev. John Ritchie, and agreed to, that the Home Mission Committee be empowered to make a grant to the Carnoustie congregation, at the rate of L. 50 per annum, should the congregation obtain a settlement during the current year.

8. Overture anent the Admission of Ministers.—The Overture of the Ayr Presbytery anent the Admission of Ministers and Licentiates of other denominations, which had been laid on the table at last meeting of Synod, was again taken up. After consideration, it was moved by Rev. John Ritchie, seconded by Rev. Charles S. Findlay, and agreed to, that no action be taken in the way of legislating on this subject in the meantime.

9. Overture from Mullem Session anent Section Records.—An Overture relative to the adoption of measures for securing the possession of the Secession Records from the Free Church, was presented by Midlem Session. The Overture, together with extracts from the minutes of Edinburgh Presbytery transmitting it, were read, and the Rev. Thomas Matthew and Mr. William Scott were heard in its support. Before entering on the consideration of this Overture, it was agreed to hear a Statement from the Ex-Moderator and Clerk of Synod, anent the action which they had taken in claiming these Records as the property of the Synod. The Statement was to the effect that when it became known that certain volumes of Secession Records had been formally handed over to the custody of the Free Church of Scotland by Rev. Dr. Wylie and others, and had been accepted by the General Assembly of that Church, the ex-Moderator and Clerk had granted a mandate to Mr. George Jack, Dundee, authorising him to take the opinion of counsel regarding the validity of our claim, and that opinion being favourable, a letter had been carefully prepared by Mr. Jack's agent in Edinburgh, subscribed by the Moderator and Clerk, and sent to the Moderator and Senor Principal Clerk of the Free Church General Assembly, asking the documents to be restored. mission in November last, and transmitted to the Arrangements Committee of the General Assembly, with a view to its being considered by the Assembly in the month of May.

After the statement had been read, Mr. Jack was heard in explanation. It was subsequently resolved, after lengthened conversation, to adopt the overture of Midlem Session; approve of what had been done by the ex-Moderator and Clerk; and appoint a Committee, with full powers, to take steps for the recovery of these Records. This Committee to consist of the following :--Rev. Thomas Hobart, M.A.; Rev. John Sturrock; Mr. George Jack, Dundee; Mr. Robert Reid, Edinburgh; and the Synod Clerk-Mr. Jack, Convener-and the Committee to have power to add to their number. The Committee was empowered to publish the letters and documents bearing on this case, and which were submitted to the Court, for distribution among the members of the Free Church General Assembly.

# VII.—SYNODICAL FUNDS.—Various Reports connected with Special Funds of the Synod were submitted. These referred to—

I. The Mutual Assistance Fund.—The Annual Report of the Committee or trusted with the management of this Fund was presented by the Clerk, and is as follows :—

"The Committee entrusted with the management of the Mutual Assistance Fund met on the 26th April to consider the remit of the Synod regarding the altention of the existing law, whereby the minimum stipend is restricted to  $f_{120}$ , with a manse. After mature deliberation the members are of opinion that the time has now come when a change should be made in the limitation of grants from this Fund. Accordingly they unanimously recommend the Synod to alter the law affecting the stipends of aid-receiving ministers, whereby the Committee may have power to allocate the funds at their disposal, so as to make the minimum stipend, when circumstances permit,  $f_{150}$ , with a manse. In making this proposal, the Committee are aware that the stipends in a few additional congregations to these already on their list, will require to be augmented; but they cherish the hope that the office-bearers of these congregations will adopt immediate measures for increasing the stipends of their ministers, to the minimum now aimed at, and thus continue, as heretofore, self-supporting.

"The other law was passed in 1876, whereby it was enacted that the maximum allowance payable for stipend to any of the congregations in reland be  $\pounds 40$ . This congregation to the congregation of the congregation of the the maximum allowance for stipend to the congregation of the congregations for the congregations for the congregation of the congregations for the congregation of the congregation of the congregations for the congregation of t

						Sacramenta from Con			Suppl from			Total S	Эtip	end.
Auchinleck,	••	••	L.70	o	0	L.7	0	0	L.50	0	0	L. 197	0	0
Aberdeen,	••	••	100				••		30	0	0	130	۰	0
Birsay,		••	80	o	ο	8	0	0	42	o	0	130	0	0
Dromore		••	75	ο	0	4	0	•	40	0	0	120		
Kirriemuir,	••	••	90	0	ο		••		40	0	0	130	0	0
Midlem,	••	••	120	0	ο		••		30	0	0	130	0	0
Thurso,	••	••	85				0	0	40	0	0	130	٥	•
Perth.			Allow	and	ce fr	or Manse.			DI DI	0	0	•		

The balance of £8 65 112d. will be carried forward to next year's account.

#### UNITED ORIGINAL SECESSION SYNOD.

he Committee have reduced the allowance to Perth congregation for a manse, as se stipend has been increased last year by £5, with £10 for sacramental expenses.

"The Statement of Congregational Income and Expenditure for the year 1879, rewith presented, shows the membership of the Church at the present time. The te of contributions per member for all purposes is  $\int I 125$  8d. as against  $\int I 125$ d. in the former year, and the average amount contributed by each member for the Synod Funds is 55 4 2d, or an increase of 6 2d per member over the year preeding. This is so far satisfactory.

"In closing, your Committee would strongly impress on the members of the "hurch the importance of contributing more liberally in aid of the Mutual Assistance "und, so that our ministers may be adequately provided for, and young men be ncouraged to study for the ministry.—Respectfully submitted by

## "WILLIAM B. GARDINER, Interim Convener."

After hearing this Report, it was unanimously agreed, on the notion of the Rev. Thomas Hobart, M.A., to adopt the recommendaion of the Committee regarding the limitation of the minimum stipend of ministers, and resolve that henceforth this shall be L150 with a manse. On the motion of the Rev. Andrew Miller, seconded by Rev. Peter M'Vicar, it was agreed to approve of the recommendation of the Committee regarding the amount to be allocated to aidreceiving ministers for the present year, and to suspend the standing aws for this year, so far as they affect Auchinleck and Dromore, Motting to the minister of the former an additional sum of three bunds, so as to make the stipend L.130; and to the latter the sum I five pounds, so as to make the stipend L125. It was also agreed o thank the Committee for their attention to the matter with which bey were entrusted, and to re-appoint them, with the addition of Mr. V. Wood Roger, in room of Mr. Anderson-Mr. Laurence Henderson o be Convener. It was remitted to this Committee to consider rhether any change should be made in the allowance usually granted o aid-receiving congregations for a manse.

2. The Ministers' Widows' and Orphans' Fund.—The Report on this Fund was resented by the Clerk. It consisted of the minutes of two meetings of the Comuittee in charge of the Fund, and it appeared therefrom that the amount at the 'edit of the Fund at the close of the financial year, including the sum of  $f_{200}$  inested, was  $f_{390}$  15s. It was agreed to receive this Report with thanks to the ommittee for their diligence in attending to the Fund, and to reappoint the Comistee—the Moderator, Convener, with former instructions.

3. The Aged and Infirm Ministers' Fund.—On the motion of the Rev. Alexander tirling, seconded by the Rev. Robert Morton, it was agreed to make a grant of irry-five pounds out of the Aged and Infirm Ministers' Fund for behoof of the .ev. A. Ritchie and family during the current year.

VIII. REPORT ON CONGREGATIONAL WORK AND CON-'ERENCE ON RELIGION.—On Wednesday afternoon the annual onference on the State of Religion was held. This was introduced y a Report on Congregational Work, submitted by the Rev. Proessor Aitken, M.A., Convener of Committee. The Report referred o Church attendance, prayer and fellowship meetings, Sabbath ichools and Bible Classes, and to the evidences of spiritual vitality n the respective Congregations. Reference was also made to the neans employed for interesting young and old in the work of the Juurch, and for reaching those outside the pale of the Church. On

## MEETING OF THE

hearing this Report it was moved by the Rev. Thomas Hobart, M.A., seconded by Rev. John Sturrock, and unanimously agreed to, that the Report be adopted and printed in the Magazine ; that the cordial thanks of the Synod be given to the Committee, and particularly to the Convener, for the Report now submitted, and that the Committee be re-appointed-Professor Aitken, Convener, with instructions to bring up another Report next year. It was also agreed that addirional copies be thrown off for gratuitous distribution in the various congregations. The Synod then proceeded to hold a brotherly conference on the State of Religion throughout the Church. The members were asked in the order of the roll, when several reported on the indications of a cheering kind that were seen in their respective congregations at the present time. Special reference was made to the benefit resulting both to the office-bearers and the people, from the systematic visitation of the people by the ruling-elders.

IX. TEMPERANCE.—The Report of the Temperance Committee was submitted by the Convener—the Rev. A. J. Yuill. The Report referred to the origin and progress of the Temperance movement in our country, and to the various methods employed for promoting the cause of Temperance among persons of all ranks and classes. It was afterwards moved by the Rev. John Robertson, and cordially agreed to, that the Report be adopted and printed in the *Magazine*; that the best thanks of the Synod be given to the Committee, and especially to the Convener for the excellent Report submitted; and that the Committee be re-appointed, with instructions to present another Report at next meeting. As Mr. Yuill asked to be relieved of the Convenership of this Committee, it was agreed to appoint the Rev. James Patrick to be Convener.

X. PUBLIC QUESTIONS.—The Report of the Committee on Public Questions was presented by the Rev. Thomas Hobart, M.A., Convener. The Report referred to certain prevalent errors, such as (1) Man's Religious belief based on inward consciousness, instead of Divine revelation; (2) The way of Life; and (3) Sectarianism, as affecting the unity of the visible Church. After hearing this Report it was moved by the Rev. Alexander Stirling, seconded by Rev. John Robertson, and unanimously agreed to, that the Report now submitted, be adopted and printed in the *Magazine*; that the cordial thanks of the Synod be given to the Committee, and particularly to the Convener, for the able Report presented; and that the Committee be reappointed.—Mr. Hobart, Convener, with instructions to bring up another Report at next meeting.

XI. RELIGIOUS INSTRUCTION IN SCHOOLS.—A circular subscribed by Lord Moncrieff, and the Right Hon. Sir James Fergusson, Bart., bearing on the promotion of Religious Instruction in Public Schools was read. The circular was to the effect that it was proposed to form a National Association to secure the regular inspection of schools in religious knowledge, according to the use

#### UNITED ORIGINAL SECESSION SYNOD.

and wont of Scotland. To indicate the nature and design of such an Association, the following extracts from the circular may be given :----

"The present position of matters therefore is, that while religious instruction may be, and in point of fact is generally, provided in the Public Schools of Scotland, there is not only no provision under the Act for inspection of this instruction, but there is an absolute prohibition of the Government Inspector undertaking that duty.

"When the Parish Schools were connected with the Church of Scotland it was the duty of the Presbyteries to see that religious instruction was efficiently conducted; and in the case of Denominational Schools, most of which were aided by Government grants, under Government inspection, the several Churches made arrangements for such instruction in their respective schools whether so aided or not. But now inspection is the special business of no one; and although many Boards do in some way provide for its inspection, there is a widespread conviction that the educational interests of the country would be greatly promoted by some carefully devised plan for inspection of the religious instruction, when such inspection may be requested or welcomed by the Boards.

"It may be assumed that the people generally will continue to desire that their children should be instructed in religion. It would be a material aid to parents and Boards in this respect, if there were some systematic means of testing the knowledge imparted.

"It will be a sad result of the generally increased amount of education if future generations are less instructed than the former in the most important branch of all education.

"It is well known that in some populous localities where a number of schools are under one Board, the work of inspection is fully provided for; but it is proposed that with reference to localities where the end cannot otherwise be secured in a satisfactory manner, inspection of religious instruction in the Public Schools should be attained by the formation of a National Association, under which inspectors would be appointed. The constitution of such an Association requires to be carefully considered.

"It is proposed that the scope of both the Association and its Committee should be defined as the inspection and encouragement of religious teaching according to the use and wont of Scotland, and that the constitution be formed so as to provide for inspection in accordance with that use and wont in the previous history of public schools in Scotland.

"It would be the duty of the Board or Managing Committee of the Association to appoint inspectors who, under a systematical arrangement, would be prepared to inspect the religious teaching of the public schools when the School Boards requested them to do so."

After deliberation, it was agreed to express sympathy with the object in view, and recommend our ministers, office-bearers, and people to assist and encourage such an Association. It was also agreed to instruct the Committee on Public Questions to watch over the movements of the Association, and co-operate with the members of it as they see cause.

XII. PETITIONS TO PARLIAMENT.—On the motion of the Rev. John Sturrock, seconded by Rev. John Robertson, it was unanimously agreed to send a Memorial to Her Majesty the Queen, a Memorial to the Prime Minister, and a Petition to the House of Commons, protesting, in the strongest manner, against the appointment of the Marquis of Ripon as Viceroy of India. A Committee was appointed to draw up the Memorials and Petition, and the Moderator and Clerk were authorised to subscribe them in name of the Synod. The following is the Petition sent to the House of Commons, and presented by Dr. James A. Campbell, M.P., on Friday, 21st Mav :---

"To the Honourable the Commons of the United Kindom of Great Britain and Ireland, in Parliament assembled :

"The Petition of the Synod of United Original Seceders met at Glasgow; Humbly sheweth,

"That your Petitioners have learned with deep regret that the Marquis of Ripon, who is a professed Roman Catholic, has been appointed to the high and honourable office of Vicerov of India:

"That your Petitioners believe that Her Majesty the Queen would be misrepresented in India by one who by profession is utterly opposed to the Protestant religion, which Her Majesty is bound to uphold by the Coronation Oath :

"That your Petitioners consider such an appointment fraught with danger to the Protestant Constitution and the highest interests of this Empire ; and would prove most hurtful to Her Majesty's subjects in India :

"May it therefore please your Honourable House to adopt such measures as in your wisdom may seem best to have this appointment cancelled. "And your Petitioners, as in duty bound, will ever pray. In name and by appointment of the Synod of United Original Seceders.

"GEORGE ANDERSON, Moderator. "William B. Gardiner, Clerk."

The Synod agreed to instruct the Committee on Public Questions to watch over the public movements that may transpire during the current year, with a view to petitioning the House of Commons on any matter that may call for such action being taken, and as the Committee may judge advisable.

## XIII. MISCELLANEOUS.

1. Deputation from Ireland. - The Rev. Samuel Pettigrew, Mullabrack, appeared as a deputy from the Irish Secession Synod, and addressed the Court on Wednesday evening. Thereafter the Rev. Thomas Hobart and Rev. Robert Morton reported that they had attended the last meeting of the Irish Synod, according to Synodical appointment, and had met with a cordial reception. It was then moved It was then moved by the Rev John Robertson, and cordially agreed to, that Mr Pettigrew be warnly thanked for his presence and excellent address; and the Moderator conveyed to him the thanks of the Synod accordingly.

2. Appointment of Deputies to Irish Synod.-It was agreed to appoint the Moderator and the Rev. Thomas Matthew, Midlem, to attend the next meeting of the Irish Secession Synod, which is appointed to be held in Belfast in July next.

3. Pan-Presbyterian Council.-The Synod had under consideration the appointment of delegates to the meeting of the Pan-Presbyterian Council which is to be held in Philadelphia in September next. After deliberation it was agreed, on the motion of the Rev. Andrew Miller, that, owing to the present demand for the services of our ministers, the Synod regrets their inability to send delegates to the ense ing meeting of the Council, and the Synod would express the hope that the members of the Council will enjoy much of the Divine presence and blessing in all their conferences. In connection with this it was reported by the Rev. Thomas Hobart that he had received six copies of a Report of the Scottish Sub-Committee on Creeds and Formulas of Subscription, designed for the forthcoming meeting of the General Presbyterian Council, and which had been forwarded by the Rev. Dr. Mitchell, Convener of Committee. It was agreed to thank the Committee, and especially the Convener, for sending these copies, and it was also agreed to thank Mr. Hobart for preparing answers to queries respecting the Creed and Confession of our Church for insertion in said Report.

4. Re-publication of Judicial Testimony.—A letter from the Rev. William Aud, Coronary, was read in reference to a proposal by the Irish Synod to publish a new edition of the Judicial Testimony. It was spreed to appoint a Committee, con-

#### UNITED OBIGINAL SECESSION SYNOD.

e Rev. John Ritchie and Rev. Thomas Hobart—Mr Hobart, Convener, te with the Irish Synod in republishing the Judicial Testimony, and to nat Committee to draw on the Synod Fund to the extent of fifteen uld they see cause.

ntment of Next Meeting.—The next meeting of Synod was appointed to Victoria Terrace Church, Edinburgh, on the Monday after the first May, 1881, at seven o'clock evening.

nutes of the closing sederunt having been read and approved oderator delivered a concluding address. He briefly reviewed ess in which the Court had been engaged, and exhorted the to be faithful in maintaining a testimony for Scotland's ed cause—discharging duty under the constraining influence re of Christ, and rejoicing, amid all discouragements, that Head of the Church ever lives, and can overrule all events nefit of the Church. Prayer was then offered up, and after e Synod was closed with the benediction, pronounced by the r.

WILLIAM B. GARDINER, Synod Clerk.

SYNODICAL COMMITTEES-1880-81.

I. FINANCE COMMITTEE.

B. Gardiner, Convener.	Mr. John Dick.
1 Howie.	Mr. Laurence Henderson.
Vood Roger.	Mr. John Knox.

# II. MAGAZINE COMMITTEE.

ze Jack, Convener.	Rev. John Sturrock.
mas Hobart, M.A.	Rev. Robert Morton.

# III. HALL COMMITTEE.

. Hobart, M.A., Convener.	Rev. Alexander Stirling.
1 Robertson.	Rev. Professor Spence.
essor Aitken, M.A.	Rev. Andrew Miller.
1 Ritchie.	Mr. Hugh Howie.

# IV. HOME MISSION COMMITTEE.

1 Ritchie, Convener.	Rev. John Sturrock.		
1 Robertson.	Rev. Thomas Robertson.		
essor Aitken, M.A.	Rev. Andrew Miller.		
mas Hobart, M.A.	Mr. Hugh Howie.		
iam B. Gardiner. Mr. Robert Sproull.			
Mr. John Dick.			

## REPORT OF HALL COMMITTEE.

## V. FOREIGN MISSION COMMITTEE.

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Rev. Wm. B. Gardiner, Convener.	Rev. Alex. J. Yuill.
The Moderator.	Rev. Andrew Miller.
Rev. John Robertson.	Mr. Hugh Howie.
Rev. Professor Aitken, M.A.	Mr. A. G. Anderson.
Rev. John Ritchie.	Mr. John Harwood.
Rev. Thomas Hobart, M.A.	Mr. William Lyon.
Rev. John Sturrock.	Mr. John Dick.
Rev. Alexander Stirling.	Mr. James Allan.
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# VI. MUTUAL ASSISTANCE FUND COMMITTEE.

Mr. Laurence Henderson,	Convener. Mr. John Dick.
Mr. Hugh Howie.	Mr. John Knox.
Mr. Robert Reid.	Mr. W. Wood Roger.
Rev	. William B. Gardiner.

## VII. TEMPERANCE COMMITTEE.

Rev. James Patrick, Convener.	Rev. Alex. J. Yuill.
Rev. Professor Aitken, M.A.	Rev. Professor Spence.
Rev. Charles S. Findlay.	Rev. Robert Morton.
Rev. John Sturrock.	Mr. William Lyon.

## VIII. PUBLIC QUESTIONS COMMITTEE.

Rev. Thos. Hobart, M.A., Convener. Rev. John Sturrock. Rev. Professor Aitken, M.A. Rev. Professor Spence.

IX. PULPIT SUPPLY COMMITTEE.

Rev. Wm. B. Gardiner, Convener. Rev. Alex. J. Yuill.

X. CONGREGATIONAL WORK COMMITTEE.

Rev. Prof. Aitken, M.A., Convener. Rev. John Ritchie. Rev. John Robertson. Rev. Wm. B. Gardiner.

XI. MINISTERS' WIDOWS' AND ORPHANS' FUND COMMITTEE.

The Moderator, Convener.	Rev. Thomas Hobart, M.A.
Rev. John Robertson.	Rev. Charles S. Findlay.
Rev. Professor Aitken, M.A.	Rev. William B. Gardiner.

# REPORT OF THE HALL COMMITTE! Presented to Synod at Glasgow, May, 1880.

THE Hall was opened on the 3rd of June and closed on the 291 July last. According to the instructions of Synod, the Committee with the Professors and students both at the beginning and at the of the session. Three students were present, viz., Mr. Alexs

f the fourth year, Mr. George Anderson of the second year, William M'Beath of the first year.

he Convener had engaged in prayer, Professor Spence opened n with an able, interesting, and instructive lecture entitled corical Sketch of the Doctrine of the Trinity."

lowing are the Professors' Report :---

## PROFESSOR AITKEN'S REPORT.

) report that three students have attended the class of Biblical Criticism past session of the Hall, viz, Mr. Alex. Smellie, of the fourth year, z Anderson, of the second year, and Mr. Wm. M'Beath, of the first the appended results of the examinations will show. I have every reason ied with their diligence and progress in study, and I have also to bear o their uniformly conducting themselves in a manner becoming their d prospects as Divinity students. As to the work of the class, we have ritically examined several chapters in Luke's Gospel, beginning with exposition on the portions taken up each day having been given; in ics we have gone over Fairbairn's Manual—oral examinations on pretions being held in the class; and for practice in Greek, as well as for z value, we read about twenty-four chapters of Clement's First Epistle atbians,

ew I had as usual to separate the students, Mr, M'Beath began with is and got on as far as the verb, With Messrs, Smellie and Anderson, sing the grammar, nine chapters of Isaiah, beginning at the 49th, were ind commented on—the former of these students reading and parsing rew, the latter, who is not so far advanced, only portions of it,

urther to report that all the exercises prescribed to the students were d cordially sustained.

W. F. AITKEN.

#### PROFESSOR SPENCE'S REPORT.

s of Systematic Theology has this session been attended by three lessrs Alexander Smellie, George Anderson and William M'Beath.

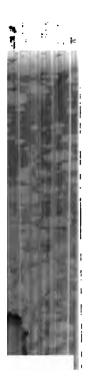
ial subjects of study during the session have been those comprised wo heads of Theology proper and Anthropology. Under the first head up and discussed such subjects as—The Decrees of God—Predestinareation of the world, devoting special attention to the question, How saic account of Creation be reconciled with the conclusions of Modern Angels, and Providence or the Preservation and Government of the God, also with special reference to recent theories. Under the second of Anthropology, the subjects taken up were such as—The Origin of special reference to modern theories of development—the Antiquity of Unity of the human race as a single species—the Tripartite Nature of Original Condition of Man, with special reference to the Pelagian, and modern scientific views on this subject—the Fall of Man—the Nature of Sin—the Imputation of the guilt of Adam's sin to his posginal Sin—the Freedom of the Will—Man's Inability in his fallen state i will, and kindred topics. We also read in Latin a few sections in the 5th chapters of the first book of Calvin's Institutes.

usual to report most favourably in regard to the diligence and progress udents, their uniform propriety of conduct and regularity of attendance

re, as in former sessions, regular oral examinations, and also fortnightly minations on the work of the class. Three discourses were delivered z of the session, all of which were cordially sustained.

JAMES SPENCE.

mmittee, considering the propriety of having the students



Sands. Analyse this idea, stating negatively *could is net*, an include limit and give a short summary of the arguments 1 prove i that in these words of the Creed, "the Communion of S only true scriptural idea of the Church.

(2.) Give Bellarmine's definition of the Church. Also t Tractarian School. Show that these definitions embody a th inconsistent with the teaching of Scripture on the subject of the

II. (1). Give a brief *resume* of the history of the three doctrine that have prevailed in the Church. Indicate briefly th at the foundation of these systems, and show how the fundan each system influence and determine the views of its adheren nature and functions of the Church.

(2.) To what does Dr. Hodge ascribe the extensive prevalent of the Ritualistic theory of the Church, and what, according to h tendencies and results?

III. (1). Explain and illustrate the Protestant doctrine in reg of the Church.

(2.) Show that the distinctions made by Protestants between invisible Church is a necessary and scriptural one. State and a which Romanists and Tractarians have made to this distinction

IV. (1). How would you show that the promises which Chri Church do not secure her against all error in matters of faith?

(2.) By what arguments would you establish the truth of the tion?—"The perpetuity of the Church does not necessarily in existence of any visible organized body professing the true reli with regular pastors."

(3.) What is the Protestant as distinguished from the Romis the perpetuity of the Church? Show how right and scriptural enable Protestants satisfactorily to answer the question, "Whe before Luther?" and successfully to rebut the charge of schism by the Church of Rome?

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VII. What, according to Dr. Hodge, are the reasons which have led most Prestyterians to object to the use of Inturgies to prescribed forms of prayed ?

VIIL (1.) What position does Dr. Hodge maintain in regard to the validity of Romish baptism, and by what arguments does he support this position?

(2.) What answer does he give to the question. Is the Church of Rome a true Church? State the views of Calvin and Turretine on this point.

(3.) How would you defend the position that "all heptized persons are members of the Church, are under its care, and subject to its government and dreipline?"

IX. Give a brief account of the views advocated by Dr. Hodge in regard to the nature, functions, and rights of the office of railing Elder.

X. How does Dr. Hodge decide the following questions :-

(L) Is it necessary to the existence of a Presbytery, that ruling elders should constitute a portion of its members?

(2.) Is ordination by less than three ministers null and void?

(3.) Have presbyteries the right to judge of the qualifications of their own mem-

(4.) Can appeals lie in cases not judicial?

The following are the Reports of Presbyteries who have had -students under their supervision during the past year :---

## EDINBURGH.

#### ANENT THE SUPERVISION OF STUDENTS DURING THE PAST YEAR.

The Presbytery have to report that Mr. Alexander Smellie, Edinburgh, gave in the remaining parts of his trials for licence, which were sustained separately in *in cumulo* with the marked approbation of the Presbytery. After answering misfactorily the Questions of the Formula, and promising to engage in covenanting on the first favourable opportunity, he was duly licensed as a preacher of the Gospel on the znd September last.

THOMAS MATTHEW, Presbytery Clerk.

#### GLASGOW.

## **REPORT ANENT THE SUPERVISION OF STUDENTS DURING 1879-80.**

The Presbytery examined Mr. James Buchanan, student in Arts, upon Collice's Listory of English Literature, one of the subjects belonging to the course of intraction between the first and second session; and he acquitted himself satisbetween the first and second session; and he acquitted himself satistorily. He was also examined upon Horace Ars Poetica, but the Presbytery and it necessary to prescribe for further examination the Latin Grammar and the examined upon the confession of Faith, and the Covenants, and his examintion upon these subjects was sustained.

A Report of the Committe appointed to meet with the students attending the iversity for prayer and religious conference is hereto subjoined. In name of Presbytery, JOHN RITCHIE, Presbytery Clerk.

> "At 35 Elmbank Place, Glasgow, "16th February, 1880.

"Which place to-day the Presbyterial Committee appointed to confer with thents met, and was opened with prayer by the Rev. John M'Kay. Present the him, Rev. Professor Aitken, Rev. W. B. Gardiner, Rev. A. J. Yuill, and the George Anderson, with six students. The subject of conference was, 'The the subject of conference was, 'The subject of which young men are exposed.' After introductory remarks by the subject. A first of the subject. A statement of the subject. A retion of Scripture was then read, and Mr. Gardiner offered up the concluding systemest of WILLIAM B. GARDINER, Conveget."

#### PERTH AND ABERDEEN.

## ANENT THE SUPERINTENDENCE OF STUDEN IS DURING 1879-1880.

The Presbytery have to report that they have had two students under their inspection during the past year, viz., Mr. George Anderson, student of Theology of the second year, and Mr. William M'Beath, student of Theology of the first year. The former has been examined on subjects of intersessional study prescribed for students of Theology between first and second sessions at the Hall, and a portion of that prescribed between the second and third sessions; he has also delivered two popular sermons on I John ii. 1, and on John i. 29, all of which were sustained. The latter, on account of having successfully passed the examination for the degree of M.A. at the Aberdeen University, was exempted from all examinations in classical and philosophical subjects. He was, however, examined on the remaining subjects requisite for entrance to the Theological Hall, and passed with credit. He was accordingly certified to the Hall Committee as a regular student of the first year. The Presbytery have had much satisfaction in the examination of both students, and accordingly have much pleasure in encouraging them to prosecute their studies,—By order of the Presbytery,

## ALEXANDER STIRLING, Presbytery Clerk.

Like other denominations we feel that a few more students would be most desirable; and we would earnestly ask young men of education and piety to consider whether the Lord is calling on them to consecrate themselves to His service in the work of the ministry. "The Lord hath been mindful of us, He will still bless us. He will bless the house of Israel, He will bless the house of Aaron." "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into *His* harvest."—By order of Committee.

THOMAS HOBART, Convener.

# REPORT OF HOME MISSION COMMITTEE-1880.

HOME Mission work is a convenient and appropriate expression, to denote without circumlocution the object and aim of certain operations carried on by the Church, within the general sphere of her administration, and dispensation of religious ordinances. But the vast importance, the clamant necessity, the imperative necessity of the work which is implied is apt to be buried and overlooked in the phrascology which expresses it. The gospel is the good news and glad tidings of salvation to perishing sinners of mankind, but it must be proclaimed that it may be known, and it must be believed that it may become the means of personal and individual salvation. The Church is the repository and custodier of the truth which maketh wise unto salvation, but it has not been entrusted with this treasure that it may only keep it for itself, or exercise a guardianship over it to keep it safe and concealed, but that while keeping it safe, and holding fast the forms of sound words it has received, it may be also the herald of the Cross, to proclaim the story of redeeming love, and an Ambassador for Christ, to be seech men in Christ's stead to be reconciled to God. Hence

the Church is called the "pillar and ground of the truth," and hence also, the divine commission, which is not fulfilled at all without a free and widespread exhibition of the gospel, "Go ye into all the world and preach the gospel to every creature."

It is our privilege in these lands in an eminent degree to be favoured with the light of the gospel, and the Church has a general extension rom one end of the land to the other; with a remarkable degree of iberty and a full right to appoint office-bearers, to dispense ordinances, und to preach and teach in Christ's name without any Erastian interference or control. But it does not at the same time possess the land. it does not include all the inhabitants of the land within its pale; all have not believed the gospel, nor received the truth in the love of it. that they may be saved. On the contrary, vast multitudes in our land, and in the vicinity of all the congregations in the land, are morally and spiritually sitting in darkness, and in the region of the shadow They are either ignorant of God's wondrous love, and meroy, of death. in providing a Saviour, and opening a door by which the guilty may be pardoned, and may escape " from the wrath to come," or if knowing about these things, steeped in worldliness and sin, they are careless about reconciliation to God, the pardon of sin, and the salvation of their souls. They either know not or are unmoved by the grace and condescension of Christ, who though He was rich yet for our sakes became poor, that we through His poverty might be made rich. The consequence of this is that these are perishing in their sin, and are in a condition far worse than that of the heathen who dwell in lands upon which the light of the gospel has never shone, for it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for those who have been where Christ is revealed, and who have not known And still, the case even of these ignorant, sinning and careless Him. ones is not irremediable and hopeless, if proper and timely effort be But their peril is great, and it is only those who know the put forth. truth, who love Christ, and are deeply concerned for their own and others' salvation, who can be instrumental in rescuing and saving them from destruction.

The Church of Christ represents and consists of these, and the obligation which lies upon her, to use means to seek out the ignorant, careless, and perishing, arises from the commission of her King and Head, from the privileges conferred upon her by her Lord and Saviour, and from her own profession as subject to and devoted to His will. If the Church does not realize this obligation, if she does not use and put forth vigorous, continuous, and well-sustained effort to discharge this duty, she fails in one great end for which she has been formed and constituted, and is continued in the world; and while it is a work which gratitude for

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God's unspeakable gift should lead her to engage in, it is also one which is in itself honourable and glorious, for it is in its own nature the same work which led Christ to come from heaven to earth, for the Son of Man came to seek and to save that which was lost.

But the question arises anew, How can the Church best discharge her duty to the multitude of perishing ones around her ? In ordinary circumstances, when ministers or preachers of the word are abundant. and there is no lack of means for their support, there is no doubt that the preaching of the gospel and diligent visitation of the careless is the means to be employed, and experience shows that the gathering of such persons together by themselves according to a strict territorial Mission scheme is that which proves to be most successful. But we are unable to do almost anything in that way, and yet duty lies upon us to do something, and to devise means that are open and available. At the beginning of the Reformation, when there was such a scarcity of ministers and few of the people could either read themselves, or had ever heard the word of God publicly read in their own language, our reformers in the year 1605 appointed men to read the Common Prayer and Scriptures till the Churches should be furnished with ministers. Now although the increase of knowledge and the abundance of licensed teachers led to the discontinuance of readers (as these persons were called) generally in the church, yet the circumstances in which we are placed seems to call for and to justify their employment more extensively than we are now employing such persons. We are persuaded that much might be done by pious and prayerful intelligent Christian men employed with the express sanction of Church courts, and who, though not abandoning their worldly calling, might yet for a limited remuneration devote some hours every week or day to the visitation of those who are perishing for lack of knowledge. Then is also an humbler instrumentality which might be employed more generally and extensively than at present,-we refer to the circulation of tracts containing the tidings of salvation. And it occurs to ut suggest that the Synod might do well to take into its serios consideration whether a portion of the funds contributed by each or gregation might not henceforth be devoted to the circulation of God word and of sound Scriptural tracts, wherever a minister, elder member would undertake this work and labour of love. It is only few settled stations that can be formed and maintained by us; those we have had are decreasing from causes over which we have control. But in the way proposed, it seems as if the sphere of might be widened and extended to every congregation that might a desirous to employ it. If suitable existing tracts are not to be tained, what is to prevent the ministers of the Synod contribution

and earnest exhibitions of the way of salvation from time to time ublication and circulation. The carrying out of this suggestion 1 add a new feature to the Annual Report, and perhaps it might and to exert an influence for good, in leading the congregations to an increased interest in the Home Mission operations of the L

t it is time to turn to the existing Mission Stations and the work pted to be done during the past year. In doing so we regret to notes can be given respecting Cheltenham and Kirkcaldy as rmer years, as no reports have reached us either from the surgh Presbytery or otherwise. We begin with—

**R.**—Mr. George Cowieson continues to labour with great zeal ssiduity in the Mission which is carried on by the Ayr Congre-**1.** A considerable portion of time is devoted to visitation, in **1** he engages in reading the Scriptures and in prayer. Two by meetings are held in the district, the one of these upon Sabevening, having an average attendance of 32, and the other, **a** cottage meeting held upon Friday evening, has an average dance of 19. Tract distribution is continued with a staff of four ibutors. The Sabbath School and the Penny Savings' Bank are id on under the same management as formerly, and, it is stated, results similar to those indicated in former reports.

. Cowieson's Report consists chiefly of extracts from his journal, he cases which he furnishes are interesting in themselves, and l a good ground to hope that the Lord is blessing his labours, wakening and saving some through his instrumentality. The is will be best learned from the Report which follows—

# )RT OF MISSION WORK FROM 15th APRIL, 1879, TO 31st MARCH, 1880.—20th ANNUAL REPORT.

again laying before the congregation our Annual Report of the Mission work ed in, it is our purpose to give a few extracts from our "Journal," as provrhaps the best and most satisfactory commentary upon the work done. Beloing so, however, we shall give a short statistical review of the work. ghout the year, 517 hours have been spent in visitation, 1,523 visits made, ed in prayer, 869 times, and read the Scriptures, 540 times. It will be d, as compared with last year's Report, that more time has been spent in visi-, although less visits have been made: but this we believe has not been ut its advantages. The weekly meetings have maintained their ground well shout the year; although two other weekly meetings have been commenced district, the average attendance of the Sabbath evening meeting being 32, or the Friday evening Cottage meeting, 19. Tract distribution has also been used throughout the year, the number of distributors at present being 4. mection with this work, we regret much to lose the services of Miss Dunwho undoubtedly deserves the warmest thanks of the congregation, for her and unwearied efforts in this good work), she having been compelled to disuse on account of increasing years.

shall now, according to promise, give a few extracts, to show how the Lord en working throughout the year.

The first we shall take, bearing date May 23rd, 1879, says "Had a long and interesting conversation with a woman to-day, in which she related some of the circumstances of her own and her husband's conversion. It appears they have both been converted to Christ recently, the circumstances of which are somewhat like the following. In April of last year (1878) we reported concerning a man whose wife told, with reference to him, that he had now begun to read his Bible, a thing he did not do before. Reformation we said was not regeneration, but it was certainly a step in the right direction, and so it has proved to be, for in following out the way of duty, God has not withheld the greater spiritual blessing. The man appears to have undergone a spiritual change; and, through his prevailing importunity, his wife has also been brought to a saving knowledge of the truth."

We may further remark, with reference to this couple, that they are continuing to give every evidence of the genuineness of their conversion, the husband engaging enthusiastically in evangelistic work.

July 16th, 1879.—In the course of visitation to-day, I met with a woman whom I have frequently visited before. She is to all appearance a Christian woman. She spoke on the subject of assurance, and longed to have a realising sense of God's love. She, along with her husband, attends the Sabbath evening meeting, and has testified to the benefits she has received. She likewise stated, with regard to her husband, that (although a quiet, good, moral living man) she never observed him engage in prayer before he went to his work in the morning and very recently. Now such a confession shows plainly that the Holy Spirit is marfesting Himself among us; and where He begins a good work in the soul, He will assuredly carry it on until the day of Jesus Christ. The true test of discipleship given by the Holy Spirit to Ananias, with regard to Saul of Tarsus, will hold good stull—" Behold he prayeth." In November and December I visited a young woman dying of consumption. When first I visited her, she expressed herself to me that she had not as yet found peace in believing.

We read to her from Matt. xi. 20, dwelling on the fulness and freeness of the Gospel offer, remarking that she must not trust to any fancied goodness or merils of her own, but simply to cast herself upon the Saviour. This we did more especially, as we had heard that her mother, when a former visitor had spoken of the fact that we were all sinners in the sight of God, interrupted by saying, "Na, you will not say that about my daughter, for she never did anything to be called a sinner." I continued my visits to her, which were always well received; and on one occasion, seeing she was fast sinking, and anxious as I was to gain some thing definite from her, I asked if she were not afraid to meet death? At this question she burst into tears, at the same time saying emphatically, "No." I then asked if she were leaning on Jesus and trusting to Him for her acceptance with God? She continued solving, but replied as emphatically as before, "Yes" And from the manner in which these simple words were uttered, we cherish the hope that they were but the expression of that confidence in Christ, which through God's grace is given to all His people.

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From what has been already said, it manifestly appears that God has been doing

His own work among us, It matters not who the direct instrument or instruments may have been, we rejoice rather in the fact that sinners are being saved from an eternal hell, and to God in Christ we humbly desire to ascribe all the praise and all the glory .- Respectfully submitted by, George T, Cowieson,

KILMARNOCK .--- The depressed condition of the Kilmarnock Congregation was brought before the Synod last year by a special reference from the Ayr Presbytery and the Home Mission Committee. Your Committee also, in their Report, indicated their belief that a crisis had been reached, and that a special effort would be needed to prevent the loss of what was regarded, upon various accounts, one of the most important spheres of labour. The Synod agreed to remit the case "to the Ayr Presbytery, in conjunction with the Home Mission Committee, with instructions to devise whatever means should **be judged** best, for the resuscitation of the congregation." It is with much regret that your Committee have to report, that no good permanent result has been obtained. This has not arisen from any want of solicitude on the part of the Presbytery or of the Committee, nor from their inability to suggest hopeful means which, with the divine blessing, would have ensured success. Nor has it arisen from the absence of such effort as circumstances rendered possible, but it is owing to the want of any suitable agent to employ statedly in that field of labour. In the month of July last year, Mr. James Buchanan, student, was employed to carry on Home Mission Work in Kilmarnock. he was instructed to regard the congregation, so far as it existed, as the centre of his missionary efforts and duties, to attend to the members of the congregation and the ordinary hearers, with any who had been formerly connected with the congregation, but who had lapsed. He was asked to conduct meetings on Sabbath and on a week day. much in the same way as formerly, and to attend to visitation and the Sabbath School. And it was judged advisable, in the present unsttled state of the congregation, not to continue the Savings' Bank, and he was accordingly asked to lend his aid in winding it up. Mr. Bochanan entered energetically upon his work. The season of the For was not the best for good meetings, still during the short time he memployed, there was an average attendance of 25 to 38 forenoon : and afternoon, and of 40 at the Mission meetings in the evening. The want of help and co-operation, or of assistants in tract distribution, and in the Sabbath School, was much felt, but in the depressed cirsumstances of the congregation this could not be remedied. At the Sabbath School, ably conducted by Mr. Anderson (who, as superintendent, supplied a brief report last year) there was an average atfendance of 70. According to the recommendation of the Presbytery, the Savings' Bank was wound up. The Mission Hall was also discontinued in September, with the sanction of the Presbytery, and the

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January 26th, 1880, bears the following :- "A PROVIDENTIAL LEADING -This day I came in contact with one of my estecmed brethren in the session. told me of a certain individual he knew (not resident in the mission district) me lay at the point of death. Immediately we arranged to go and visit her. (\* arriving at the house we found the woman in a very low state, but still quite of After a short conversation I asked the woman if she had any desire scious. should read to her. She assented, and acordingly I read to her from John F chapter, making a few remarks on the 16th verse, after which I engaged in program with and for her. Before leaving I urged upon her the necessity of cleaving Christ for her eternal safety: She died in about an hour after we left and learned afterwards that she had testified to her daughter respecting the hener had received from the reading of the "Word" and prayer, and died many Now, although we cannot speak with any measure of certainty with regard to woman's case, yet her dying testimony to her daughter is surely very encourted We can at least hope that she was accepted of God through Christ, even at eleventh hour. Other interesting cases might be given, but it would mitte Report unduly long,

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own work among us, It matters not who the direct instrument or instruments have been, we rejoice rather in the fact that sinners are being saved from an al hell, and to God in Christ we humbly desire to ascribe all the praise and e glory.—Respectfully submitted by, GEORGE T. COWIESON.

ILMARNOCK.-The depressed condition of the Kilmarnock Conation was brought before the Synod last year by a special reice from the Avr Presbytery and the Home Mission Committee. · Committee also, in their Report, indicated their belief that a s had been reached, and that a special effort would be needed to ent the loss of what was regarded, upon various accounts, one of most important spheres of labour. The Synod agreed to remit case "to the Ayr Presbytery, in conjunction with the Home ion Committee, with instructions to devise whatever means should idged best, for the resuscitation of the congregation." It is with h regret that your Committee have to report, that no good perent result has been obtained. This has not arisen from any want olicitude on the part of the Presbytery or of the Committee, nor their inability to suggest hopeful means which, with the divine ing, would have ensured success. Nor has it arisen from the nce of such effort as circumstances rendered possible, but it is g to the want of any suitable agent to employ statedly in that In the month of July last year, Mr. James Buchanan, of labour. ent, was employed to carry on Home Mission Work in Kilmarnock. ras instructed to regard the congregation, so far as it existed, as centre of his missionary efforts and duties, to attend to the memof the congregation and the ordinary hearers, with any who had formerly connected with the congregation, but who had lapsed. was asked to conduct meetings on Sabbath and on a week day. h in the same way as formerly, and to attend to visitation and the And it was judged advisable, in the present unbath School. led state of the congregation, not to continue the Savings' Bank, he was accordingly asked to lend his aid in winding it up. Mr. hanan entered energetically upon his work. The season of the was not the best for good meetings, still during the short time he employed, there was an average attendance of 25 to 38 forenoon afternoon, and of 40 at the Mission meetings in the evening. The t of help and co-operation, or of assistants in tract distribution, in the Sabbath School, was much felt, but in the depressed cirstances of the congregation this could not be remedied. At the bath School, ably conducted by Mr. Anderson (who, as superinlent, supplied a brief report last year) there was an average atance of 70. According to the recommendation of the Presbytery, Savings' Bank was wound up. The Mission Hall was also disaned in September, with the sanction of the Presbytery, and the

meeting held there was transferred to the Church. For the sake of the congregation, and the continuance of Home Mission work, it is to be regretted that Mr. Buchanan's labours could not be continued. About the commencement of the winter session, when Mr. Buchanan was about to leave for the University, proposals were made to continue his services during the winter so far as that could be done, simultaneously with the prosecution of his studies; and the congregation desired that this might be carried out, but for various reasons, and particularly for Mr. Buchanan's own interests, as a student, your Committee, at their meeting in November, agreed to discontinue his engagement in the meantime, and to ask the Committee of supplies to make provision as far as lay in their power for the supply of the pulpit at Kilmarnock. In these arrangements of the Committee, the Presbytery of Ayr acquiesced. Ever since Mr. Buchanan's removal, the work in the congregation and in the Mission district has come to an end, and it is not possible at the present time to say whether Kilmarnock will hereafter find a place in your Committee's reports.

Those who are in the best position to judge, inform us, upon a review of the last effort which was made, that the most steadfast of our friends at Kilmarnock were gratified and benefitted, and that another indication has been had, that the cause in Kilmarnock might revive under an earnest, energetic, permanent labourer. But at the same time while gratifying and helpful to our friends there, these temporary appointments at uncertain intervals are of little practical value to the congregation or Mission or to the Church at large, and they are a loss to the Home Mission Fund. It is also their conviction, that if anything is to be done for Kilmarnock, it must be by other modes of procedure. And if the funds can afford it, and the Synod is determined to continue the work, let it be decided to give it a fair trial for a definite time, engaging a minister or a missionary for that time, and giving a salary very considerably in increase of any thing that has hitherto been paid.

A somewhat lengthened Report has been submitted by Mr. Buchanan, of his work during the four months he was employed, but it is believed it will be most acceptable to give it here in an abbreviated form.

# REPORT OF MISSION WORK AT KILMARNOCK, DURING JULY, AUGUST, SEPTEMBER, AND OCTOBER, 1879.

I have great pleasure in presenting this Report to the Presbytery of Art. I entered upon my duties on the first Sabbath of July, with considerable fear and trembling. This was owing to my own felt inability for, and want of experience in the work. Besides, as I had some little knowledge of Kilmarnock, I felt that the undertaking was an onerous one. I began, however, in dependence on Divine aid and with a firm determination to do my duty.

. The four months have been to me pleasant and profitable months. The Kilmarnock forks I found all very glad to see me, and they gave me a very hearty welcome. During July and August I conducted three services every Sabbath day,—two in the Church and one in the Mission Hall. In the church I read on the forenoon of the Sabbath, a sermon (generally by Dr. Murray). In the afternoon I delivered an address of my own, and also in the every the prediction of the product the crime of the the control of the terms of the product the crime of the terms of the product the crime of the terms of terms of the terms of the terms of ter evening. As the Presbytery are aware, the session asked their liberty to give up the forencon service and to hold the evening service in the church. This you granted. I have now to report that this new arrangement was begun on the third Sabbath of September, and has since been carried out. In the church the average forencon attendance might be 25, and in the after**noon 38.** The average intendance at the Mission meeting, including young people up to 17 years of age, was 40. The Mission Hall (in accordance with arrangement of Presbytery), was closed during September (at the date of removing the meeting to the church). We arranged with the Session of Free moving the meeting to the church). We arranged with the design of Free St. Andrew's Church to take the Hall for the ensuing half year, they agree-ing to pay rent and taxes for that period. They also offered for the furniture and fittings the sum of L.5 10s. (five pound ten shillings sterling), which we accepted. We are thus relieved of the Mission Hall, and in future if there should be any work done, it will be carried on in the church. The above sum should be any work done, it will be carried on in the Aussian Alah, and in future if there is should be any work done, it will be carried on in the church. The above sum of  $L_5$  10s has been paid to Mr. Anderson, congregational treasurer. The only other meeting on the Sabbath day, is the Sabbath School, ably conducted by Mr. William Anderson. The average attendance is about 70. I conducted three monthly prayer meetings for the congregation and teachers, at which I delivered addresses; these were held on Wednesday evenings. Besides in various parts of the town I held an occasional Kitchen meeting. Besides in various parts of the town I held an occasional Kitchen meeting. I visited from two to eight hours almost every day, and as an average I have visited, taking five days per week, fully five and a-half hours per day. In all my visits I was kindly received, with one exception. I tried as kindly and affectionately as possible to do a missionary's work, namely, telling the story of the Cross, and pointing sinners to Jesus. How far I have been effectual in doing either, it is not for me to say, even though I knew. But the day will declare. I could observe, however, that I was made more welcome, the oftener I visited many houses. If any good has been done I would earnestly pray that it may be lasting, and that God may receive all the glory. My visits were made in every part of the town, wherever I could find an entrance. The great difficulty I had was want of workers, in all my work I had no assistance unless from Mr. I had was want of workers, in all my work I had no assistance unless from Mr. Anderson. He complains of the same thing in the Sabbath School. Former Former missionaries had a staff of tract distributors to introduce them to the Mission people, and this species of support I greatly felt the want of. I visited all the members of the congregation at least three times, most of them I visited oftener. And by all I was received with the utmost kindness and respect. If a congregation is to be kept together in Kilmarnock, it is of the utmost im-portance that the church door be kept regularly open. If a missionary could be got who could reside permanently in Kilmarnock, and who would be willing to work. I have no fear but that a very good congregation might yet be brought together.—Respectfully submitted

# JAMES BUCHANAN.

CARNOUSTIE.—Mr. King has been endeavouring to employ all the usual agencies by which Home Mission along with pastoral work is usually carried on. There has been a senior and a junior Bible class, the former being held upon Sabbath evening, and the latter upon the evening of Thursday, the attendances at these classes being upon the whole much the same as last year. Besides these, two Sabbath Schools are connected with the congregation, both of which are reported to be in a flourishing condition. Prayer meetings and visitations have been attended to as formerly, and in his pastoral work Mr.

King reports an encouraging measure of success. The Report is subjoined.

# REPORT OF MISSION WORK IN CONNECTION WITH CARNOUSTIE CONGREGATION.

In submitting the Third Annual Report of Mission work in connection with this Congregation, I have to state that operations have been carried on much in the same way as formerly. These may be summarily detailed as follows :--

I. Classes.—These are two in number, Senior and Junior. The Senior Class meets on Sabbath night, and has been conducted during the past year as in former years. The number enrolled is the same as last year, but there has been a sight falling off in the attendance. We have adopted Bunyan's Pilgrim's Progress as a text book. Much interest is still manifested by the members in the work of the class. The Junior Class meets on Thursday evening. In this class secular is combined with religious instruction. The number on the roll is 50, and the attendance is good: The time allotted for Bible instruction has been employed in teaching and examining upon that portion of Bible narrative included between the Books of Genesis and Joshua:

2. Prayer Meetings.—These have been conducted in the same way as before, and the attendance has kept up beyond expectation: In addition to the regular Mission meeting, an occasional kitchen meeting has been held in the west end of the village; but as it has never been publicly intimated the attendance has not been large.

3. Sabbath Schools.—There are two Sabbath schools connected with the congregation; one meets in the church, the other in the mission premises. Both are in a flourishing condition. There are now in all 12 classes, and 107 scholars. My greatest difficulty in this department of the work is the securing of teachers, especially for the boys' classes.

4. Visitation.—I have spent in this part of mission work on an average 12 hours weekly, and it is gratifying to be able to say that my visits have been cordially welcomed,

5. Ordinary Fastoral Work.—An encouraging measure of success has attended my pulpit ministrations, and other portions of ministerial labour. The congregtion is still on the increase, there being now 112 names on the roll, which is an addition of seven, compared with last year's Report. In addition to my ordinary work, I have delivered two lectures on Total Abstinence, both of which were well attended, and seem to have been productive of much good. In carrying on our work we would seek to have a growing sense of cur entire dependence upon the Holy Spirit to make it effectual. As to fruits nothing can be said with any degree of definiteness. Duty is ours. We in faith and confidence leave results in the hands of Him who has said for the special encouragement of labourers in the vineyard of Christ, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Respectfully submitted by

Carnoustie, 2nd April 1880.

A. DUNLOP KING.

GLASGOW.—Before noticing the two Mission congregations here, it may be mentioned that it has been ascertained that some missionary efforts are still continuing to be made in connection with Mains Street Congregation. These are similar in their character to those reported last year. To gather in the neglected the Sabbath.School teachers deliver tracts, a meeting is also held amongst them in M'Alpine Street upon Sabbath and upon Thursday evenings. There is also, as was formerly reported, a meeting for industrial work among the females, whom it is attempted to instruct by reading while they are at work.

At Kirkintilloch also, we are informed, some of the teachers distribute tracts in the districts, and these have been instrumental in bringing out several persons to ordinances, some of whom have become members of the congregation.

But to come more directly to the recognised missionary congregations :---

LAURIESTON CONGREGATION .--- Several Reports of the work attempted in connection with this congregation have been furnished to the Presbytery during the past year, and as these have appeared in the Magazine the present Report is necessarily less complete in details than if these had not been furnished. In addition to the ordinary services upon Sabbath, and an evening sermon upon the first Sabbath of the month, there is a weekly prayer-meeting, classes for the young, and a Sabbath School. The attendance at the two former has fallen off somewhat, but, nevertheless, continues fair, and the number of Sabbath scholars, and teachers, about the same as last year. Mr. Yuill continues to devote some time to visitation, though he regrets that he has been unable to do all that might be desirable, It was to be expected, when this congregation was formed, that great patience and perseverance would be required to gain a prosperous and independent position. And it appears that their esteemed pastor has had very uphill work, and even greater difficulties to contend with than were at the first contemplated. Some, it would appear, have left the congregation, who might have been expected to have resolutely remained in it until at least every weighty obligation they had helped, and been influential to incur, had been fully discharged. But it is otherwise, the reasons for this are not a matter for our consideration, but as might be expected the weighty burden of debt, and the secession of those who helped to contract it, tends to dishearten those who are left behind and who are manfully struggling to rise above their difficulties. Mr. Yuill feels personally that the congregation is in a transition state, and that it is impossible to forecast the future. There are, nevertheless, encouragements which ought not to be overlooked. The congregation continues to present a good appearance, and the church-door collections have recently increased from seven to ten shillings each day. But at the same time the heavy burden of debt keeps the financial balance upon the wrong side, and for the encouragement of Mr. Yuill it is greatly to be desired that the Synod would consider what steps should be taken to relieve him from personal embarrassment, and to strengthen his hands.

# **REPORT OF LAURIESTON MISSION CHURCH.**

As the Synod requires to get a brief Report of Mission work done during the the past year, we proceed as usual to furnish it with the same. It may be frankly owned at the outset that there have been many discouragements against which to contend, and our heart has often been saddened in consequence of these. But there have also been encouragements in our more recent history which shall afterwards be mentioned. The truth is the congregation may presently be said to be in a transition state, and it is impossible to tell what may transpire in the future.

The customary Sabbath services, including an evening sermon on the first Sabbath of each month, have of course been regularly held. The weekly payer meeting and the classes for the young have also been held as well as the Sabbath School. It is proper to state that the attendance at the classes and meeting has not been so good as when last Report was submitted to the Synod. Still it has been what may be denominated, fair. The Salbath School has been attended by about the same number of scholars and the same number of teachers. Of late weeks, however, it has somewhat fallen off, but this is usually the case as the days lengthen.

With respect to the work of visitation, I may state that it has been more or less extensively engaged in weekly. And it is cheering in this part of the work to come across persons, as I have done, who evidently have experienced the power and efficacy of divine grace in their souls. I have one person specially before my mind who has long been laid on a bed of affliction, from which she knows quite well she shall never rise. I have visited her in health and in sickness, and it is trulydelightful to hear her testify to the goodness of God towards her, and the graciousness of the Saviour. She is now drawing near the end of life's journey, and is, I think, a living witness to the power of true religion to sustain in the hour of greatest distress. Others whom we visit are of an opposite stamp, and in dealing with such the wisdom that cometh down from above is greatly needed.

It may now be mentioned that some time ago several families and various inindividuals left the congregation. Into the reasons of their leaving it would obviously be out of place to enter here. But it affords me very considerable pleasure to be able to say that the outward appearance of the congregation on Sabhaths since the time they left has not been materially changed, and the church-door collections have been augmented by from seven shillings to ten shillings each day. Some have also spoken to me about sensible benefit they have derived from the services of the sanctuary; so that while darkness prevails it is not all dark. The glimmerings of hope have had a sustaining influence upon us; they are favourable symptoms, and it would gratify us much were they to be continued. It remains to be seen whether or not they will be so.

The ordination of two elders is to take place on the Fast-day, and it is to be hoped this will prove a blessing to the congregation.

I have thus tried to give the Synod through the Presbytery a just account of the state of the congregation. It is not certainly of the most encouraging description. As already indicated, what is before us we know not, for we cannot forecast the future. It is our duty to observe the orderings of Providence and to wait about the Lord's hand in the attitude of one of old who said at the memorable period of his conversion, "Lord, what wilt thou have me to do?" Would that we were enabled to call in by prayer and supplication the promised help and presence of the Holy Spirit, then we would be strong and courageous, and be able to climb over high mountains of difficulty in the Lord's service. What is needed is an abundant outpouring of the Holy Spirit on the office-bearers of the Church and upon the members of it. Then we would hear less of strife and contention, and present state of things. May these be bestowed upon us !

Respectfully submitted by

A. J. YUILL

BRIDGETON TERRITORIAL MISSION CHURCH.—The same remark requires to be made in reference to this Report as of the former. Previous Reports furnished during the year have already appeared in the *Magazine*. Upon Sabbath the ordinary forenoon and afternoon services are held; also a class of young people in the evening attended by 20, some of whom have become qualified to teach in the Sabbath

School. Upon Tuesday evening junior and senior Bible classes are held. There is also a Sabbath School attended by 110 children, and which is in a very prosperous condition. There is a weekly prayer meeting, and a juvenile temperance association well attended. Although the past year has been one of trials and difficulties in this congregation also, nothing has occurred to lessen the hopefulness of eventual success. As this Report does not extend to the end of April as formerly, in consequence of the necessity of an earlier transmission of them to the Convener, the number of members at the dato of last communion cannot be given. Owing to the depression of trade and other circumstances it is not probable that it has increased, but it is hoped at the same time that it has not materially diminished.

# **REPORT OF BRIDGETON TERRITORIAL MISSION CHURCH.**

Previous annual Reports were not submitted to the Presbytery till after the April Communion. As the roll was then purged, the state of the congregation, as to its numerical strength at that time, was accurately ascertained and submitted to the meeting of Synod in the following month. But as this has been found to be inconvenient. the Synod has directed that the annual Report of Home Mission congregations should close with the month of March. Consequently this Report will only embrace eleven months instead of a full year as previously. And I cannot now state exactly what the numerical strength of the congregation may be at the ensuing sacrament.

The Bridgeton congregation, from its commencement till now, has experienced a continuous gradual increase. But during the by-gone year we have met with a check to our moderate prosperity. At the last October sacrament, 12 names had to be dropped from the roll: 2, because of irregular attendance; 2, because of removals by death; and 8, because of depression of trade. But as there were 7 persons who were then admitted to the fellowship of the Church, the net decrease was five; and 99 names remained upon the roll, as the membership of the congregation. Since that time, an unhappy quarrel has arisen, which has led to the withdrawal of some of the members and their children; and this has, since the month of January, somewhat diminished the average attendance on the various diets of worship. But as I do not yet know the exact amount of the evil done, I cannot make any definite statement concerning it. Notwithstanding these unfavourable circumstances, the average attendance on morning worship during these unfavourable circumstances, the average attendance on morning worship during the former year was 60; that of the current year has been 72. The average attendance on the afternoon diet of worship throughout the former year was 100; and during the current year, it has been 101. And but for the quarrel alluded to, I would have been able to report a considerable increase. The congregation numbers, between young and old, somewhere about 200 persons.

On Sabbath, I conduct the ordinary diets of public worship. I have also an interesting class of 20 young people, with whom I meet at 5 P.M. The leading features of the class are Paterson's Catechism, and the Bible levion. Some of these young people have become so matured in religious knowledge at to be able to give very pleasing answers to questions of conditional depth. And as they have become qualified to teach in the sability should the upperintendent have employed them accordingly. At the beginning of the year, I opened a babbath evenus gives in the should be become even a babbath evenus of clock. It has have an average attendance of 20. My any concentration with this meeting, is to gather in the event of the concentration of some of the Sabbath-school teachers, who is the teacher concentration of the Sabbath-school teachers, who is the teacher concentration of the Sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration of the sabbath-school teachers, who is the teacher concentration o

faith, and perseverance. For although, after having been visited, they may come to the meeting once or twice, yet unless they be visited very frequently, and for a considerable time, they are very prone to lapse into their former carelessness. I hope that this meeting may be the means of building up the Church, and gloriyng the Most High in the salvation of souls.

On Tuesday evening I have a junior class, attended by 16 children, which meet at 7; a prayer meeting, which meets at 8; and a senior class, which meets at 9. This class was opened for the benefit of the Sabbath school-teachers. A few others of matured understanding are also members of it.

The Sabbath school is attended by 110 scholars, who are taught by 11 teachers. The superintendent and teachers work vigorously and harmoniously together. The school is in a very flourishing condition. The juvenile Temperance Association is also well attended. Other points of interest have been stated in the two Reports already published in the *Magazine*, which need not be repeated. Every part of the work, usually regarded as proper to a mission-congregation is being prosecuted with a degree of vigour. May the Lord crown all with His blessing!

Reference was made in the Committee's Report for last year to the diminution of the general contributions to the Home Mission Fund and to the probable causes of this. Attention was also called to the fact, that the time at which the collection for this fund is made, prevented any appeal made in the Report from being heard by the people, as it could not reach them till afterwards. The Synod thereupon was pleased to empower the Convener to adopt measures for having the claims of the Home Mission operations brought under the notice of all the congregations under the Synod's inspection, before the annual collection for the Home Mission Fund should be made. In accordance with this a printed circular letter was sent to the minister of each congregation almost immediately after the meeting of Synod, embodying the substance of the closing part of the last Report, and it is gratifying to be able to state that the appeal was not made in vain. This year there was no need to draw upon the balance in hand to meet the expenditure, as there is an increase of the income over last year of £47 14s. 10d., the total income being  $\pounds 240$  Os. 10<sup>1</sup>d. as against  $\pounds 192$  6s. Od. last year. The Committee desire to return thanks to the members of the Church for their considerate regard for the necessities of this Fund, and for the increase of their liberality, and it is earnestly hoped that the ministers of the Synod will give an expression of this nature to their congregations before the next collection is made, as the commendation of their liberality may tend to lead them to sustain it, and thus enable the Synod to continue one of the most important agencies for the salvation of men, and thus perform a work which belongs to the special end of the Church's existence in the world.-Submitted by

# JOHN RITCHIE, Convener.

# **REPORT OF FOREIGN MISSION COMMITTEE.**

# MAY, 1880.

THE Report now to be submitted of our Foreign Mission operations must lack much of the interest with which such Reports are usually invested, inasmuch as our esteemed Missionary is personally with us. and can furnish the information which we are expected to communicate to the Synod, in a far better way than can be done by a written We feel assured that our brethren, while in Synod statement. assembled, will accord a hearty welcome to the Rev. George Anderson. on the occasion of his return to Scotland, and will anew declare their appreciation of his labours, and their willingness to co-operate heartily with him in the great work to which he has devoted his life. He comes to tell us of the sunny land to which we sent him, of the manners and customs of the people among whom he has spent the past eight years, of their religious views and observances, of the hindrances to the spread of the Gospel among them, and above all of the establishment and progress of our mission among the Gonds, and of the fruit already seen as the outcome of the labours put forth among those who were ready to perish. We sent him forth as an Ambassador of Christ, commissioned to proclaim the glad tidings of salvation to the ignorant and lost, and we have followed him with our prayers and sympathies and best wishes for his welfare and success; and now, on his return from India, we are ready to hear what the Lord has done with him and for him as a pioneer of the Christian Church in a neglected part of that heathen land, and as a steward of the mysteries of God. At his departure he was commended "to the Angel of the Covenant, who went before Israel in a pillar of cloud and fire, when their marching was through the great wilderness, that He might make them a seed of blessing in heathen lands." And all of us who were then present will recall the impressive scene, when a beloved brother who has since been removed from the Church below, delivered that missionary charge which concluded thus :--- " May He make your way prosperous and give you good success." That charge, we are persuaded, found a response in every heart in that large gathering, and through-And although many of those who witnessed the out the Church. solemn and interesting proceedings of that day are no more with us, the privilege is granted us of meeting our brother, and of receiving the tidings of the Lord's work in that distant region of the earth, and rejoicing in what the Lord has done through his instrumentality. When we hear of the hearts which the Lord has opened, and of the power which the Gospel has had in removing the ignorance and dis-

pelling the darkness amid which these persons spend a profitiess existence, we may well say

"O mighty love of Jesus ! what wonders thou hast wrought! What victories thou yet shall gain, surpassing human thought ! Let faith and hope speed forward, unto earth's remotest bound, Till every tribe and nation shall have heard the joyful sound."

Before noticing the various agencies still at work in Seoni for the moral and spiritual benefit of the people, we must advert to the great loss which the Mission has sustained by the premature

# DEATH OF MRS. ANDERSON.

Some time previous to definite arrangements being made for our Missionary's return to Scotland, Mrs. Anderson's health had been in a very unsatisfactory state. Despite the best efforts of her medical attendant, she seemed rapidly to lose her wonted strength, and although a brief season of recovery led to the hope being cherished that she would be restored to health, unfavourable symptoms again set in. This hastened on the departure of the family, as it was believed that a change of climate would have a beneficial effect on her system. Her severe bodily prostration may be inferred from the fact that she had to be carried on a couch for eighty miles, for the most part through the jungle in the cool of the night, and then conveyed in a reclining posture 600 miles by rail to Bombay. That place was reached on Thursday the 25th September, and on the day following the cold hand of death was laid upon her, and she passed away from the company of her husband and four young children to the unseen and eternal world. Her body has found a resting-place on the shores of India, but her spirit has gone back to God who gave it; and while there may be few who will drop a tear over the narrow house where her ashes lie, there will be many in Sconi to lament the removal of this devoted woman "who laboured much in the Lord." The death of this accomplished and amiable person is invested with a melancholy interest. She cheerfully left the paternal roof and quitted her native land to atcompany her husband to a country where she would reside among \$ people of strange habits and language; and in a spirit of self-denial worthy of the highest commendation, went forth to face the difficulties and dangers of her lot. When we remember the tender, motherly interest she took in the orphans, the efforts she made to imput religious instruction to young females, and train them in domestic work, her self-denying zeal in visiting the Zenanas and conversing with the women who are so demoralised by the customs of the county. and her efforts in enlisting the help of the Europeans and Eurasian in our mission enterprise, some idea may be formed of the loss which

Church has sustained by her removal. It is no wonder that when tidings of her death reached Seoni, all who knew her were overelmed with grief. We doubt not that the remembrance of her life labours will be long fragrant in that locality, while the patience l resignation she displayed during her illness may lead some to sider how powerfully the religion of Jesus can sustain and comfort believer. We deeply sympathise with her husband and children l relatives under this heavy bereavement, and commend them all Him who "healeth the broken in heart, and bindeth up their inds." "She hath wrought a good work," and now she has gone her rest and reward. "Blessed are the dead who die in the Lord." Previous to Mr. Anderson's departure from Seoni arrangements re made for carrying on all the branches of Mission and Educaal work, so far as the means available would permit. The whole been placed under the superintendence of Mr. Bose, who has sady given proof of his marked ability to labour in various departnts, and whose zeal is well fitted to stimulate others to engage unariedly in the Lord's service. It is to be regretted that Mr. Bose been severely tried with domestic affliction since October last, ; notwithstanding this he has been very energetic in promoting the srests of the Mission. Every day of the week, Sabbath included, is employed in teaching young and old, and in addressing meetings the natives; and although his time must be very much occupied, 1 his energies taxed to the utmost, yet he labours on in season and : of season with a devotedness which is rarely seen.

In adverting to the principal events of the year, and to the present te of our Mission, we may first refer to the

# PROFESSED CONVERTS.

Besides six children who have been received into the Christian urch by baptism, six adults have made a profession of their faith Christ, and on the ground of that profession were admitted by ptism to the visible Church. It is matter of regret that two of the n baptized have been under the necessity of leaving Seoni, and are is away beyond the reach of the means of grace and those Chrisn influences which would be so beneficial for them; and it is more retful still that another of the men has already given evidence of > hollowness of his profession, and has gone back to his former de of life. It is most grieving to hear of others who had connected smselves with our Mission Church at Seoni conducting themselves various improper ways, and particularly addicting themselves to = vice of opium smoking, which proves so injurious to the health d morals, unfits men for serious thought, and lays them open to

every temptation. Such cases show that all the world over the hearts of men are deceitful above all things and desperately wicked, and that without the grace and Spirit of God no teaching or training can effect a thorough change in the heart and life. But however saddening such cases are, we should not be disheartened thereby. There have been good and bad in the Church all along, and it is no strange thing to find the tares and wheat growing up together. While all legitimate means are employed for guarding against the intrusion of unbelievers, and for preserving the Church's purity, we must not despond when some who profess their faith in Christ give evidence that their discipleship was unreal, and their assumption of the Christian name was false. Their apostacy, however much to be deplored, shall not prevent the Lord from carrying on His work and saving whom He will. We trust that many good men and true will yet be found in connection with our Seoni church, who will live as epistles of Christ, known and read of all men.

# THE SABBATH SERVICES

continue as heretofore, and are conducted by Mr. Bose, assisted by Mr. Butterfield, the other ruling elder. On Sabbath morning the English services are held, when the two elders engage in devotional exercises and alternately read approved discourses to the people. The attendance keeps up remarkably well, while the edification of the congregation is promoted, and their interest sustained. In the afternoon the vernacular meeting is held, when Mr. Bose delivers a brief address in the mother-tongue of the natives. In addition to this there is a Sabbath School which is attended by the inmates of the Orphanage and other children. Thus provision has been made for the members of the congregation meeting together Sabbath after Sabbath for their mutual comfort and edification, and a little is being done to reach those outside the pale of the Church, who are still. blinded by the god of this world, the spirit that worketh in the children of disobedience.

# THE SEONI SCHOOL

maintains its efficiency, and is proving itself a valuable institution for imparting a wholesome religious and secular education to the native boys who attend. Mr. Bose still acts as head-master, and he is ably assisted by a teaching-staff of five. The attendance has kept up remarkably well throughout the year. At the beginning of March last the roll numbered about 170. There are three departments in the School—the English, Hindi, and Urdu—with four distinct classes taught in each. It is gratifying to learn that the Government Inspec-

expressed himself highly satisfied with the School when he paid an ial visit to it in the beginning of the present year. He pronced the School-house in good order, and furnished with suitable aratus for carrying on the education of the children. He also roved of the teaching-staff; was well pleased with the tidy appeare of the boys, and commended the head-master as a man who lently understands his work. The expenditure on the School for year has been about £104, from which £9 10s. falls to be deducted the amount of School-fees received in Seoni. The outlay in this artment cannot be called exorbitant, nor could it be much cur-The amount exed without rendering the School less efficient. ded will be well spent if the parents avail themselves, as they are 1g, of the favourable privilege thus granted them of getting their 3 well educated. One of the assistant-teachers lately became dissfied with his emoluments and resigned his position in the School; another equally qualified may soon be obtained to fill the vacant æ.

# COLPOBTAGE WORK

prosecuted for some months after last Report was submitted, and answering the end contemplated. Owing to some change, howr, in the regulations adopted by the Indian Bible Society, which ayed part of the expense, the work had to be reluctantly abaned, and the services of David Gajadhar dispensed with. It is gned to resume operations in this branch of the work when cirretances permit, believing that it furnishes an excellent mode of ing access to the people, not only for supplying them with good gious periodicals, but conversing with them on subjects of the it important kind. The expense incurred in colportage work ing the past year was only a few pounds, and the Committee bee that this money has been very profitably expended.

# THE ORPHANAGE

at present 21 inmates. Six orphans were admitted during the r—one of whom was a very delicate child, and died shortly after nission. All the lately received children have been baptized, one hem receiving the name of Janet Miller, and another being named im Rettie. In addition to these orphans, other two children, we mother assists the matron, have been admitted to the Orphanfor the time being. A change of matron took place during the r, as this was deemed in several respects desirable, but Mrs. Mary adhar has returned to her former charge. The children under her , appear to be making satisfactory progress with their education, conduct themselves with propriety. One boy secure considerably

in advance of the others in his attainments as a scholar. He been the honoured name of James Smellie, and if he holds on as he has begun he gives good promise of being the worthy bearer of such a name. The expenditure on the Orphanage for the year has been This is in excess of former years, and the increased outlay is £102. accounted for in a satisfactory way. When it is remembered that the sum of £17 10s, was received in India for the benefit of the Orphanage, and that the Scotch adopters of children have contributed £25 5s. for their support, the amount drawn from the Orphanage Fund is by no means large. As there are at present three boys in the Orphanage who have not received Christian names, your Committee would be glad to receive application from any person who might be disposed to adopt one or other of these children. The annual expense of providing for their food and clothing is but five pounds, and those who provide for any of these poor friendless children will have the satisfaction of knowing that they are doing something to train up a child in the way he should go, and employing the means which, under the Divine blessing, may make wise unto salvation.

A very interesting ceremony took place in the Seoni church in the end of last December, when Amy Crawford, the eldest orphan girl was united in marriage to Gopal Rao, s Brahmin convert. In the absence of our missionary, the Rev. Mr. Dawson of the Free Church Mission, Chindwara, kindly agreed to go to Seoni and perform the ceremony, and Mr. Dawson reports that the church was crowded on the interesting occasion. We trust that the recently wedded pair will be long spared to enjoy each other's society, and live together as the heirs of the grace of life.

# THE CONTRIBUTIONS

sent in from the different congregations, and from friends unconnected with our denomination, show the deep and unabated interest which is still taken in the Foreign Mission operations of our church. It should awaken profound thankfulness to the Lord, when we learn that in these depressed times the sum of £599 11s. has been contributed this year to our Foreign Mission and Orphanage Funds. In addition to the offerings of our own people and others at home who are friendly to our work, several contributions have come from India, New Zealand, and America, and to all our friends and helpers in these countries we tender our warmest thanks. Especially would we acknowledge the kindness of our brethren connected with the Secession Synod of Ireland, who, in this year of almost unexampled privation, have sent us the sum of £37 12s. 10d. In this way they display their continued interest in our Mission operations, and we trust this interest

will be deepened and strengthened when our missionary visits their respective congregations before his return to India.

# A SECOND MISSIONARY

has been for some time anxiously looked for, and efforts have been made to bring the claims of our Indian Mission before the minds of our young men, with a view of securing the services of some pious and devoted youth to go out and labour in the vast field around Seoni. At length our desires and prayers have been answered in the application made some months ago by Mr. Edward White of the Secession congregation, Coronary, Ireland, for an engagement as a Mr. White met with the Committee and made a statemissionary. ment regarding his education and previous employment, and the Committee encouraged him to prosecute his studies in view of being sent out to the foreign field. During the past winter he has attended Glasgow University and has received daily lessons in one of the languages from the Rev. Professor Aitken, whose kind offer to superintend his preparatory training your Committee gladly accepted. It will be for the Synod to determine what length of time must elapse before Mr. White can go abroad ; but meanwhile it is matter of thankfulness that one has come forward and placed his services at the disposal of the Church for labour in a foreign land. In connection with this application, we deem it only due to our respected friend, John Dick, Esq., of Edinburgh, to state that, on Mr. White's first appearance before the Committee, and all the circumstances connected with his position being stated, he spontaneously and cheerfully offered to give £35 a year to assist Mr. White in the prosecution of his studies at Glasgow University. Such a generous act deserves to be noticed, and this we do with feelings of gratitude and in terms of high commendation.

We cannot close our Report without alluding to the loss which the Committee has sustained in the removal by death of Mr. William Forrest, ruling-elder, Carluke, who has been associated with us in the business of the Committee from its formation. While able to attend our meetings he took a lively interest in our proceedings, and was able to bring a clear and calm judgment to bear on the business that occupied our attention, and when precluded by the infirmities of age from meeting with us his interest in our work by no means abated. Mr. Forrest was a shrewd observer of passing events, and deeply interested in the Lord's work in this and other lands. We will miss his counsels and prayers. But it has pleased the Lord to remove him, and we bow resignedly to His holy will, remembering that " precious in the sight of the Lord is the death of his saints."

In conclusion, we would anew urge all connected with our Church

to remember in their prayers our missionary operations abroad, and contribute liberally of their substance for an object so grand. We know there is work at home that may be considered of paramount importance, for there are still thousands in this highly favoured land who are struggling amid poverty and misery for their daily bread, and are utterly indifferent about their immortal souls. But when we lift up our eyes and look beyond the confines of our own small country, will we not gaze on many lands crowded with inhabitants who sit in the region and shadow of death? Surely there is urgent need of doing everything possible, while the opportunity lasts, of conveying to these unenlightened millions the glad tidings of redemption. Is it not a solemnising thought that of the fourteen hundred millions of people in the world, about a thousand millions have not vet been touched by Christianity ! It is but little that we may able to do to reach that mass of human beings; but we should take part in the work up to the measure of our ability. To such work the Lord undoubtedly calls us, and such a call should be promptly obeyed.

> "Shall we, whose souls are lighted With wisdom from on high— Shall we to men benighted The lamp of life deny ! Salvation ! Oh, salvation ! The joyful sound proclaim, Till earth's remotest nation Has learnt Messiah's name !"

Submitted in name of Committee,

# WILLIAM B. GARDINER, Convener.

# REPORT OF MISSION WORK IN THE SEONI DISTRICT, CENTRAL PROVINCES, INDIA, 1879-80.

THE past year has been a very trying one for the mission. As the Committee ar aware, the state of my wife's health rendered it necessary for us to leave Seoni in the month of September last. We reached Bombay on the 25th of that month, and on the evening of the 26th she fell asleep in Jesus. Next day her mortal remains were interred in the Sewree cemetery, near Bombay, where a marble slab with a suitable inscription marks her resting-place. In her death the mission has sustained a severe loss, for she laboured to the utmost of her power for the promotion of Christ's cause in Seoni. In particular, she unweariedly sought the welfare of the orphan children, whom she regarded with motherly affection, and whose education, both for this world and for the life to come, occupied much of her time and attention, even when she was confined to bed in what proved to be her last illness. She also visited the women of Seoni and the surrounding villages in their homes, and sought to lead them to the Saviour. By her judicious counsel, and by her cordial sympathy with me in the joys and sorrows of mission work, she prored herself a helpmeet peculiarly fitted for the position which had been assigned to be in the good providence of God. What I have said would, I am sure, be attested and amplified by all who knew her; but the nearness of my relationship to ber prevents me from saying more in regard to her work. "She bath done what she

could." The loss which I and my children have sustained I shall not attempt to describe; only those who have passed through the same fiery trial can realise what it is.

Up till the 18th September, when we left Seoni, I endeavoured, to the best of my ability, to carry on the several branches of mission work. My own infirm health, and the severe illness of my wife, however, prevented me from doing as much work as I would have liked to do. After her death we had to remain in Bombay till the 11th October, when we sailed for Liverpool, which we reached on the 9th November. Mrs. Aitken of Glasgow met us on landing, took care of my children during our journey to Glasgow, and with the utmost kindness and hospitality received us into her house.

Since we reached Scotland, I have been regularly employed on the Sabbath, and frequently at other times, in preaching in our congregations, and giving an account of the work of the mission. Before the meeting of Synod, I hope that only three of our congregations will remain unvisited. Everywhere a warm interest has been shown in the work, and I trust that my labours may tend to stir up and increase the spirit of missionary zeal in the Church.

During the past year three men, three women, and six children have been received into the Church by baptism from the heathen world. The women are wives of some of the first converts, and four of the children are orphans. Of the men two have since left the district, and gone to other parts of India, and the other has shown by his conduct that he was a convert only in name. It is my painful duty to have to report that a man who was formerly baptized is now leading a scandalous life, and refuses to listen to the admonitions of Mr. Bose and Mr. Butterfield, and that other three are believed to be in the habit of indulging in the use of opium, and otherwise acting inconsistently with the profession which they made at their baptism. Before leaving Seoni I had reason to fear what has now become manifest. I cannot express the grief which I feel in regard to these men. It would have been better for them never to have professed their faith in Christ at all, than, having made a profession, to bring dishonour on the holy name by which they are called. Such cases, however, ought not to discourage us, but should lead us to look more and more to the need of divine power to render our work effectual. Even in the days of Christ and of His apostles such trials had to be borne, and such has been in some degree the experience of every mission field, both at home and abroad. May our painful experience incite us more and more to plead for the outpouring of the Holy Spirit on all who have been received into the Church in Seoni, as well as on the heathen around. Mr. Bose informs me that an educated Hindu, who has been in the Seoni district for a considerable time, and who has long shown an interest in divine things, has at length declared his intention to receive baptism in the month of June. As we have at present no ordained missionary within reach, probably he may be baptized in Nagpur, where he received part of his education in the Free Church Institution.

ORPHANAGE.—Last year I reported that there were twelve orphan children and three motherless children of one of the converts residing in it. During the year, four orphan boys and two orphan girls have been received, and I admitted other two children of one of the first converts, whose mother is employed in assisting the matron in taking care of the younger children. One of the orphan girls received died the day following that on which she was admitted, she having been in a very emaciated condition. The other girl was named Janet Miller, and one of the boys is called Adam Rettie, in compliance with the instructions of the Committee. Amy Crawford, the oldest orphan girl, was married to Gopal Rao, in December last. Some account of the marriage was given in the March number of the *Magazine*. All the orphan boys, except one, who is very young, attend the school; the girls receive instruction if the Orphanage. "Of the three English-speaking orphan boys, the eldest one, James Smeilie," says Mr. Bose, "is ahead of all, and is altogether a very promising lad. His present conduct and attainments are such as to warrant the belief that, if spared, he will be worthy of the name he bears, and will become a useful ornament of the Mission. The rest are making fair progress." Another matron, supposed to be better qualified than the previous one, was appointed in the month of June; but I am sorry to say that Mr. Bose recently (cand it necessary to dismiss ber. Temporary arrangements have been wade by the

superintendence of the orphans. The amount raised in India for the Orphange during the year was L.17 10s. The expenditure amounted to L.102 17s 44d, which is the largest sum expended on it in any one year. This is due to the increased number of children, the very high price of grain, the expenditure connected with the marriage and outfit of one of the girls, and the allowance now given for the first time for medical attendance.

SCHOOL.—On the last day of February there were 166 scholars on the roll. The Government Circle Inspector of Schools lately inspected the school, and hore very explicit testimony to its high state of efficiency, as well as to the qualifications of Mr. Bose. This report having appeared in the March number of the Maguinu, it is unnecessary to refer further to it at this time. I am sorry to have to state that Gopal Rao, who has for some time been employed in the school, and whose marriage with one of the orphan girls has been already mentioned, became dissatisfied with the amount of his salary, and on being refused an unreasonable demand for increased pay, resigned, and, with his newly married wife, left the district in hope of getting a more lucrative appointment. Fees, &c., amounted for the year to L9 Ios 7<sup>1</sup>/<sub>2</sub>. The expenditure on the school was L IO4 3s 2d.

COLPORTAGE.—This branch of the work was carried on for a short time; but, on the adoption of new colportage rules by the Bible Society, which were not suiable for the Seoni district, I thought it prudent to suspend it, especially considering its continuance would have entailed a considerable amount of labour on Mr. Bose.

LIBRARY.—A few books were purchased for, and a considerable number presented to, the library during the year. It now consists of about 450 volumes, large and small.

During my absence, the whole work of the Mission is in charge of Mr. Bose, who, I am confident, is labouring, and will labour, to the best of his judgment, and in the most conscientious manner, for the advancement of Christianity in Seoni. We have reason to be thankful, especially in our present circumstances, that the Mission has an agent who is at once so efficient and trustworthy. He has a great amount of work to do. Besides teaching daily in the school, he superintends the Orphanage, teaches in the Sabbath school, addresses the vernacular meeting in the church every Sabbath, and, along with our other esteemed elder, Mr. Butterfield, conducts the English meeting on Sabbath morning, besides attending to all the correspondence and other work which devolve upon a missionary in charge of a station.

In conclusion, I beseech the continued interest and aid, and the earnest prayers of God's people on behalf of this work. Oh that the Holy Spirit may be poured out abundantly on all connected with the Mission, that the agents employed in the work may obtain grace to discharge their duties efficiently, and that all who have been baptized into the name of Christ may be constrained by His love to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. Without His grace our labour must be vain; with it, it cannot fail to be successful.—Submitted by

13th April, 1880.

GEORGE ANDERSON, Missionary.

# **REPORT ON PUBLIC QUESTIONS.**

PRESENTED TO SYNOD AT GLASGOW, MAY, 1880.

THE Committee have much pleasure in stating that, during the Synodical year just closed, much zeal has been shown in the cause of Christ, and much exertion made to have the Gospel of the kingdom preached in various parts of the world. Dulness in trade has to some extent diminished the funds collected for missionary purposes, but the Mission Boards of the various Protestant and Presbyterian

Churches in America have made strenuous exertions to have the deficiency in their funds made up, and their missionary stations maintained in the heathen parts of their own vast continent, in India, China, Japan, and other parts of the world. The Mission Committees of the various Protestant Churches in Britain have also done their utmost, to have their Missionary Stations maintained in efficiency in Europe, Asia, Africa, and in the Islands in the sea. Some of the denominational Committees complain, that, notwithstanding their exertions, their missionary funds have decreased. One of them says, "There is too much reason to fear that the Churches have been injured by these years of commercial depression. The bad times have told in many ways,-for example, in unsettling a great many people, and driving them to wander over the country as tramps. But, besides that, the times have produced a lethargy among not a few who have not wandered, so as to have taken from the Church something of its spring. One consequence of that appears in the general embarrassment of the missionary societies. There is scarcely one of them, either in England or Scotland, which has not got into pecuniary difficulties." But even in the complaint there is a strong desire manifested to have the cause of it removed,---to have the missionary spirit revived so as to have the missionary funds increased. All the Churches show that they know and feel the importance of obedience to the Divine command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." All of them aim instrumentally at causing the true light to shine in the dark places of the earth, and at holding up Christ and Him crucified, so that their heathen fellowmen may hear Him saying to them, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To many it seems strange that, notwithstanding the proclamation of the Gospel for 1800 years, not more than one-fourth of the 1400 millions or so, of the world's inhabitants, have even heard of the Saviour's name. And why is this? It is, we are told, the want of faith, energy, and zeal, on the part of the Church, in the work of the Lord. One hundred and forty millions of pounds sterling, are spent annually in Great Britain on strong drink, whilst £1,000,000, only are spent on the cause of Missions. Had Christians, in faith, the same desire and determination to make known the Gospel of the kingdom, that drunkards have to obtain the intoxicating cup, the result would be very different. This, we believe, alas, to be too true. But, whilst we cannot but deplore that so much is spent on the intoxicating cup,

we cannot but rejoice that the Gospel is preached in so many lands, and that in presenting to sinners the gracious invitation, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else," we are encouraged to persevere in this work by the gracious declaration, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear,"—a passage which shows that the time will come when covenanters, instead of being like a few berries on the tops of the uppermost branches, shall be coextensive with the inhabitants of the earth. "His name shall endure for ever; His name shall be continued as long as the sun; men shall be blessed in Him; all nations shall call Him blessed."

But whilst there is much encouragement given, and much zeal shown, in various quarters, in the spread of the Gospel, there is also much zeal shown in the propagation of error, and much indifference in regard to the evil influences of the error propagated. Whilst God commands us to hold fast the faithful word as we have been taught, and declares, "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself;" many who do not adopt soulruining errors themselves, treat those who adopt and propagate them, as if they were doing no wrong, or as if they were as much on the narrow way, as those, who, through sanctification of the Spirit and belief of the truth, have been regenerated, and are now being made meet for glory. This Laodicean indifference is the result not merely of depravity, but of the influence of the sceptical philosophy, so fashionable with so-called men of culture at the present day. Believing, seemingly, that the highest culture consists in entertaining doubts in regard to God and His Word, many seem to think that they possess this culture, when they can talk, in learned platitudes, about the difficulty of believing God's own account of creation, and of receiving and relying on all the statements made in Deuteronomy and other books of the Bible. They do not deny them, but they treat them as if it were a matter of little or no importance to the Christian whether he believes or rejects them. Now the tendency of such conduct is to break down the distinctions between truth and error, and to lead men to believe that they are on the high way to perfect happiness, when they have no definite spiritual knowledge to enjoy, no spiritual truth to believe, no spiritual doctrines to maintain, when cold and cheerless doubt, like a dark cloud, covers their spiritual sky, and when, with the poet, they can unite in saying,

> "For modes of faith let graceless realots fight, His can't be wrong whose life is in the right."

The evil to which the Committee venture to direct the attention of the court, is, not that the number of those who hold sceptical views is largely increasing, but that there is a growing desire, in accordance with the spirit of the age, to treat those who hold them, who are ever learning and never able to come to the knowledge of the truth, is if they were as much approved of by God as those who know the irnth, and by it are made free. This evil shows itself.

1. In the Bible being treated as if it were the text book only of me form of true religion in the world. The religion of the Bible slaims to be the one true religion with which men are favoured on arth. "From the first Christianity has claimed to be the universal religion. It was destined from the first to embrace the whole world, it was to last throughout the ages. 'Go ye,' said Christ, 'and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo, I am with you alway, even unto the end of the world.' In this claim of universality. whether in time or range of empire, there lay the implied and further slaim to be the absolute religion-the one final unveiling of the Father's mind before the eyes of His children." "A religion conscious if being suitable only to particular dates or localities could never more originally aspired to bring within the range of its influence all he varieties of race and thought that are found in the human 'amily." It was pardonable in Benhadad's Syrians to suggest that he God of Israel was only a God of the hills; but no believing graelite would have granted this without denying the first article of is creed. It may be pardonable in a Mohammedan, or a Buddhist, o suggest that Christianity is only one of the forms in which true eligion exists in the world, but no genuine Christian can admit this, without denying that the mystery which had been kept hid from ages and generations, is now made manifest, and, by the Scriptures of the prophets, according to the commandment of the everlasting God, nade known to all nations for the obedience of faith." Philosophers, indeed, assure us of the universality of the religious faculty in man, **r** that man is as much a religious as he is a thinking being; but they are careful to remind us that this faculty has no exclusive connection with the Bible. And some divines, of whom other things might have been expected, have adopted their views. Dr. Story, Roseneath, in a book called "Creed and Conduct," teaches that religion arises not from without, but within the soul. "Religion," he says, "springs not from any revelation made to us from without, but from an inborn instinct of the spirit and of the conscience; the instinct that leads the human creature to believe in, and yearn after, the unseen; the spiritual instinct, and the instinct that tells him the difference

between right and wrong, and so bears witness to a moral order in the universe-the moral instinct, without which there could be no And as these are universal, religion is universal." Now, religion. in teaching that the universal religion springs from within, the Doctor necessarily teaches that in Christianity we have only one of the forms in which that religion manifests its existence. And if Christianity be only one of the forms, though the most perfect, it can have no right to condemn the other forms in which religion may show itself. Springing from the same root, and leading to the same end, they all have the same right to live, and to be viewed as useful in the world. Religious equality, therefore, both on the part of the individual and the nation, must, on this theory, be the great principle adopted, and acted on, in dealing with them. Religious equality, however, as held by the individual, does not, as some suppose, exclude the right of On the contrary, it teaches that every one is bound to make choice. and to adhere to his choice, until he has good grounds for making a change. What it teaches is, that when an individual has made a choice, he has no right to condemn his neighbour, because, for reasons satisfactory to himself, he may have made a different one. One man chooses Christianity, another chooses Mohammedanism, or Buddhism. The Christian has the right to choose Christianity, and to believe that it is the system best fitted to give him happiness here, and glory hereafter. The Mohammedan has the right to choose Mohammedanism, and to believe it to be the system best adapted to give him happiness in time and in eternity. Neither party, however, has the right to condemn the system of his neighbour, as if it would not gain the end for which it is said to be designed. All systems of religion are evolved from the same religious consciousness, all strengthen the same religious feeling, and all lead-some by a more straight, some by a more circuitous route-to the same eternal Father; but each one will be found at the end to be the best adapted for those who have been led to adopt them. Religious equality, therefore, consists in the adherent of one religious system, whilst faithfully maintaining his own, believing the system of his neighbour is as good for him, and will as assuredly bring him to glory, as the system which he believes and maintains. Thus the principle lying at the foundation of religious equality makes no essential distinction between Christianity, Mohammedanism, Buddhism, or any other religious system. It treats the differences between the various denominations of Christians-between Romanists, Episcopalians, Presbyterians, and Unitarians, as differences only in name; and it teaches that the worship of the poor, ignorant savage, bowing down to his gods of wood and of stone, is as acceptable to the eternal Father, as

**the worship of the genuine saint, who comes to Him by the Spirit, in the name, and on the ground of the finished work of His Son.** It **vanites with the poet in saying**—

> "Father of all, in every age, In every clime adored, By saint, by savage, and by sage, Jehovah, Jove, or Lord."

But whilst religious equality teaches that the individual is to make a choice, it teaches that the nation is to make no choice; that in regard to religion it is to be entirely neutral. In its corporate capacity it is to know nothing of Atheism, Mohammedanism, Buddhism, or Christianity, and in no way is it to prefer one God to many Gods, Christ to Belial, a Christian church to a Pagan temple, a Bible to a Koran, a Protestant meeting-house to a Mohammedan mosque or a Jewish synagogue. The God of Israel said, He that ruleth over man must be just, ruling in the fear of God; and the fear of the Lord is the beginning of wisdom. The advocates of religious equality say, He that ruleth over man is to know nothing of God, or of His fear. The God of Israel says, The nation and kingdom that will not serve the Church shall perish; yea, those nations shall be utterly wasted. The advocates of religious equality say that the nation is to have as little to do with the Christian Church as it has with the Pagan temple. It does not deny the Bible or the Koran, but it declares that with them nations, as such, have nothing whatever to do.

The principle of religious equality, therefore, strikes at the foundation of Christianity as the one true religion in the world, and takes for granted that religion springs, not from the revelation of God's will to us, but from man's religious consciousness. But the opposite of this is the case. Our knowledge of God is the foundation of our religion. and not our religion the foundation of our knowledge of God. Faith cometh by hearing, and hearing by the Word of God. God made man upright, made him in His own image, after His own likness, in knowledge, righteousness, and true holiness. By his fall man lost his knowledge of God, and so lost the true religion. The remains of religion possessed by him in his fallen state are like the ruins of a beautiful temple that give but a faint outline of the magnificence it once possessed. In uniting sinners to Himself, Christ creates them anew in knowledge, righteousness, and holiness. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Through our knowledge of God, we are brought to love and obey Him. They that know Thy name will put their trust

in Thee. But in revealing unto us the way of life, Chri Himself, as the only and all-sufficient Saviour, and the reli Bible as the only true religion in the world. I am the Truth, and the Life; no man cometh unto the Father b If, then, we believe that the true religion is based on th will of God, and that there is only one Mediator between men, the man Christ Jesus, we must necessarily believe tl tems of religion from which Jesus is excluded cannot b religion. In believing in the divine origin of Christianity. tian cannot possibly believe in the divine origin of Mohan or any other similar system of religious belief. However may treat Mohammedans and others, he cannot in the things believe Christianity to be the only revelation of t God for our salvation, and yet believe that Buddhism can revelation of the will of God for the same purpose. As his the one living and true God necessarily excludes his belief istence of other gods, so his belief in the revelation of one excludes the belief in other and different ways being made . God to men. For other foundation can no man lav that laid, which is Jesus Christ. Now, the evil we lament is m that some Christian ministers teach that Christianity is on the ways in which sinners are brought back to God, but th who professedly believe in the exclusive claims of Christian those who deny them as if they had a right to be Christian ! and that they are as much approved of by God as those whi Now, then, we are ambassadors for Christ, as though God di you by us; we pray you in Christ's stead, Be ye reconciled How needful, then, to remember that Christ is the only Say neither is there salvation in any other; for there is none of under heaven given among men whereby we must be saved. in the Bible only are the name and work of Christ as the made known.

II. This evil shows itself when ordination vows are voi impunity. Vowing is a great and important duty. Christie vow and perform their vows unto the Lord. At ordination, take God and the people to witness that they believe the do their creed, and solemnly vow that, through grace, they u tain, defend, and teach them notwithstanding whatever : persecution they may meet with in the faithful discharge : therein. Now ordination vows are often treated either. so describes them, as articles of peace, or as instruments position and money are obtained in the Church. Many. We is to think, in our larger denominations, maintain that average

faithfully and conscientiously performed. But the evil, -the hat is doing so much damage to vital godliness in our day is not nen break their vows, but that those who believe they have a them, treat them as if they had done nothing that would dis-God, injure saints, or give sinners a wrong view of the obligander which saints are brought to serve the Lord. When those reak the sixth, seventh, or eighth precepts of the decalogue are d as sinners, and as having their moral natures defiled, whilst who break the ninth precept of the same decalogue, who take nd man to witness that they believe what they do not believe, hat they will teach what they do not teach, and never intended wh, are treated as if they were not sinners, and had not their 1 natures defiled, it is difficult to make outsiders believe that the Parties referred to can have their moral natures defiled either. e moral nature be not defiled by wrong-doing in our dealings with , it is difficult to believe that it can be defiled by wrong doing in dealings with man. The tendency, therefore, of much of the ing, or rather we should say the want of dealing, on the part of Church courts, with those who break their ordination vows, is to Tage the thought that by such conduct the law of God is not en, and the displeasure of Gods is not incurred. Two examples of t we mean we shall give,-the one in the Free and the other in Established Church of Scotland. The two first questions of the aula to which satisfactory answers must be given on the part of 7 one ordained, or admitted to be a minister or Professor of nity in either of these Churches are-

Do you believe the Scriptures of the Old and New Testats to be the Word of God, and the only rule of faith and ners !

Do you sincerely own and believe the whole doctrine contained © Confession of Faith, approven by the General Assembly of this "ch to be founded upon the Word of God; and do you acknow-» the same as the confession of your faith; and will you firmly constantly adhere thereto, and to the utmost of your power, asmaintain, and defend the same." Now those who answer these tions solemnly declare, First, that the Books of the Bible are a by inspiration of God, to be the only rule of faith and manners, Second, That "the authority of the Holy Scripture, for which it t to be believed and obeyed, dependeth not upon the testimony ty man or Church, but wholly upon God, (who is truth itself) the hor thereof; and, therefore, it is to be received because it is the d of God." Now in the Free Church, Professors R. Smith, A. B. dson, D.D., James S. Candlish, D.D, and others declare that they

do not believe in the infallible truth of all the Books of the Bible, as that expression is generally understood. Deuteronomy, for instance, claims to have been written by Moses in the last year of his life, and on the eastern side of the Jordan. Professor Smith teaches, and his friends practically agree with him, that it was not written until the time of Josiah, that is, until about 700 years after Moses was dead. Among the arguments he adduces in support of his theory are the refusal of Gideon to rule over Israel, and the answer of the Lord to Samuel, when he prayed to Him respecting the request of Israel to have a king. On these passages he remarks that if the hw of the kingdom in Deuteronomy xvii. was known in the time of the judges, it is impossible to comprehend these texts. To these arguments Professor Watts, Belfast, replies that if the law of the kingdon was not in existence, till after the days of Elijah, it is impossible to comprehend it. Let us glance at the preface to this law of the king-It is as follows :--- "When thou art come unto the land which dom. the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thea whom the Lord thy God shall choose," (Deut. xvii. 14-15). Nor according to our author, this law was issued after the days of Elijah and therefore issued at least 550 years after Israel had come into the land, nearly 200 years after the kingdom had been set up, after it had been rent asunder, and after the two kingdoms had been ruled over by several kings. If it is difficult to comprehend Samuel's hesitation, and Gideon's refusal, on the assumption that these men knew of the existence of the law of Deuteronomy xvii., it is absolutely impossible to comprehend this law viewed as an ex post facto enactment. What could be the object of issuing a law to regulate the election of the first king of Israel, after the days of Elijah, yea, after the kingdom d the ten tribes had been carried into captivity ? Biblical criticism dos not demand from any man the sacrifice of his common sense, and common sense pronounces such projection of a law, five or six com turies beyond the events it was designed to regulate an utter abusdity. Besides, if Samuel did not know of this law respecting the rise of the king, he must have known less than his own mother (1 San ii. 10), less than Eli (1 Sam. ii. 35), and less than the edden who, in their request for a king, quote the very words of Deuter onomy (1 Sam. viii. 5). We are glad that many in the Free Church repudiate the Professor's views, but our design at present is not much to refute their arguments, as to point out that much dame is done to religion when Professors of Divinity, who seem to violate the ordination vows, are treated, even by many of those who are opposed -

o them, as if they had done nothing morally wrong, nothing that is ispleasing to God, or hurtful to man.

In the Established Church the Rev. R. H. Story, D.D., Roseneath, ho often takes a prominent part in the business of the Assembly, bout two years ago published "CREED AND CONDUCT," in which he sems deliberately to violate his ordination vows, 1st. In regard to be Bible, as the only rule of faith and manners; and 2nd. Iu regard ) the Way of Life. We call attention to the book not because of he ability it displays, but because it is a sign of the times,---a sign f how far a prominent minister in the Establishment is allowed ithout "let" or hindrance to publish what seems to be the opposite of hat he publicly professed to believe, and solemnly vowed to teach. low in the Confession which Dr. Story sincerely owns, and believes, ad acknowledges to be the confession of his faith, we are taught at "God has been pleased to give to His Church a supernatural relation of His will, and that the authority of Holy Scripture deendeth wholly upon God, and is to be received because it is the ford of God." In "Creed and Conduct," we are taught that "religion rings, not from any revelation made to us from without, but from a inborn instinct of the spirit and of the conscience." "Thence othing is to us religious truth, except what approves itself to the mscience and the spirit; and the methods and tests of religious iscovery and knowledge are the pure conscience and the loving pirit." "Revelation is given to us to enlighten our life, to clear ar conscience, to elevate our spiritual understanding. If we find nything, even in the Bible, that fails to do this, that darkens our fe, that confuses our sense of right and wrong, that seems to us ses exalted and pure than the truth and character of God should be, -if after the most patient thought, and prayerful pondering, and earching of our own conscience, it still maintains this aspect, then, e are not to bow to it as God's revelation to us; for it does not stand he test, it does not meet the needs, of the earlier and more sound evelation He has given to us in our own spirit and conscience, which estify to us of Him." (Page 5.) Now these quotations bring out learly that Dr. Story maintains and teaches the fundamental princi. les of rationalism, or the system that subordinates the Word of God o the reason of man. These principles, or as many prefer to call hem, the principles of Infidelity, have been often refuted. It has een often shown that in the Bible we have a complete revelation of Il things necessary for God's glory, man's salvation, faith and life, ad that when God as our King commands, it is our duty as His reatures reverently to hear, and to seek grace and strength to onable is cheerfully to obey. Our object, at present, however, is not to re-

fute rationalistic arguments, but to point out that the Doctor, who takes God and man to witness that he believes the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners, claims the right to sit in judgment on that Word and to refuse to believe whatever does not please his spirit and conscience, that is, please himself. By the Bible and the Confession we are taught that in the Bible we have an authoritative revelation of the will of God to man. By Dr. Story, we are taught that God's highest revelation is made in the spirit and conscience of man, and that in it we have the highest rule of faith and life. By the Bible and the Confession we are taught that nothing is at any time to be taken from, or added to the Word of God, whether by new revelations of the spirit or traditions of men. By Dr. Story we are taught that it would be as illogical and unreasonable to believe that revelation is restricted to an infallible book, as to believe that it is committed to an infallible Church. How the Doctor can reconcile his public profession and his public teaching, what he vowed to teach the parishioners of Roseneath, and what he actually teaches them, we do not profess to understand. What a blessing it would be to morality and religion in Scotland, were a faithful General Assembly to insist that the public profession and the public teaching of all her ministers should correspond, or that they should all actually teach what they all solemnly declare that they believe. "Will not Thou revive us again, that thy people may rejoice in Thee ?"

In regard to the way of life, we are clearly taught in the Bible that Christ suffered, the just for the unjust, that He might bring us to God, that He was delivered for our offences, and raised again for our justification, that He loved us and gave Himself for us an offering and a sacrifice to God for a sweet-smelling savour. These passages teach that Christ is not only the great mediator, but the great substitute, that it is through the shedding of blood we have remission, that in Him we have redemption through His blood, even the forgiveness of sins, and that the doctrine of the atonement is the great central doctrine of the gospel. Hence the believer's language,—We joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Now the doctrine of the atonement so clearly taught in the Bible, and so fully stated in the 8th chapter of the Confession, Dr. Story not only deliberately rejects, but rejects in the way of manifesting that it is a doctrine against which he cherishes a special dislike. At page 86 he says, "Those who can spiritually discern, understand that the real idea (of sacrifices) was salvation through sacrifice, not through substitution. They understood that a sacrifice was pleasing in God's

sight, not because it was offered as a substitute for the offerer, but because it was offered as a type or emblem of the offerer's giving of himself to God." "Some people seem to think that Christ's suffering was the atonement, and fail to see that Christ's love was the atonement." "All that was, or ever is needed, is the removal from the heart of man of that barrier which keeps out of it the love of God." In expounding Eph. iv. 32, "Forgiving one another, even as God, for Christ's sake, hath forgiven you," he says, "If we believe that the right meaning of the text is that God forgives, but only for Christ's sake, then we must conclude that God would not forgive but for something that Christ has done; that forgiveness would have been impossible, but for Christ." "What is it that Christ has done that should persuade or enable God to forgive, and without which He would not, or could not have forgiven ? The answer commonly given to that question would possibly be, that God forgives us for Christ's sake, because Christ, through His death upon the cross, satisfied God's justice, bore the punishment due to sin, and purchased pardon for those who should believe on His name. But how does this answer fit into the Apostle's telling us that we are to forgive, even as God, for Christ's sake, has forgiven ? If God forgives only when His justice is absolutely satisfied, and when the punishment due to the sin, which is forgiven, has been fully borne (if not by the sinner, yet by another on the sinner's behalf) how does His forgiveness become a pattern for ours? At this rate, we should hardly, if ever, forgive any one. There would be no such thing as free forgiveness." In his commentary on the same verse, Dr. Hodge says, "God's forgiveness towards us is free; it precedes even our repentance, and is the cause of it. It is exercised, notwithstanding the number, the enormity, and the long continuance of our transgressions. He forgives us far more than we can ever be called upon to forgive others. God forgives us in Christ. Out of Christ, He is, in virtue of His holiness and justice, a consuming fire; but in Him, He is long-suffering, abundant in mercy, and ready to forgive."

The quotations we have given show clearly that Dr. Story deliberately rejects the doctrine of the Atonement as inconsistent, as he tell us, with a Father's love. "A God," he says, "in whom justice contends with mercy, a God who needs to be persuaded to forgive by the bribe of His own Son's death, I cannot believe in, without being false to that witness of the Spirit, which is above all human reason in its divine authority." We have never met with an orthodox divine, and the Doctor does not name one, who taught that God was bribed by His own Son's death to forgive. We view the statement as a mere caricature of the truth. What we teach is, that God in love

provided His own only-begotten and well-beloved Son as the sacrifice on the ground of which He both preserves the honour of His law, and saves those from its consequences by whom it has been broken on which He is both a just God and the justifier of the ungodly, on which mercy and truth meet together, righteousness and peace enbrace each other. On the Doctor's theory, however, there was no need for Christ's agony in the garden, and the hiding from Him of His Father's face on the cross. Constantly is he talking of love, and frequently is he saying, "I am bound to throw aside any representation of God, any doctrine about Him, which is unintelligible to love," but he does not attempt to explain how God who is love actually afflicted, and actually hid His face from His only begotten and wellbeloved, His loving and holy Son. He tells us of self-sacrifice, selfdevotion, of suffering for the good of others; but if God could forgive and glorify sinners without the sufferings of His Son, why did He cause that Son to suffer ? How would or how could a loving Father have unnecessarily laid even one stripe upon a beloved Son! If Christ did not suffer and die as our Surety and Substitute, if in this respect there was no need for His death, how would or how could it have been written, "He was stricken, smitten of God, and afflicted. It pleased the Lord to bruise Him. He hath put Him to grief." Do away with the atonement, and the sufferings of Christ become utterly inexplicable. They are sufferings that on any other footing love would not and could not have inflicted. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Now what are we to think of the conduct of the divine who can thus in his public teaching so deliberately contradict his public profession. Were a merchant to deal in the same way with a business contract his conduct would be described as immoral. And why not apply the same word to the conduct of the divine. How can those who deliberately violate their solemn engagements, teach others that "denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." And what can we think of the discipline of the Establishment when such divines are tolerated ? May a time of reviving, refreshing, and some measure of former faithfulness be yet granted to her. May she hear the Lord saying, "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent"

III. That Sectarianism is encouraged. The Church on earth is invariably described in the Bible as one visible society, as one kingdom, one flock, one people, who as speaking one language are yet to possess the habitable globe. And the Lord shall be King over all the earth; in that day shall there be one Lord and His name one. This visible unity Christ brings prominently before us, when He prays, in regard to His people on earth, that they all may be one as Thou, Father, art in Me, and I in Thee, that they may be one in us, that the world may believe that Thou hast sent me. This unity of the one visible Church our godly and far-seeing Reformers in the first, and especially in the second Reformation, sought to have in a good measure realised. They could not then have her one throughout the world, but they aimed at having her one in doctrine, worship, discipline, and government in the three kingdoms. This was the great and noble design of the Solemn League and Covenant. "It had for its matter the preservation of the reformed religion in Scotland, and the reformation of religion in England and Ireland, while every one who entered into the oath bound himself to study personal reformation : and it had for its end, that a happy conjunction and union being established, the Lord's name might be one in the three kingdoms, and the inhabitants as brethren might live in faith and love." For the attainment of this end the Scottish Reformers gave up their own, and adopted the Westminster Standards, as Standards of Covenanted uniformity for the Churches of the three kingdoms. Through the blessing of God accompanying the use of the means there are good grounds for believing that multitudes were truly converted to Christ, and a visible reformation of manners among all ranks was effected. Covenanted uniformity was found to be the most effectual Total Abstinence Society in existence. "Nobody complained more of our Church government than our taverners, whose ordinary lamentation was, their trade was broken, people were become so sober. How happy would it have been for England if, knowing in that her day the things which belonged to her peace, she had improved the golden opportunity of securing to herself the blessings of pure doctrine, a faithful ministry, a simple worship, and a well-ordered Church polity. How happy would this have been for Ireland, which had only of late begun to taste the blessings of the Reformation, but in which five cities had now sworn to the Lord of Hosts, had she received them as a sign that its inhabitants at large would vet know the Lord. How loud the call to constancy on Scotland, which God had now brought a second time from the furnace of persecution, brighter and purer than ever, and glorified in the sight of other Churches and nations, by making her enemies to come and worship before her, and to know that He

had loved her." But though England soon testified a disposition to draw back, and violate the solemn engagements she had voluntarily contracted, and though many in Ireland and Scotland of whom other things were expected followed her example, the great body of the Scottish people clung to the Covenanted Reformation, and the visible unity in doctrine, worship, discipline, and government of the one Church in the three kingdoms, during the 28 years' bloody persecution. Those of them then alive clung to the same great truths at the Revolution Settlement, at the union of Scotland with England in 1707. and at the beginning of the Secession in 1733. The Church with which the first Seceders had practically to deal was the Church of Scotland, which they viewed as the representative of the one visible Church in the land, but in constituting the Associate-Presbytery, they repudiated the idea of forming a sect, or of erecting a Church different from the one from whose communion they were for the time being excluded. In his defence of Reformation principles Mr Wilson of Perth says, "I hope I may affirm, on behalf of the members of the Associate Presbytery, that they desire through grace never to secede from the constitution and principles of the National Church of Scotland, but to contribute their endeavours for the support and defence of the same; and therefore they are not constituting a distinct Church from the National Church of Scotland, but only as a part of that National Church, are endeavouring, in the situation wherein adorable Providence has placed them, to cleave to Reformation purity once attained within this Church, and to testify against a course of defection from the same, carried on by the majority at this day." In maintaining these great truths, they specified in their Testimony the corruptions in the Revolution State and in the Revolution Church which they desired to have removed, in order to the divisions being healed, and visible unity to their beloved Zion being restored. For these great truths, for the visible unity of Zion in our land and throughout the world in doctrine, worship, discipline, and government we still testify, and we still specify the corruptions through the removal of which we believe our divisions would be scripturally healed, and visible unity in Zion again enjoyed,-a unity the blessed results of which shall be obtained when, having the Spirit poured out upon them from on high, the various Churches in our land shall, like the children of Israel and the children of Judah, come together, going and weeping they shall go, and seek the Lord their God. "They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

Now sectarianism strikes at the foundation of this visible unity of

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the Church as a covenanted Church and divides her into rival sects, each one claiming to be on an equality with its neighbour, and practically refusing to specify any corruptions by the removal of which the divisions among them would be healed, and visible unity in doctrine, worship, discipline, and government restored. At the Westminster Asssembly these views were maintained only by the five independent members, but they spread with extraordinary rapidity in England during the Commonwealth, and were the principal means through which the Reformation was overthrown at the Restoration of Charles II. in 1660. They were not much heard of in Scotland until at the end of last century, when vital godliness had begun to decline, and voluntaryism to prevail in both branches of the Secession Synod. Then voluntaries gave up with testifying for the visible unity of the Reformed and Covenanted Church of Scotland, and with specifying the corruptions by the removal of which her divisions would be healed. Instead of seeking to have the Establishment reformed, by having her corruptions removed, they sought only to have her national recognition as the Church of Christ withdrawn, in order that as a rival sect she may be brought down to an equality The Patronage Act of 1711 was one of the with themselves. grievances specified by the Seceders in 1733. It was the only grievance specified at the formation of the Relief in 1752. It was described as a main cause of the difficulties of the non-intrusion, now the Free Church, party in 1842. It was a grievance of which all the Presbyterians who had left the Establishment complained, and which, we would have thought, they would have all been delighted to have removed. In 1874, the majority of the Free Assembly, and of the U.P. Synod, opposed the Patronage Abolition Act, not because they approved of Patronage, but because they were afraid that through its removal the National Church would be reformed, and their sectarian interests interfered with. Deliberately did they prefer their sectarianism to the removal of corruption. This is the sectarianism that is fostered as something good at the present day, but with which we believe we can have no sympathy. Believing that visible unity, as the law of Christ's house, is a law, that without a scriptural reason it is schism to break, we cannot but be opposed to a system that treats that law as if it ought never to have been promulgated. By the narrow and disorderly principle of free communion, a principle that sanctions corruption, that admits of the closest visible fellowship among those who are opposed to visible unity, that sets aside the laws of unity, it is sometimes tried to counteract the evil efforts of sectarianism. But as the cure only encourages the disease---only tends to perpetuate division

schism—we feel how important it is to maintain the great scriptural principle of the visible unity of the Church, to believe that it will be universally adopted, and to seek that the Church in our native land, united on the broad and scriptural principles of the Second Reformation, may fair as the moon, and clear as the sun, be a witness for Christ "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

There are other subjects to which the Committee might have directed the attention of the court, such as national Covenanting, a distinguished privilege, and the fruit of a genuine revival of religion, the new phases of the Disestablishment question, future punishment, and marriage with a deceased wife's sister; but enough, we think, has been stated to show how determined are the efforts of the enemy to have Zion divided, and the Gospel corrupted; and how needful, therefore, it is for us to live and work, and pray, and testify in the faith, that these efforts will be counteracted, that Zion as purified will yet be united, and be recognised as a blessing in the earth. "She shall be exalted above the hills, and *all* nations shall flow unto it."

> "The floods, O Lord, have lifted up, They lifted up their voice; The floods have lifted up their waves, And made a mighty noise.

But yet the Lord, that is on high, Is more of might by far Than noise of many waters is, Or great sea-billows are.

Thy testimonies ev'ry one In faithfulness excel; And holiness for ever, Lord, Thine house becometh well."

By order of Committee,

# THOMAS HOBART, Convener.

THE BIBLE A FACT WHICH INFIDELS CAN NEVER EXPLAIN AWAY.—If Christianity is a mere invention of man, and the Bible is of no more authority than any other uninspired volume, how is it that the Book is what it is? How is it that a Book written by a few Jews in a remote corner of the earth—written at different periods, without concert or collusion among the writers—written by members of a nation which, compared to Greeks and Romans, did nothing for literature—how is it that this Book stands entirely alone, and there is nothing that even approaches it for high views of God, for true views of man, for solemnity of thought, for grandeur of doctrine, and for purity of morality? What account can the Infidel give of this Book, so deep, so simple, so wise, so free from defects? He cannot explain its existence and nature on his principles. We only **can** do that, who hold that the Book is supernatural and of God.—Canne Ryke.

# ORIGINAL SECURESION SYNOD TREASURER'S ACCOUNTS. 703

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# ORIGINAL SECESSION SYNOD TREASURER'S ACCOUNTS. 1879-80.

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Tullyvallen 5 14 0						
Garmany's Grove 4 10 0						
Belfast 2 19 0						
George Laverty-						
To Congregations of Irish Synod by Collecting Cards, per Rev.						
Edinburgh	6	7	6	1		
To Collected by Mrs. Hendrie,	_					
	1	0	0			
land, N. Z 0 10 0						
per Rev. G. Anderson 0 10 0 Mr. James Pye, Auck-						
A Friend, Kilmarnock,				-		
To Donations -				year's Account	••	6
for support of Orphan	5	0	0	By Balance to next		-
To Miss Anderson, Kirkcaldy,	9		J	Sundries 4 9	z	10
Io Mr. Thomas Curr, Kirkintil- loch, for support of Orphan	5	•	0	Repairs 6 14		
luke, for support of Orphan	5	0	0	Fire and Light 3 9	0	
To Misses J. and M. Millar, Car-				Servants		
support of Orphan	5	0	0	Matron's Salary 18 0		
To John Martin, Esq., Perth, for	-	-	v	Hospital Assistant's Fee and medicine 8 9	41	
tian Association, for support of Orphan		4	0	&c. 2 13	6	
To Carluke-Young Men's Chris-				School Books, Fees,	-	
Orphan	1	1	0	Expenses 8 18	3	
Bible Class, for support of				Mayriage Outfit and	•	
To Carluke-Rev. T. Hobart's				Food		
April 24, 1880.				By Orphanage Expenditure	<b>e</b> 1	
To Balance of Account £4	70	1	10		••	
April 30, 1879.				April 24, 1880.		

### FOREIGN MISSION ORPHANAGE FUND.

### , AGED AND INFIRM MINISTERS' FUND.

April 30, 1879.				April 24, 1880.
To Balance of Account £1 April 24, 1880. To Collections from Congrega-	.84	8	10	By Rev. A. Ritchie, 1st May, 1879, till 30th June, 1830
tions-				By Balance to next year's Account
Kilwinning 1 4 2				
Olrig 200	~		•	
To Donations-	3	4	z	
Dr. Buchanan, New				
York, per Mr. Jack 2 10 0				
Mr. James Pye, Auck-				
land, N. Z 0 10 0				
Miss Ross, Aberdeen,				
per Mr. J. Youngson 0 10 0				
A Friend, Glasgow, per				
Rev. Prof. Altken 0 10 0				
	4	0	0	
To Interest—				
On Investments 28 15 4 On Bank Account 0 8 6				
	29	8	10	
2:	170	18	104	

### THEASURER'S ACCOUNTS.

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

April, 1879. of Account £199 10 2 pril, 1880. ptions-	April 24 1890. By Printing 500 Receipts
i. Aithen £1 • • rge Anderson 1 • • S. Findlay 1 • • B. Gardiner 1 • • mas Hobart 1 • •	
c. D. King 1 0 0 a M'Kay 1 0 0 er M'Vicar 1 0 0 mas Matthew 1 0 0 frew Miller 1 0 0	
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s. Robertson 1 0 0 tander Stirling 1 0 0 fessor Spence 1 0 0 L.W. Sperrs 2 0 0 n. Sturrock 1 0 0	
[. Yuill 1 0 0 xns from Congregations- 	
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55 19 8 uel, Shottsburn, per Rev. 	
itment Åc- 	
£197 8 6	£197 8 6

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F**r**. J

### ORIGINAL SECENSION SYNOD

### STUDENTS' AND BURSARY FUND.

## STATE OF THE FUNDS AT CLOSE OF FINANCIAL YE 24th April, 1880.

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1. Synod Fund- Invested Cash on hand	E150 152		302	16	8	Investme Balance i Cash in Seoni	n Bank advance	to	 Miss	  ion,	2111 93 16
2. Home Mission Fund-					·						
Invested Cash on hand	50 229	9	279	10							
3. Mutual Assistance Fund—			219	19	•						
Invested Cash on hand					•1						
4. Aged and Infirm Ministers' Fund-			491	8	8						
Invested Cash on hand	809 85	8 10]			-1						
56. Foreign Mission and Orphanage Funds—			845	0	6						
Invested Cash on hand	550 154		704	9	111						
7. Students' and Bur- sary Fund-			101	0							
Invested Cash on hand	200 42		242	8	10						
8. Ministers' Widows' and Orphans' Funds-											
Invested	200 196										
		 	396								
		\$	\$,262	. 19		·\					£1,34

### TREASUBER'S ACCOUNTS.

### INVESTMENTS.

inder Debenture Bonds of Clyde Navigation Trustees and City Improvement Trust. Interest at 4 per cent.

Synod Fund— Donation of Miss Dick Legacy of Miss Dick		 		::	••	 	£30 120	00	0 0		•	
Home Mission Fund— Donation of Miss Dick							30	0	0	£150	0	0
Legacy of Miss Dick					••		20		ŏ			
Mutual Assistance Fund-										50	0	0
Legacy of Mr. John Go	arlay	••	••	••	••	••	156		ņ			
Legacy of Mrs. Grandis Donation of Miss Dick	00	••			••	••	14 80	14	5 0			
Legacy of Miss Dick							20	ŏ	ŏ			
Aged and Infirm Ministers	Fund						—			220	16	4
Surplus			••	•••			759	3	8			
Donation of Miss Dick	••	••	••	••	••	•••	- 30	0	0			
Legacy of Miss Dick	••	••	••	••	••	••	20	0	0	809	•	8
Foreign Mission Fund-										008	3	0
Surplus	••	••	••	••	••	••	<i>6</i> ro	0	0			
Donation of Miss Dick	••	••	••	••	••	••	30	0	0			
Legacy of M155 Dick	••	••	••	••	••	••	20	0	0	550	0	0
Students' and Bursary Fur											•	•
Donation of Miss Dick		••	••	••	••	••	100	0	Ő			
Donation of John Dick,	Esq.	••	••	••	••	••	100	0	0	200	0	0
Ministers' Widows' and Or	phans	Fur	d							200	•	
	<u>.</u>	••	••	••	••	••	100	0	0			
Donation of John Dick,	Esq.	••	••	••	••	••	100	0	0	- 200	0	0
											_	<u> </u>
Invested in 1	Victoria				India		£79	D.C		£2180	0	0

have examined the various Accounts in the Treasurer's Books, for the year ending April, 1880, with their relative vouchers, and found them correct, the Balances being as 1 in the foregoing Abstracts.

LASGOW, 30th April, 1880.

(Signed) H. HOV

H. HOWIE. W. WOOD ROGER.

### COMPARATIVE ABSTRACT OF RECEIPTS.

	187	18-9	).	1879-1	<b>30</b> .		Incr		De	стея	se.
ood Fund,	£485	16	111	£101 18	11	••	-	-	238	3 18	0
me Mission Fund	192	6	0	240 0	104	• • •	E47 1	4 10		_	
itual Assistance Fund	281	8	- 81	268 17	8		-	-	12	11	01
ed and Infirm Ministers' Fund,	78	12	1	36 8	Ó	••	-		42	4	1
idents' and Bursary Fund,	8	19	Ż	9 15	5	••	1	5 3		_	
reign Mission Fund	480	16	64	533 3	41	)	61		,		- 1
reign Mission Orphanage Fund	87	5	0	66 7	8	5	81	97			
nisters' Widows' and Orphans' Fun	nd 40	9	6	87 18	4		47	8 10	)	_	
ilding Fund,	10	8	0			••		_	10	8	0
4	E1,615	7	10	£1,344 10	8		£177 18	6.	E448 177		14 6
				Net de	cree	<b></b> ,			2710	17	24



# FEMENT OF THE CONTRIBUTIONS FROM CONGREGATIONS TO TH

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## YEARS 1878-79, 1879-80.

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### MEMORANDUM

by a COMMITTEE appointed by the UNITED ORIGINAL SECENSION STROD aness the RECORDS of the STROD, and of its PRINET-TERIES, in the possession of the FREE CRUSCE OF SCOTLAND.

Some years ago the General Assembly of the Free Church appointed Committee for the purpose of Collecting Secession Records, &c.

Dr. Wylie, as Convener, gave in the Report of that Committee to se Free Church Assembly at its meeting last year-1879. The eport was as follows :---

"THE COMMITTEE have to report that there have now been lodged "in the Archives of the Church, for preservation for historical pur-"poses, the following Records, viz :---

"Of the Associate (Burgher) Synod, which united with the "Church in 1839, three volumes :--

"Vol. I. Beginning at 2d October, 1799, and extending to 80th "April, 1816.

"Vol. II. Extending from 30th April, 1816, to 17th September, "1835.

"Vol. III. Extending from 9th May, 1836, to 9th May, 1837.

"Associate (Burgher) Presbytery of Edinburgh Record, one "volume, extending from 3d September, 1805, to 10th April, 1838.

"Associate (Burgher) Presbytery of Glasgow Records, three "volumes :---

"Vol. I. Beginning at 3d September, 1805, and extending to "14th January, 1817.

"Vol. II. Extending from 8th April, 1817, to 24th February, 1830. Vol. III. Extending from 14th April, 1835, to 8th December, 1840.

"Associate (Burgher) Presbytery of Perth and Dunfermline "Records, three volumes :---

"Vol. I. Beginning at 3d September, 1805, and extending to 26th "April, 1824.

"Vol. II. Extending from 8th June, 1824, to 25th January, 1831.

"Vol. III. Extending from 25th January, 1831, to 26th February, "1839.

"Records of the United Original Secession Synod, which united "with the Church in 1852, three volumes :---

"Vol. I. (Constitutional Presbytery) extending from 9th May, "1808, to 20th July, 1821.

"Vol. II. Original Secession Synod Record, extending from 17th "May, 1827, to 30th April, 1847.

"Vol. III. Original Secession Synod Record, extending from "13th July, 1847, to 1st June, 1852.

"Original Secession Presbytery of Edinburgh Record, one volume, extending from 19th June, 1827, to 6th April, 1852.

"Original Secession Presbytery of Aberdeen Record, one "volume, extending from 17th May, 1827, to 11th October, 1841.

"The Committee express the hope, that of the Records still lack-"ing to complete the history of their respective denominations, some "may yet be recovered, and committed to the Church's keeping, "and with regard to those now placed in her archives, the Com-"mittee recommend that whilst due access be afforded to them "for consultation, they shall not be allowed to be taken from the "Offices of the Church."

The Moderator and Clerk of the United Original Secession Synod, and as representing the Synod, on coming to the knowledge of the above Report took the carliest opportunity of asserting the sole right of said Synod to the documents specified therein, by addressing a letter to the Moderator and the Senior Principal Clerk of the Free Church General Assembly, in the following terms :---

" November 1879.

"Rev. and Dear Sirs,-

"On behalf of the Synod of United Original Seceders, we "beg to address you in reference to the Records of that body down "to the year 1852, and of the Original Secession Presbyteries, and "also the Records of the Associate (Burgher) Synod and Presby-"teries, which documents have recently come into the possession "of the Free Church.

"We need not resume the history of these bodies, or detail the "grounds on which we maintain, as we do, that these Records are "the property, and ought to be in the possession of the United "Original Secession Synod. That history must be well known to "you, and you are also doubtless aware that when the question of "the Synod property came up in connection with the events of "1852, it was made matter of express arrangement that the pro-"perty of the Synod Records and relative documents should be "held to be an open question.

"On behalf of the Synod which we represent, we respectfully "claim these Records and Documents as our property, and request "you will be good enough to lay this matter before the ensuing "meeting of the Commission of the Free Church General Assembly,

"in order that steps may be taken to have them handed over to "us.--We are, &c.

(Signed) "CHARLES S. FINDLAY, Moderator. "W. B. GARDINER, Clerk."

This letter was read at the meeting of the Commission, and ordered by that Court to be transmitted to the Committee of arrangements for the meeting of the General Assembly in the year now current.

As some Members of Assembly may be imperfectly acquainted with the circumstances under which the Secession Records have come into the possession of the Free Church, the following is a brief narrativo of these circumstances.

At a meeting of the United Original Secession Synod held at Glasgow in the year 1852, an overture, having for its object a union between the Synod and the Free Church, was brought in, and carried by a majority of one. On this decision being come to, the following protest, signed by the minority, was laid on the Synod's table :---

"We the undersigned Ministers and Elders, Members of the "Synod of United Original Seceeders, in our own name, and in "the name of all adhering to us, do hereby Protest against the "Resolution now come to, by the majority of this court, to unite "with the Free Church on the grounds stated in their overture, "and Representation and Appeal; and seeing they have resolved "to drop a Judicial Testimony for the Covenanted Reformation, "and in particular, for the continued obligation of our National " Covenants, and against the violation of them, as a standing ground "of the Lord's controversy with the Church and nation, we do "hereby Protest, and claim for ourselves, and for those adhering "to us, to be constitutionally the Synod of United Original Se-"ceders; resolved, in the strength of Divine grace, to fulfil our " vows, in abiding by, and maintaining that Testimony in behalf of "the principles and attainments of the Reformed and Covenanted "Church of Scotland, which the Original Secession has from the "beginning accounted it both its duty and honour to uphold; "And we do hereby also Protest, and claim all the powers, rights, "and privileges of said Synod, and resolve to meet as a Synod, in "Mains Street Church, Glasgow, this forenoon at half past ten "o'clock A.M., being Thursday, the 29th day of April, 1852 years." The union party followed up their overture by a document en-

titled "Representation and Appeal to the Free Church Assembly." In that document the following passage occurs :---

In that document the following passage occurs :--

"While, therefore, we freely accede to all the principles of the "Free Church as ours, we beg it to be understood that we desire

" to be received as adhering to the original standards and constitu-"tion of the Church of Scotland, not only as asserted and vindi-"cated in any of the acts or declarations of the Free Church, but "also as asserted and vindicated in our own Testimony, to all the "principles of which we still adhere."

On the strength of that Representation and Appeal, the appellants were received into the Free Church. A formal deliverance was given by the Assembly in the matter, which deliverance contained the following clause :---

"Whereas, 4th, the snid Representation and Appeal is in no "respect inconsistent with the standards of this Church, or with "the principles for which she has been honoured to contend in the "best and purest periods of her history, the General Assembly "cordially agree to the proposal of re-union made in the said "Representation and Appeal, and fully consent that their brethren "continue free to hold the views therein set forth, and to enjoy "the liberty therein claimed, in subordination to the discipline and "government of this Church."

Dr. Candlish, in moving the adoption of this deliverance, made the following explanation :---

"Let it be clearly understood, that the principle upon which "this document (the deliverance) has been framed, is that of "conceding to our brethren all the liberty they crave in regard to "the holding of their peculiar views as to the descending obliga-"tion of the covenants; but it has also been framed upon the "principle of not committing this Church, directly or indirectly, in "any way, either to a positive or to a negative opinion upon that "subject."

There being certain matters, or articles of property, in which the party who had joined the Free Church, and the party now constituting the United Original Secession Synod were mutually interested, a Joint Committee was appointed with a view to an amicable arrangement of these matters, and the following agreement was come to by that committee :---

First, That the Synod party-meaning the non-union party-shall receive the Library.

Second, That the Synod party shall receive the stock of printed copies of the Testimony in hand.

Third, That the Mission Fund be divided between the parties, sc cording to the contributions of congregations on either side.

Fourth, That the Union party be allowed to retain the balance of the Magazine Fund, which would all be absorbed in discharging the obligations connected with the periodical; and

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### MERCHANNEL AND SERVED. BRUNEDS.

Fifth, That the Synni Bacards he left an open prestant.

The Rev. Dr. Show of Wardurra since deceased, was the Clerk of Synod at the time the separation work place. He was therefore the official custodier of the Synod's minutes and papers, and being our of the union party he remined possession of them. Repeated application was made on behalf of the Synod for resolution of these documents, but they were not resourced and have now, as has been stated, course into the possession of the Free Church.

The Synod's Committee have a strong relactance to refer here, to the legal view of the question of right, but they think it proper, in vindication of the Synod, to state that, in taking the opinion of counsel in other matters, in 1553, they included the point of the Synod's Records. The following is an abstract from the opinion then given by Mr. Inglis, now president of the Court of Session, and Mr. Patrick Frazer, advocate :--

"It seems to us, therefore, that a judicial recognition by the "Body, as a church, of these covenants was one of the articles of "contract which held the associated Body together and for the "maintenance of which they collected a common property. We "think that by the separation, and junction with the Free Church, "the parties so doing have rendered themselves incapable of "carrying out this dogma according to its plain meaning and "practical effect. No doubt the parties who joined the Free "Church did so in terms of a Representation and Appeal presented "by them to the General Assembly of the Free Church, wherein "they stated, that, while they freely accoded to all the principles "of the Free Church, they begged it to be understood 'that we "desire to be received as adhering to the original standards and "constitution of the Church of Scotland, not only as assorted and "vindicated in any of the Acts or Declarations of the Free Church, "but also as asserted and vindicated in our own Tostimony, to all "the principles of which we still adhere.' It is also true that the "General Assembly of the Free Church agreed to their admission "upon these terms, and consented that their brothren continue free "to hold the views therein set forth, and to enjoy the liberty therein " claimed in subordination to the government and discipline of this "Church.' We cannot, however, look upon this as in any way re-" cognizing the Covenants according to the spirit of the Testimony. "The doctrines are allowed to be entertained as a matter of private "and speculative belief, and this, too, only in subordination to the "discipline of the Free Church. They are no longer terms of "ministerial and Christian communion; their adoption forms no " condition to the ordination of a minister or elder, nor to the

"admission of members of the Church. No minister who has "joined the Free Church could enjoin the recognition of the "Covenants upon his congregation as a duty, nor exercise discipline "against any one refusing such recognition, nor even refuse to ad-"mit as a member of his congregation, a despiser or contemner of "them.

"Holding this opinion, we think that the majority of the Synod "had no right to carry away the Synod Records, and that the "minority, or a part of them, as the adherents to the doctrine and "discipline of the Synod, are entitled to recover that property and "hold it as heretofore, for the use of the Synod."

The soundness of this opinion was afterwards confirmed by the Lord Chancellor of Ireland in giving judgment in the Church Property Case of Toberdony in Ireland; and also by the 2nd Division of the Court of Session in their decision as to the Church property in Thursa. These cases were tried purely on their merits, as to which party represented the United Original Secession, and in both the Synod party were successful.

Without arguing the question the following points may be stated: (1), That on joining the Free Church the seceders, as such, ceased to have any judicial or authoritative functions: (2), That by their own appeal, as quoted above, they entered the union under a restriction to hold their peculiar views as *individuals*, only, and (3), That this restriction was expressly stated in the Assembly's deliverance.

The United Original Secession Synod did not question the sincerity of the uniting party, but it cannot be denied that by the union they dropped a judicial Testimony for Secession principles, and surrendered the power of requiring an adherence to them by others.

A union, very similar to the one now described, took place in the year 1839. The Associate Burgher Synod in that year divided on the question of union with the Established Church. A minority opposed the movement and continued to be the Associate Synod, and to occupy the position the undivided body had done. The Synod Clerk was one of the majority, and was in possession of the Synd Records. The disposal of these papers came to be considered; the majority, while regretting that their brethren, the minority, col not go along with them, unanimously resolved that the Syndi Minutes and relative papers should be handed over to them. The was done accordingly. This Synod, three years afterwards, joined Original Secession Synod, brought their Synodical papers with the and in that way they became the property of the united body.

The Synod of United Original Secence and this whole matter under consideration at their recent meeting. The Synod was estimated

had undoubted right to the documents now claimed, and appointed a Committee with full powers to treat in the matter. As a first step, and specially with a view to an amicable settlement, the Synod instructed the Committee to bring the subject fully before the members of the Free Church General Assembly, as is here done, in the earnest hope that they will see the justice and reasonableness of the claim now put forth, and that the Assembly will act accordingly.

By authority of the Synod of United Original Seceders,

WILLIAM B. GARDINER, Synod Clerk.

POLLOKSHAWS, May 20th, 1880.

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The foregoing Memorandum was distributed among the members of the Free Church Assembly, at its late meeting. The matter came up on Friday night, 28th May, and the following is the account of what took place, given in the *Daily Review* :---

### "ORIGINAL SECESSION RECORDS.

"A question, it appeared, has arisen as to the custody of certain Original Secession Records. These are at present in the custody of the Free Church, but the representatives of the Original Seceders claim them. Dr. Wilson stated that the documents were handed over to this Church for custody by private parties, but if the Original Secession Synod insisted in getting possession of them he proposed that they should be returned to the parties who gave them. Principal Rainy and others concurred in this view, and a deliverance was framed accordingly."

RECENT SYNODS AND ASSEMBLIES.

THE ENGLISH PRESBYTERIAN SYNOD.

THIS Synod met in London on the evening of the 26th of April. The opening sermon was preached by the Rev. Dr. Graham of Liverpool, the retiring moderator, and he was succeeded in the chair by Dr. Donald Fraser. In the course of his address Dr. Fraser referred to what he regarded as the conditions on which their extension as a Church would depend, and of these he specified, in particular, three —viz., "a supply of wise and acceptable ministers"—"attention to the conduct of divine service," and "the scriptural instructiveness of their pulpits." When illustrating the second of these points, he alluded to the use of a liturgy, and this in such way as must tend, we fear, to encourage its introduction. "While to his own mind," he said, "such a thing would be unwelcome on account of its inevitable limitation and monotony, he would not be at all surprised if a desire should spring up for some such guarantee of an orderly and

impressive service, nor would he at all object to the use of forms of prayer in such congregations as might desire them." The English Presbyterians, in their desire to make things as attractive and agreeable as possible to the "modern Englishman," whom Dr. Fraser says they "must have or make up their minds to fail," have introduced hymns and instrumental music into their worship; and if they proceed to add a liturgy to the list of their unpresbyterian and unscriptural innovations, wherein will their service differ from that of the Prelatic Churches around them, save perhaps that the Presbyterian imitation will come far short of the Episcopal model ? But in justification of what he had said about a liturgical service, Dr. Fraser went on to add, that "only the most ignorant persons suppose that such a mode of service is unpresbyterian, on the contrary, it was the original Presbyterian usage everywhere." It is true that in the infancy of the Presbyterian system in our land such a mode of service was for a time tolerated, but from the time of the Second Reformation it has been universally disallowed and condemned as at variance with the genius and principles of Presbyterianism. Accordingly, in the Preface to the Westminster Directory for Public Worship, we find its venerable compilers stating their reasons for setting aside the liturgy of the Church of England, and it would be well if those Presbyterians who are in favour of introducing something like liturgical services would weigh the following, taken from these reasons : "Prelates and their factions have laboured to raise the estimation of it (the liturgy) to such a height, as if there were no other worship, or way of worship of God, amongst us, but only the service-book, to the great hindrance of the preaching of the Word, and (in some places especially of late) to justling of it out as unnecessary, or (at least) as far inferior to the reading of common prayer, which was made no better than an idol by many ignorant and superstitious people, who, pleasing themselves in their presence at that service, and their lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelessness of saving knowledge and true piety. .... Add hereunto that the liturgy hath been a great means to make and increase an idle and unedifying ministry, which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all His servants whom He calls to that office." Dr. Fraser is rightly anxious that the pulpits of his Church should be filled with "wise and acceptable ministers," who will avoid all "sensational" preaching, and who, in place of feeding the flock of God with such "poor stuff" as "sermons made up to catch the cars of the thoughtless, concocted from the story-book and the newspaper," will "faithfully expound the word of God, and lay it on the consciences, and instil it into the hearts of their hearers." But is he taking the wisest method to secure such a ministry by speaking, as he does, in favour of liturgical services, as a substitute for free, extempore prayer, under the guidance of the Spirit of grace and supplication ? The obstacles in the way of the Church's progress on English soil are confessedly great, and not to be easily overome, but it does seem to us an altogether mistaken, if not suicidal, olicy to seek her success by getting rid, bit by bit, of her distinctive resbyterian mode of worship, and assimilating her to the Church she I abouring to supplant.

It was reported by the Home Mission Committee that since last wnod, five new and hopeful spheres of labour had been opened, one f these being in Cambridge, and two in London of a very promising haracter. With reference to the latter, Mr. Bruce, in moving the doption of the Report, remarked-"Some people said they were oing too fast in London-that they were mad upon Church extension ; ut unless they increased in London they would disappear altogether. t was computed that at the present time, there were four and a alf millions of people in London, and that the population was inreasing so fast that in 1920 there would be nine millions, and in 950, seventeen millions. In view of these figures it was time that he resources of the Home Mission were increased, and that they hould do far more than they had ever done before to meet the wants f the advancing population." Like many similar efforts at Church rtension, the work was being hindered through want of funds, the scome last year being only £1900. The fact stated that out of 268 ongregations, as many as 139 (more than the half) contributed othing to the fund, is not creditable, and betrays a lack of interest hat is surprising in the circumstances.

A report regarding Evangelistic workers, which was remitted to resbyteries for consideration, contained some suggestions of a rather artling and questionable kind, particularly, that unordained Home issionaries and probationers in charge of mission stations should be uthorised to dispense sealing ordinances. Such a proposal is at ariance with the Confession of Faith which sets forth that neither of the sacraments may be dispensed by any but a minister f the word lawfully ordained," and this is not a "figment of redizevalism," as the Rev. D. MacColl hinted, but the plain saching of Scripture, and whatever runs counter to this tends > Plymouthism, and must be productive of serious evils in the hurch. It is to be hoped the English Presbyterians will not rashly st aside their own Confession on this important point. This is a uatter, which shows the importance of having, as far as practicable, rdained missionaries employed in the work of Home evangelisation, s well as on the Foreign field.

Missionary operations in the vast country of China continue to be igorously carried on by this Church, and though the history of the ast year was said to have been one of unusual quiet, the report of ork done was very interesting. There were 17 European missionies at work at the various stations; and at Amoy there were 26 hive evangelists, and 11 students; at Swatow 12 evangelists and 11 udents; and at Formosa 26 evangelists and 11 students. The come for the year was £9,894, and the expenditure £9,680. The eat want is more European labourers. "With a large increase of ork of every kind, there are no more, or scarcely more, men in the eld than there were ten years ago. Positions had been occupied on

the faith of succour being at hand, but it had not come. While God had been opening up the way remarkably in China, the Church at home had very inadequately moved forward in response. The most urgent want of the Church is that throughout all her borders there should be more of individual prayer for her work amongst the heathen." A largely attended meeting was held in Exeter Hall on the evening of the day on which the Foreign Mission Report was submitted to the Synod, at which a number of deeply interesting and stirring addresses were delivered by missionaries belonging to different sections of the One of these, the Rev. John Ross, of the United Presby-Church. terian Church, in the course of his address regarding mission work in Mantchuria and Corea, having each a population of from 12 to 15 millions, referred to the opium traffic in China, denouncing it in very strong language. He stated that it was far more destructive than implements of war, as its victims exceeded in number the population of Great Britain at least every four months. This is an awful state of matters, and that this Christian land of ours should to such a large extent be responsible for it, is beyond measure appalling, and is more than sufficient to frustrate the missionary efforts of all our Churches.

At a subsequent sederunt the subject of the opium traffic was brought before the Synod by overture, when the following resolution was unanimously agreed to :---" The Synod hereby records its deep regret that a trade so eminently injurious to the best interests of China is fostered as a monopoly by the English government in Beugal The Synod is persuaded that this connection of England has been and is one of the main obstacles to the spread of the Gospel in China, and is such as to call for decided condemnation by the Churches of Christ in this land. The Synod accordingly resolves to petition both houses of Parliament to take part in such measures as shall free the country from the sin and dishonour that are involved in its complicity with this trade."

From the Report on Statistics we learn that this Church is composed of 268 congregations, forming 10 Presbyteries; that the number of ministers in charges is 249, of students 22, of communicants 54,259, a slight increase since last year; that the total income of the Church was £180,269 against £190,555 in 1878; that the average stipend, including manses, is £310; and that the dividend from the Sustentation Fund has been maintained at £200, this being the fourth year since it reached that figure.

### THE UNITED PRESEVTERIAN SYNOD.

For the first time this Synod held its meetings this year in the spacious Hall of the new College Buildings, in Castle Terrace. The place was formerly a theatre, which came into the market soon after it was started, and was purchased by the United Presbyterians, and at great expense transformed into offices for their Church, in room of those in Queen Street, which had become too small. In presence of a large assembly of over 2,000, the retiring Moderator, Dr. George

Jeffrey, first preached the opening sermon from the text, "Pray for the peace of Jerusalem:" and then, before constituting the Court, officially opened the buildings, congratulating the Church on having acquired such ample and admirably arranged accommodation for Hall and Synod purposes. Thereafter, the Rev. Professor Calderwood (who sits only as a ruling elder) was unanimously chosen Moderator a gentleman in every way worthy and qualified to occupy such a position.

From the usual elaborate Report on Statistics we gather that the total income of the Church for the year 1879, was £336,738 14s 1d, being £30,649 12s 3d less than for the year 1878, and that the total amount raised by this Church since May, 1843, has been £8,535,966. The number of congregations is 550, composing 30 Presbyteries; the membership of the body at the end of 1879 was 175,066, a decrease during the year of 932; the average membership of each congregation is 317, a decrease of 5 as compared with the previous year, and of 10 with 1876. The number of baptisms for the year had been 10,630, being 179 less than in 1878, and 541 less than in 1877. There are 852 Sabbath schools, with 10,805 teachers, and 84,075 scholars, showing an increase of 40 teachers and 2,212 scholars during the year.

The Report on Theological Education was of a very gratifying character. Fears had been entertained that the recent change in the Hall arrangements-substituting a winter session of five months for a summer one of two months-would operate injuriously, in the way of diminishing the number of students. Such fears, however, had been entirely disappointed, as there had been within the last two years a marked increase in the number of students entering the Hall. Last year the number of entrants had risen from 18 to 30, and for the session lately closed it had advanced to 43-the entire number attending the Hall during session 1879-80 having been 94, being an increase of 22 over the previous session. And the Committee reported that "there was reason to believe that for some years to come this number would be maintained, if not still further increased, and that, therefore, the Synod had greater cause to anticipate embarrassment from an excess of probationers than from such a deficiency as was at one time apprehended." And as the ground, partly, of such an anticipation it was stated that there were at present no fewer than 142 students in Glasgow University alone, who were coming forward to the ministry of the It was a serious question how such a large number of Church. students were to be maintained until their studies were finished, and Professors Cairns and Ker addressed the Synod regarding a scheme for the employment of students during the recess in mission work in connection with congregations. That the Church which is the personation of Voluntaryism should have such an abundant supply of students, while those Churches that are struggling to maintain the principles of the Covenanted Reformation in their purity-the principles for which the Covenanters contended to the death, and that have made Scotland what she is among the nations-should be in such

straits for want of students and probationers, is a most significant sign of the times. And we doubt not many will be ready to say that it is a clear proof that the U.P. Church must be right, and the others wrong in the position they occupy. But if this be sound reasoning, then it would be equally sound to argue that our covenanting forfathers were wrong in the principles they held, and that their more powerful prelatic persecutors were right in their opposition to the Covenants and to Presbyterianism. It is a comforting thought that the presence of numbers does not always indicate the possession of truth.

The discussion on Disestablishment took this year, as might have been anticipated, a more decidedly political tone than ever. "We were asked to put out the Tories," exclaimed Dr. Hutton jubilantly, "and this is done." And now he and his fellow Voluntaries and Liberationist allies are expecting their reward, and are in high hopes of seeing something else done to their mind ere the Tories get back. That something, in Dr. Hutton's estimation, is nothing short of putting the cope-stone on the unfinished work of the Reformation ! "We have kept constantly in view," he says, "the true nature and greatness of our object as affecting the reformation of religion and of the Church. The first Reformers sought the reform of doctrine and worship and release from Papal bonds. We seek to crown the edifice of the Reformation by adding the cope-stone to the civil rights of worshippers, and removing the last fetters of a Protestant inequality." Such is the great work this Synod sets before it as the successors of the first Reformers ! The first Reformers did indeed seek the reform of doctrine and worship in the Church, and they through grace effected it. Are the United Presbyterians maintaining that reform in the same spirit in which it was attained, or maintaining it at all? The first Reformers also sought the "release" of both Church and State from "Papal bonds," and having achieved this also, they further set themselves to secure, as far as it was possible to do so, by wise and patriotic legislative measures, that these accursed bonds should never be re-imposed, and that the Protestant religion should continue thenceforth to be the established faith of the nation. Since 1829, however, to go no further back, this goodly "edifice of Reformation" has been greatly defaced and gradually thrown down, mainly through the operation of the Voluntary principle; and now, instead of "crowning" it with any "cope-stone," the U.P. Synod, and the Liberation Society, aided by Free Church Voluntaries, are labouring might and main, in name of so-called " religious equality," to give to this edifice the final blow that will lay it in the dust. For it is not merely the present unworthy Established Churches they are seeking to disestablish, but our national Protestantism and Presbyterianism, since the laws establishing the one establish the other, and when this has been done we shall see who will profit most by the change, Protestants or Papists? Dr. Hutton is very indignant at those people who presume to say that as Parliament was not chosen to deal with the question of Disestablishment, it cannot therefore in fairness be introduced while the present Parliament lasts. He cannot deny that the subject was deliberately

at aside for the time, by the Liberal party, so that they might nite in "putting out the Tories," but he sees in this no reason why ne question should not be brought forward without delay and salt with preliminarily or finally; and he declared, as if comissioned by his political chief to speak with authority on the pint, that if the friends of Disestablishment were active and faithful. would be taken up. It may be so, and we will not be surprised if is so; but if the question is taken up by the present parliament, nder any such pressure brought to bear upon the government, there ill certainly be a strong feeling in many quarters that the recent lection was carried through, on the part of the Liberals, under false retences. In the course of his speech in support of an overture on he subject, the Rev. Mr. Fleming, Edinburgh, expressed the hope hat "the day will never come when any minister of the United resbyterian Church shall ever descend to the low level of political acks, like more than one minister of the Established Church that e could name, whose reputation has been tarnished, and whose noral and spiritual influence has been lowered by their passionate ad unscrupulous political partisanship." This is pretty strong and Lain speaking, and he who ventures to express himself thus, would eed to see well to it that his own hands are clean, and his own reputaion untarnished. "Political hacks" and "unscrupulous political parisanship," are despicable things anywhere, and specially so within a Inistian Church; but on reading the above we could not help hinking of the well-known proverb, "They that live in glass houses hould not throw stones." It is certainly much to be regretted that his question of Disestablishment is being so mixed up with politics, oth Liberal and Conservative, and that in the discussion of it there is keing shown so much of that "wrath of man" which "worketh not he righteousness of God."

The case of the Rev. Fergus Ferguson came before the Synod by ppeal from the decision of the Glasgow Presbytery regarding a petiion presented by certain members of the Church, asking that court inquire whether certain alleged teaching of Mr. Ferguson was not nconsistent with the Scriptures and the subordinate standards of the After making some inquiry into the matter, the Presbytery Church. had decided by a majority that said petition be not further enterained, on the ground that the documents laid before them were not authenticated, and did not prima facie contain matters which required them to institute proceedings against Mr. Ferguson. The matter was referred by the Synod to a Committee, who in their report, after stating the facts of the case, recommended a deliverance to the effect that, "while the Presbytery's judgment could not be hallenged on grounds of competency, the Synod would have preerred that it had proceeded by way of preliminary inquiry as to the occuracy of the alleged utterances of Mr. Ferguson, and, in the event of finding their accuracy admitted, taken such other steps as in its visdom might have seemed meet." On this report and recommendaion being submitted, a long discussion took place, not on the merita of the questions involved-one of these being the question of "ever-

lasting punishment"-but purely on the points of the Presbytery's procedure, and how to dispose of the Committee's report. A number of motions were proposed, the one which received least support being the most faithful-to the effect that the finding of the Committee be adopted, with the addition, that the Synod remit the case to the Presbytery of Glasgow to proceed de novo in the matter referred ta The motion ultimately carried was that the Synod, without expressing any opinion on the doctrines which were supposed to be involved, adopt the report of the Committee and dismiss the case. A good deal seems to have been made of the circumstance that the documents -published reports of Mr. Ferguson's utterances-were not authenticated, though their general accuracy was not questioned. That the Presbytery did not see to their authentication at once was surely a grievous failure in duty; and the Synod ought in faithfulness to have sent the matter back to the Presbytery with instructions to that It was very evident, however, that there was anything but a effect. desire that the Synod should deal with the case on its merits for though the Moderator pointed out that the only way in which the merits could be properly reached was for a member to move that the Court do not receive the report of the Committee, and that the merits of the case be discussed, no one made such a motion. Obe argument used, and indeed almost the only argument against going into the case, either in Synod or Presbytery, was, that the Church had had enough of such trouble lately, and that, instead of being again involved in perplexity, she had need of rest, as if the interests of vital trath were altogether a secondary consideration. And so the case was dismissed with hardly a word of condemnation uttered against the unscriptural views set forth in the documents referred to. Such a mode of dealing with cases of manifest gravity seems to us no better, if indeed it is not in some respects worse, than the much simpler method adopted by some other Churches, of taking no notice of them at all. The decision, if it has satisfied any one, has not satisfied Mr. Ferguson himself, for immediately after it was come to, he publicly stated to his congregation that he could not accept it as a final settlement of the matter; that it was not his interest, nor the interest of any man, to retain a position upon the integrity of which the slightest shadow of suspicion rested; and that since the whole question of his right to hold certain views and to occupy a certain position had been taised, and simply shelved on the ground that a paltry and non-essential technicality in the past conduct of the case was not attended to, it would not do to say, Let the matter pass. It was a question of honour, and not a mere question of peace. It was a question involving the interests of truth and the respect that was due to oneself; and he for one would not take the responsibility of covering all that over, and of hushing it up, for the sake of obtaining peace at any price." That is unquestionably the right position to take up, and it is to be hoped that the rebuke Mr. Fergus in has thus administered to his peace-loving brethren will have a good effect upon them. What is next to be done in the matter remains to be seen.

The Committee on marriage with a deceased wile's sister reported

that the whole question had been considered by the committee in its relation to Scripture, the law of the land, and to social life, and that the result had been that a large majority of the members strongly urged that no change should be made on the law and practice of the Church in reference to this matter, while a few were for leaving it in the hands of sessions. It was moved by Dr. Andrew Thomson, in accordance with the report, that no change should meanwhile be made on the law and practice of the Church; and a counter motion was made by Dr. Joseph Brown that it be left with sessions to deal with parties contracting such marriages as the interests of peace and edification seemed to require. The first motion was carried by a majority of 31. We rejoice in this decision, but at the same time we do not forget the significant fact that a large majority of the Presbyteries of this Church have declared that in their view the marriage in question should not be a bar to Church membership. It is to be hoped that as the question is further considered there will be a wholesome change of sentiment in these quarters. We are glad to notice that Professor Johnstone stated, as the result of his study of the question, that he was persuaded that such marriages were opposed to Scripture, though, strange to say, he supported the motion of Dr. Brown.

### THE ESTABLISHED CHURCH ASSEMBLY.

At the opening of this Assembly the Rev. Dr. Chrystal, retiring Moderator, preached from Gal. v. 6 with vi. 15, and from the report of his sermon he appears to have given forth no uncertain sound on a number of questions on which those who heard him, and indeed the Church he represented, generally, had great need of receiving some wholesome words of instruction and warning. In presence of an Episcopalian Lord High Commissioner he did not hesitate to denounce the figment of apostolic succession and the exclusive claim of Episcopal Communions to be alone true Churches of Christ, and to condemn the sympathy shown by these Churches toward the Greek and Romish Churches as "one of the most alarming symptoms of religious backsliding in the present day." And on the important subject of worship, we rejoiced to find him expressing himself in the following manner :—

"But if 'in Christ Jesus neither circumcision nor uncircumcision availeth anything, but faith which worketh by love,' and if 'God be a Spirit, and they that worship Him must worship Him in spirit and in truth,' then might they see the futility of a worship which wasted its strength on extremes, which made so much of what was called the æsthetic part of service, and was often taken up more with the postures, and dress, and movements of the officiating minister, and with the furniture and ornamentation of the building where he officiates, than with what was really vital in religious worship. It was admitted that all things should be done decently and in order; but surely the simpler the worship, if it were sincere, the better did it benefit the true worshipper; the less of what was human that mingled with divine worship the more was it akin to the worship of the angels and saints in heaven. True, men were but men, and not angels or saints, and, therefore, they must needs have what would help their weakness; but to punder to man's weakness, to his desire for a sensuous worship, by loading it with rites, and ceremonies, and forms, was not the way to bring the worshipper to present his body a living sacrifice holy and acceptable unto God, which was his reasonable service." It would appear that the rule in this Assembly in the election of moderators, is that the moderator be chosen alternately from the ranks of the Broad Church Party, and of the so-called Evangelical Party. And so Dr. Chrystal, who was nominated last year by his Broad Church predecessor, Principal Tulloch, proposed as his successor in office the Rev. Dr. Watson, of Dundee, who seems to have discharged the duties of the moderatorship to the satisfaction of all concerned.

In connection with the Report on Education, an overture was submitted having for its object the amendment of the Education Act, so that grants should be offered for the teaching of the Bible in the public schools. After considerable discussion, revealing diversity of opinion on the point, a deliverance was sedopted to the effect that the overture be remitted to the Education Committee, with the view of their taking steps for obtaining such changes in the administration of the Act as may appear to them to be practicable and desirable, for the purpose of securing that due regard be paid to religious instruction in Her Majesty's Schools. The great defect in the Education Act is its placing religious instruction outside the recognised National Education, so that it is neither inspected nor paid for by grants, and every proposal in the direction of remedying this defect ought to be welcomed and encouraged, though there is little ground to hope that anything will be done.

One of the liveliest, and at the same time one of the most fruitless, debates in this Assembly, was on what is called "competitive preaching," that is, the preaching of a number of candidates in vacant charges. This "custom," which it is alleged is one evil result of the abolition of Patronage, was gravely described in an overture on the subject as "most derogatory to the sacredness of the office of the ministry, injurious to the interests of the people, and productive of disturbances in vacant parishes," and the Assembly was asked to adopt such remedies as would either abolish the custom altogether or mitigate the evils arising from it. A lengthened discussion ensued, and a number of motions were proposed more or less in the direction indicated in the overture; but the upshot at last was that a motion was carried simply dismissing the overture and taking no action, to the evident chagrin of a number of "influential" members who had been busying themselves in the matter. The conclusion come to was in our opinion the most sensible thing to do, for with congregations entitled to choose their own ministers it would be simply impossible to put a stop to "competitive preaching," unless ministers are to be chosen without being heard; and any attempt to do so would be justly regarded as an attempt to interfere with congregations in the exercise of their rights. To cry out about it being derogatory to the ministerial office for men to preach in vacant congregations, so that the people may have the opportunity of judging of their gifts and qualifications, is all nonsense. Surely that is not so derogatory to the office of the ministry as for a man first to accept a presentation from a patron, and then gu and "run the gauntlet" of the criticisms of the people as a presentee.

The Endowment Committee reported that ten new parishes had been added to the Church during the year, bringing up the number

of parishes erected and endowed since the commencement of the Endowment Scheme, to 293. In moving a deliverance on the subject. the Rev. Mr. Williamson of Edinburgh remarked that "the cause of this Endowment Scheme was the cause of national religion. It was a national duty which the Church had undertaken, and if they went forward earnestly to this great work, he was very confident that the blessing of God, which rested on their good old national Church in days gone past, would not be withdrawn in the days to come. He firmly believed that if the Church of Scotland awakened to a sense of her responsibility, and went forward with a firmer determination than she had ever yet shown, no Parliament of this country would ever dare to sever the connection between the State and a Church doing so much Christian work; and no man would venture to say that the Church of Scotland, which had been fraught with good to the country in the days gone past, should soon cease to exist." These are good and brave words, but in order to secure the Church's stability and continuance in her present position, something of greater importance far than an extension of stone and lime and an increase of numbers will be needed, viz., the faithful preaching of the doctrinal truth she is solemnly bound and has undertaken to preach. It would be well if the Church would awaken to a due sense of her responsibility in regard to this matter; and if only some effective measures were adopted to secure this and to prevent the opposite, Mr. Williamson and those who sympathise with him would have much surer ground on which to rest their sanguine anticipations.

The prospect of any such measures being taken to vindicate truth, repress error, and secure that ministers implement their ordination vows by preaching what they have solemnly promised to preach, is anything but a cheering one. This was made painfully apparent by the manner in which the following overture on Purity of Doctrine, presented by Sheriff Macduff Rhind, was dealt with :---

"Whereas purity of doctrine is a signal blessing to the whole Church of God, and this Church has heretofore enjoyed and maintained the same, and the General Assembly, in virtue of its inherent superintending power and duty, has occasionally taken action, both general and special, for its preservation; and whereas it has been publicly stated that opinions regarding some of the vital doctrines of religion have been, and are being, vented by ministers or members of this Church, in acknowledged printed publications, alleged to be not agreeable to the Word of God, and to contain views and principles not in accordance with the Standards of this Church, copies of which publications, entitled respectively, (1st), 'Scotch Sermons,' and (2nd), 'Salvation Here and Hereafter,' are herewith produced, and will be laid on the table of the General Assembly : the General Assembly is humbly overtured to appoint a Committee to inquire into and examine the sum and substance of their teaching, in order to ascertain whether they contain erroneous or pernicious views or principles, fitted to mislead the people in regard to any of the fundamental doctrines of the faith as held by this Church, with power to communicate, if so advised, with any Presbytery or Presbyteries of the General Assembly."

The Assembly's Committee on Overtures refused to transmit this overture on the ground that "it contained allegations against ministers of the Church for entertaining heretical views;" and when the framer

of it attempted to address the Assembly on the subject he was called to order and put down, there being no appeal against a decision of said Committee. The Sheriff gave the Assembly to understand, however, that he would not allow the matter to rest, and it is to be hoped he will not, but what can one man or any number of men do in such a case if their overtures are to be summarily rejected on such grounds! In all proposals for inquiry into the character of the teaching of certain specified publications there is necessarily an implied allegation that the writers have vented questionable views, and if such proposals are to be arrested at the very door of the Assembly because of their containing such allegations, how are teachers of heresy ever to be called to account at all ? It is no wonder that members of Assembly of the Story and Tulloch type can boast that they have no "heresy hunts," when the would-be "hunter" is not allowed to set his foot within the carefully preserved grounds.

The oft-debated question of relaxing subscription to the Confession of Faith by elders was again before the Assembly by the usual overture from the Dumbarton Presbytery, praying that a new formula be substituted for that at present in use, which should simply express general approbation of the Confession and promise adherence to the sum and substance of the doctrines contained in it. Dr. Story, of course, again took the lead with a motion that the formula proposed in the overture be remitted to Presbyteries, and in doing so he went over the same old ground in the same old light and flippant style, disparaging the Confession, and anything but complimenting the intelligence of the eldership. Not a shadow of a new argument was brought forward by him, so that if he has to any extent prevailed, as we fear he has, it has been mainly by his importunity. The motion was seconded by Professor Milligan in a speech very different in tone from Dr. Story's. He characterised the Confession as a noble mine of theological learning, and as marked by an absence of the virulence and violence of statement which had often been made against it. Dr. Jamieson, of Glasgow, in an admirable speech, moved that the practice of the Church regarding subscription be not altered, and that the overture be dismissed. He questioned if the elders really required or wished the kind of sympathising attention which Dr. Story's measure sought to obtain for them. It was a fact on record, he said, that a copy of the Confession of Faith was at one time to be found in every session-house, and if at any time a minister ventilated a doctrine, or made any statement at variance with its teaching, the elders met afterwards, produced the Confession, and asked him to explain or reconcile the statement he had made with the Standards of the Church. It would be well, we think, for the Church and the interests of sound doctrine if such a practice were revived; and, if it were revived, Dr. Story might soon find himself face to face with awkward requests for explanations of statements made, and for their reconcilement with the teaching of the Standards! Dr. Jamicson's motion was seconded by Dr. Cook of Borgue, who thought that it was not a time to discuss the question of pulling down their bulwarks when the enemy were thundering at their gates. 1 third motion, somewhat of the nature of a compromise, was brought

forward by, we regret to say, Professor Mitchell, of St. Andrews, to the effect that the overture be sustained in so far as to appoint a committee to consider the subject, and report to a future diet of the Assembly. Dr. Mitchell said he advocated change in the interest of sound doctrine, but the fact of Dr. Mitchell doing this is no guarantee that the result of the change sought will be the promotion of sound doc-This motion was adopted, being carried against Dr. Jamieson's, trine. Dr. Story's being withdrawn in its favour. Principal Tulloch, in a speech in favour of change, gave expression to some of his wellknown "broad" views on the subject of the Confession and subscription to it, propounding among other things the extraordinary doctrine that while the Confession as a whole, or the concatenated system of the Confession, was binding, its details were not binding, and declaring that he was perfectly free to disagree with details of the Confession, and that there were details in it to which he could give no assent, either intellectual or spiritual; and yet Principal Tulloch has repeatedly declared his belief in the whole doctrine of the Confession as the confession of his faith ! This way of treating the subject is indeed marvellous, marvellous in its transparent dishonesty. The Confession as a whole binding, but not in its details! What is the Confession apart from its details? What is "a whole" apart from the "parts" of which it is composed ? Where would the Confession be if its several "details" were taken away, one by one? The committee appointed subsequently presented a report, with a formula which they had framed and which they recommended the Assembly to transmit to Presbyteries in terms of the Barrier Act. It is as follows :---

"I believe that the true Protestant Religion as it hath of long been professed in this land is founded on, and agreeable to, the Holy Scriptures. I own and promise to adhere to the said true Protestant religion, and to the sum and substance of the doctrine of the Reformed Churches as contained in the Confession of Faith, approved by former General Assemblies of this Church, and ratified by law, in the year 1690. I likewise own and promise to adhere to the worship and Presbyterian government of this Church as now settled by law, and to submit to and concur with the said government, and never to endeavour, directly or indirectly, the prejudice or subversion thereof."

The transmission of this formula was opposed by a number of members on the ground of its vague and general character, which rendered it inadequate for any good purpose. After another animated debate, the motion for transmission was carried by 98 against 65, a fact which we cannot but view as another ominous indication of sad and growing declension.

Regarding the gross charges that have been brought against the conductors of the Blantyre Mission in Africa, in a pamphlet by a Mr. Chirnside, a report by a special committee of inquiry was submitted and fully discussed. The affair presents a painful aspect, for though there is reason to hope that some things may have been exaggerated, there is too much ground to fear that very serious mistakes have been committed and mischief done, that cannot but tell greatly upon the success of the mission if it be not brought to an ignominious end

altogether. Dr. Rankin of Muthil nobly offered to go out as a commissioner to investigate the whole matter, and his offer has been accepted. It is earnestly to be hoped for the credit of those immediately concerned, and for the sake of Christian missions in general, that he will find that things have not been so bad as represented, and that in putting matters right he will be enabled to deal with a firm and impartial hand.

A proposal to protest against the appointment of Lord Ripon to the Governor-Generalship of India, as being contrary to the spirit of the Constitution and to the principles implied in the relation of the sovereign to the Protestant Faith, was opposed by Principals Tulloch and Pire, and others, on the ground that the appointment was within the letter of the Constitution, and that we knew nothing of the spirit of the Constitution except by the letter of it. It was, however, carried by a majority of 115 against 52. This is so far satisfactory, but it would have been more so, had the protest gone forth, as it ought surely to have done, from a unanimous Assembly, as the representative of a Protestant National Church. Alas, that the noble, patriotic spirit of the men who laid the foundations of that Church in troublous times, should now be so "conspicuous by its absence" from the councils of those who have the direction of her affairs !

### THE FREE CHURCH ASSEMBLY.

The retiring Moderator took as his text the vision of the golden candlestick in the 4th chapter of Zechariah, from which he preached a discourse, at once excellent and appropriate. Thereafter the Rev. Dr. Main, of Edinburgh, was chosen Moderator, and delivered an address in which he touched on a variety of topics, dwelling principally on the subject of Foreign Missions, this being the year of their missionary jubilee. At the close, he adverted in suitable terms to the case of Professor Smith, reminding the Assembly that the eyes of many were upon them, and that it ought to be a subject of prayerfal solicitude that they might be enabled to act in a manner becoming the gravity of the question and the importance of the interests involved.

The interest manifested again in this serious case, which, as was expected, came up for final adjudication, was beyond measure intense. During both days devoted to its consideration the Hall was crowded by an eager multitude, who were not always mindful of the Moderator's seasonable words bespeaking gravity on the part of hearers as well as speakers, though we can believe there were not a few present whose hearts were trembling for the ark of God, and who at the close left the exciting scene filled with profoundest humiliation and sorrow, and with the impression deepened within them that the glory had indeed departed from the Church they loved.

The case came up as usual in connection with dissents and appeals on the part of the minority in the Aberdeen Presbytery, against the judgment of the Presbytery, which had been confirmed by the Synd, resolving to sist procedure, and report the case to the basenship, on

### BECKST STRODS AND ASSEMBLIES.

e ground of new matter having emerged, in place of going on to the obtain of the libel under the instructions of last Assembly. And the first day was taken up with the plendings of the various parties neerned at the bar, including Professor Smith himself, after which Igment was given, on the motion of Sir Henry Moncreiff, seconded ' Dr. Begg, that—

"The General Assembly sustain the dissents, and find that the libel is now ripe probation. That in place of instructing the Presbytery to proceed to proban, resolve to consider on Thursday next what course it would be best for the sembly to pursue for the purpose of bringing the case to a conclusion without iay, and the Assembly hereby cite Professor Smith *and acta* to appear at the r on that day at ten o' clock forencon. The Assembly at the same time instate that any motion to be then proposed ought, if possible, to be given notice this evening, in order that Professor Smith may be enabled to consider it and to ad to it."

This resolution was carried against a counter one, to "dismiss the ssents and appeals, affirm the judgment of the Syuvil, and receive e reports of the Presbytery," by a vote of 383 against 164.

The way being thus cleared for finally issuing the case, the Assembly the second day addressed itself to this serious task. No fower than ur motions had been given notice of, but before the consideration of ese were entered upon a long discussion arose on the question at hat stage in the proceedings Professor Smith should be heardnether he should speak before the motions were taken up, or at the be before the final reply. It was agreed that he should have an portunity of speaking first, and on this being intimated to him, he se and stated that he declined to plead at that stage, and then thdrew, and he was not permitted to speak afterwards. The first otion was a long one, by Sir H. Moncreiff, which was seconded by r. Adam and supported by Dr. Rainy and others, to the effect that r various reasons stated, the Assembly resolve to drop the libel, but move Professor Smith from his chair, on the ground of his having lost e confidence of the Church, while retaining him as a minister. Whater may be said as to the legal competency of such a proposal, it was rtainly one of an extraordinary character, presenting an aspect at ice cowardly and unjust. Professor Smith had demanded trial by libel, id a libel had been found relevant and was ready for proof, and

these circumstances it was surely out of the question to propose opping the libel, and yet deprive Professor Smith of his professorip without his being found guilty of the charge laid against him, id it was to us surprising that it found so much support. The at motion, proposed by Dr. Laidlaw, and seconded by Professor Macegor, was very similar to another afterwards brought forward by Dr. eith—both being substantially to the effect that the Assembly pass om the libel, repone Professor Smith, and admonish him to be more reful in the future. The third motion was made by Dr. Begg, conded by Mr. Joseph Wood, "that this Assembly shall proceed with e probation of the libel." This was evidently the only fair, honourile, logical, constitutional course to take, and it is matter for ofound regret that it was not adopted. It was at Vrolene

Smith's own request that a libel was framed, and though it had unhappily been reduced to the solitary point of the authorship of Deuteronomy, yet in respect of that important point, it had been found relevant, to the effect that the statements quoted from the Professor's writings were opposed in their legitimate results to the supposition of the book being a thoroughly inspired historical record according to the teaching of the Westminster Confession. The Assembly was therefore bound, we think, in consistency to go through with the case in the regular manner, and either substantiate the charge of heresy by formal proof, or find it not proven, and deal with the Professor accordingly. Moreover this was what the paramount interests of truth imperatively demanded, as with nothing short of For, as Dr. Begg this could these interests be met and conserved. put the matter at the close of his admirable speech, in the words of an American minister whose statement had been endorsed by Dr. Schaff of New York, "we are shut up to this alternative, either we must abide by the testimony of Christ and regard Moses as the author of Deuteronomy, or we must accept the terms and conclusions of the negative critics, and thus part with our Bibles and Christ." The last motion was proposed by Dr. Beith, which, as it became the finding of the Assembly, we give entire-

"The General Assembly, considering that the course of the case has confirmed the report of the College Committee, that they had not found any ground sufficient to justify a process for heresy against Professor Robertson Smith, inasmuch as seven of the eight counts in the original libel have been found irrelevant, while with regard to the remaining count, the explanations offered by Professor Smith at various stages, and in particular his answer to the amended libel, afford satisfactory evidence, that, in this aspect of the case also, there is no sufficient ground to support a process for heresy, do resolve to withdraw the libel against him. Further, the Assembly, finding that Professor Smith is blameworthy for the unguarded and incomplete statements of his articles, which have occasioned much anxiety to the Church, and given offence to many brethren zealous for the honour of the Word of God, instruct the Moderator to admonish Professor Smith with due solemnity as to the past, in the confident expectation that the defects referred to will be guarded against and avoided in timetocome. And, finally, the Assembly declares that, in declining to decide on those critical views by way of discipline, the Church expresses no opinion in favour of their truth or probability, but leaves the ultimate decision to future inquiry in the spirit of patience, humility, and brotherly charity, admonishing professors to remember that they are not set for the propagating of their own opinions, but for the maintenance of the doctrine and truth committed to the Church."

In a short statement (read by his son) in support of this motion, Dr. Beith said there was "no question of doctrine before them, but only a question of criticism, though not of vital criticism, into the merits of which he did not pretend to be able to enter, as he believed very few of the older ministers were." No question of doctrine involved ! Why, if the whole doctrine of the inspiration and authority of the Bible be not involved in this question, we wonder how such doctrine could be involved, for the idea of a divinely inspired forgery is surely one that no rightly constituted mind can accept. No question of vital criticism involved. The fact is, saything more vital could hardly be conceived, for does not Professor's Smith's whole theory

to the authorship of Deuteronomy strike at the veracity and tegrity of the Divine Word, and if this foundation be destroyed, hat remains ?

It is worthy of note that one thing which characterised all, or nearly l, the speeches delivered was a disclaimer of any approval of or mpathy with Professor Smith's views, though, of course, those who oke in favour of his being reponed did not regard them in the rious light that others did, while they maintained that to a large tent they had been misunderstood and misrepresented. We have ot space to refer as we might have done to a number of points ought out in the course of the discussion. One argument, however, ed by Professor Lindsay in supporting the motion that was carried, e cannot omit to notice, as we suspect it must have had considersle influence upon those who wished to get quietly rid of Professor nith for the sake of the peace of the Church, but who shrank from ie mode of doing this proposed in Sir Henry Moncreiff's motion. he argument was this-" You have tied Professor Smith, hand and ot, with the libel, and he cannot in conscience resign his chair until is freed; drop the libel, and so put him in a position in which he Well, ay be able to sacrifice himself for the good of the Church." has been put in this position, and he knows that he has not the infidence of at least one-half of the Assembly, and yet there is no word 'his sacrificing himself for the Church's good by resigning his chair! The result of the voting was as follows :- Dr. Beith's motion was rried against Dr. Begg's, by a majority of 33, against Dr. Laidlaw's 7 193, and against Sir Henry Moncreiff's by a majority of 9. In the st division a number of the supporters of Sir Henry Moncreiff's motion

frained from voting. Had they voted with Dr. Begg, as they might we done, probably his motion would have been carried. And in the nal division Dr. Begg and others in favour of his motion did not )te. Had they voted with Sir Henry his motion would certainly ave been carried. So that in reality a majority of the Assembly ere against Professor Smith on one ground or another. On the scision, which was not generally expected, being announced, it was ceived with most unseemly demonstrations of delight on the part of ie dense audience, as well as of the members who voted in Professor mith's favour-hats and handkerchiefs being wildly waved, while the neering was such that it was vain for the Moderator or any one to ttempt to speak for a considerable time. The scene was indescribble, and when one reflected on the solemnity of the subject and the alue of the interests involved, the feeling in our mind was-"They now not what they do." When order was restored, Professor Smith as cited to the bar, and the Moderator intimated to him the judgment f the court, and admonished him in accordance with its terms, after hich the Professor made a brief statement to the effect, that he was ever more sensible than at that moment of the blame resting on him, or statements which had proved to be so incomplete, that even at ne end of three years, the opinion of the Assembly had been so ivided upon them, and that he hoped that, by the grace of God, he ould not fail to learn by the weighty lesson he had received.

So ended a case which has been before the Church and the world for three years, which was universally recognised as one of singular gravity-so grave indeed that there has perhaps been nothing of a similar kind to compare with it in the history of the Church in our land-and which has filled the minds of many of the friends of truth with deepest grief, and painful apprehensions for the future, while it has given occasion to rationalistic critics of God's Word and other enemies of the truth to rejoice. The finding is one which in our opinion has not one redeeming feature about it. It stultifies the decisions of the two previous Assemblies; it describes Professor Smith's statements simply as "unguarded and incomplete," but does not condemn them as erroneous, and accordingly their "incompleteness" is all he has acknowledged, a thing any man who does not claim perfection in knowledge would be ready to do; it virtually declares that the views of Professor Smith, so dishonouring to the Divine Word and "unsettling in their tendency," are to be tolerated in the Free Church; and it has sent the Professor back to his chair, to teach the students of the Church, without a word of retractation from him, and without the slightest guarantee that he will not continue to promulgate his views when and how he pleases. Such a decision, therefore, we cannot but regard as wholly inadequate; and in coming to it the Free Church Assembly has come woefully short of her duty, and failed to vindicate, as she was imperatively called to do, the honour and integrity of the inspired Word of Truth, as the one infallible foundation and rule of the Church's faith. And the consequences of such unfaithfulness cannot but prove disastrous in the extreme to every interest involved.

Various other matters of public interest and importance came before this Assembly, on which we regret we have not room to animadvert as we would like to have done. The briefest reference to one or two of them must suffice. On the subject of the recent Popish appointments, a debate and division took place which revealed in a significant way how far and fast the Free Church has departed from anything like the spirit and principles of the Reformation to which she has so often and so loudly professed to adhere. Dr. Begg's becoming proposal to memorialise the government and petition both Houses of Parliament on the subject, deprecating said appointments and urging that they be cancelled, was met by an amendment by Dr. Rainy, which, after lauding Mr. Gladstone, proposed simply to express regret "that one recent appointmentawakens apprehension that the influence of that high office may be made subservient in some measure to Romish principles and objects, and less friendly than might have been hoped for to the cause of Protestant missions." And the speech of Dr. Rainy was even worse than his motion, the whole tone and tendency of it being to justify the appointment and to discountenance and discourage any public efforts to oppose the Referring, for example, to advance of Popery in the country. the establishment of the Romish hierarchy in Scotland, he said he was deliberately of opinion that nothing could be more demoralising n this question than to say, "Get up a movement to prevent this,"

### RECENT STROBS AND ASSERDING.

hen you know in your heart you cannot prevent it-when you ght not to prevent it, because he hald they ought not to prevent e Romanists sending their bishops to look after their people, and lling them by my name they liked-bishop, cardinal, or pope." ad Dr. Rainy fived three hundred years ago, he would not have apoved of the Act abolishing the Pope's jurisdiction in the realm, and d his spirit prevailed then the Reformation would never have taken ace. Dr. Rainy's motion found a supporter in Sir Henry Monoreiff, ho is reported to have stated that while he felt the appointment of ord Ripon was a most undesirable one, he was not disposed even to pear as if he would be prepared to repeal the Catholic Emancipain Act. There might, he also said, he worse Governor-Generals an a Roman Catholic, who was in earnest in his way : they might we one who made no profession of religion at all. Now if it was a od argument to use in favour of such an appointment, that there ight be a worse Governor-General than a Roman Catholic, why did not r Henry apply a similar argument in another case, in which he took prominent part, and so save himself from defeat ! " There might a worse Professor of Hebrew in the Aberdeen College than Prossor Smith; why then turn him out of his chair as Sir Henry and r. Rainy wished and attempted to do !" The motion of Dr. Rainy, th an addition directing a copy of it to be sent, with "a proper letter, the Prime Minister, was carried against Dr. Begg's by 94 to 68.

A long debate as usual took place on the question of Dis-establishent, in which Principal Rainy again took the lead on the pro-distablishment side, there being nothing new in his motion, except proposal that the endowments should be applied to the support of ucation in conformity with the convictions of the people of Scotland. is evident that the education to be thus supported must needs be *rely secular*, otherwise it would be simply a case of "robbing Peter

pay Paul," and a violation still of the "grand principle of ligious equality." But then a secular education would not be in rmony with the people's convictions, unless indeed, under the cularising influences that are being so largely brought to bear upon em, their sentiments should undergo a speedy and radical change, was moved by Sir Henry Moncreiff "that while donying the right the Church now Established to the position and historical inheritce of the Scottish National Church, the Assembly do not see their sy, in present circumstances, to petition Parliament on the subject, take any action regarding Disestablishment."

We rejoice that Sir Henry in his speech brought so clearly forward e following points which lie at the very core of the whole question, it which are so studiously ignored by the advocates of Disostablishent :--

"The main thing, I think, about it is that in your proposed petition to Parliaint, you do not ask Parliament to do anything in the act of Disestablishment by uich the whole securities for Presbyterianism in Scotland that are embedded in : old legislation, and specially and solemnly confirmed and sanctioned by the eaty of Union, may be preserved. No doubt, Dr. Rainy says, No danger of the otestant succession. Why was this referred to but as an illustration of the lact

that by the Treaty of Union, and by our old legislation, there is a positive sanction by the Legislature to those views of religious liberty and of Church government which we have enjoyed in Scotland? No doubt, national religion does not lie in parchment or in Acts of Parliament. . . But I cannot agree with friends who think that the outward form of things in the way of legislation are of no consequence at all. I cannot agree that it would be a mere trifle though all the securities provided by our forefathers were thrown to the winds. There was a time during last century when the existence of our standards and confession of faith and their ratification by Parliament appeared to be as nothing, because the Church and the nation were sunk in a kind of lethargy as regards religious matters, and there was no true national testimony for sacred truth. Will any man tell me that when the spirit of evangelistic truth revived in our Church and country, no advantage was derived from the fact that we had good standards to appeal to, and that in proposing the revival of religious earnestness we were only proposing the very thing that the old standards of the Church testified to? It appears to me that the existence, even in legislative enactments, of a right testimony to religious truth always will be a matter of the greatest moment, and that when Scotland has enjoyed that advantage for centuries it would be a rash thing to take a step, the practical effect of which would be to throw these advantages away."

These are sound and weighty words, and it would be well if those who are pressing for Disestablishment, without any thought of what is to follow, would pause and ponder them. A third motion was brought forward by Professor Macgregor, that the Assembly petition for a Royal Commission to inquire into the condition and history of the Scottish Churches in relation to Establishment-the very thing Dr. Begg proposed some years ago. Professor Macgregor stated that his intention in proposing such a motion was Disestablishment, as he was persuaded that the best means to secure this object was by a royal inquiry which would make Disestablishment inevitable. The motion was seconded by Dr. Begg, though with a very different object in view from that of the mover-viz., the reconstruction of our National Presbyterianism on a basis of Establishment with an extended parochial system. For Moncreiff's motion, there voted only 57; for Macgregor's, 91; and for Rainy's 417-Professor Macgregor in the last division voting for Dr. Rainy's motion in preference to his own!

### THE IRISH PRESBYTERIAN SYNOD.

We had intended to refer to the proceedings of this Synod also, but we find we have not room to do so. All we can at present say is that the burning question of instrumental music was again before it, and led to a discussion as animated and protracted as any that have occurred of late years. After two or three divisions on various motions, the upshot of the whole was that the matter was left almost precisely as it was before—four defaulting congregations with their ministers being again appealed to to give up the use of instruments in worship for the sake of the peace of the Church. The Church is very equally divided on the question, and it is not improbable that, if this sort of undecided procedure is continued a little while longer, the instrumentalists may at length carry the day. In the course of the debate there was, from all accounts, a remarkable display of genuine Irish eloquence.

### flotes on Public Events.

COMMEMORATION OF THE COVENANTING STRUGGLE.—As a Church we have never looked with much favour on commemorations of this kind, not because we do not sympathise with, and approve of what is commemorated, but because we think that the best and most effective mode of commemorating the noble struggles of our reforming and covenanting forefathers is just to espouse, as we have done, their principles, and exhibit habitually to the world a judicial testimony in their behalf, and in behalf of the great work these men were honoured of God to accomplish for the Church and for the land. Though our Synod at its late meeting took no action in regard to the matter, individuals were of course at liberty to take part in any services proposed, if they saw meet, and accordingly a number of our ministers have taken part in the public services that have been held, in various localities, while, we believe, they have not failed to make suitable references to the subject in their own pulpits. Probably the most interesting and impressive of these services were those which were conducted in Greyfriars Churchyard, on the afternoon and evening of Sabbath, 20th June, at which the Rev. Dr. Begg, and the Rev. Mr. Kerr of Greenock, officiated. The spot chosen is one memorable in the history of the Church in our land—a spot hallowed as the scene of the swearing and subscribing of the National Covenant, at the beginning of the Second Reformation-as the prison-house, and burial place of many of those, "of whom the world was not worthy "-and as the last resting place of such men as Alexander Henderson, Principal Carstairs, and Dr. M'Crie. To a vast audience of attentive hearers, numbering from seven to eight thousand, Dr. Begg preached a sermon from the appropiate text, Rev. xii. 11, "And they overcame him by the blood of the Lamb," &c., in the course of which he gave a graphic account of the great "struggle" for religion and liberty, which issued in the Revolution of 1688. Toward the close he referred to the question of a new Covenant suited to present circumstances in the following terms :-- "We have no hesitation in saying that we are thrown back very much as to scriptural plans to meet such an emergency --- if the ordinary means are not found sufficient-upon the experience of our ancestors. The solemn Covenants into which [they entered were signally honoured and blessed of God; and whilst the duties involved in these Covenants, in so far as they are religious and moral, are as binding as ever, it is worthy of notice that they made new Covenants adapted to new and peculiar circumstances. It is for the consideration of all earnest Christians in Scotland, whether, in the new and unprecedented emergency which has now arisen, if other means fail, a third Covenant should not now be added, in humble faith, binding all who subscribe it to stand together in defending the holy and blessed Word of God, with the Sabbath of rest-the two pillars of visible religionwhether a great and earnest combination should not be made, in the strength of God, to defend these against all attacks from within and without, from professed friends and open foes." Dr. Begg says the religious and moral duties involved in the Covenants are binding as ever-but are not the covenants themselves, as national deeds entered into with God, also binding? just as the Law is binding, as well as the duties which the Law formally enjoins. Our ancestors, he says, "made new covenants adapted to new and peculiar circumstances," but they made them in the way of owning the obligation of previous covenants, and in the way of simply adapting these to the new circumstances that had arisen. So Seceders, in renewing the Covenants, always do so in a bond suited.

### NOTES ON PUBLIC EVEN'

to the times, and if a new covenant were to take some tainly be no objections to it. But in the meantime, a this, why does not Dr. Begg and other admirers of the whole principles and acknowledge the Covenants as a and on the nation, without waiting till they are "other means failing" to meet the serious emergency the eloquent preacher so forcibly and truthfully dethese commemorative services may be the means, un interest in the cause for which the Covenanters strugg some "to come to the help of the Lord against the m

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THE RECENT POPISH APPOINTMENTS .- That the thing effective being done, and that speedily, in the Covenanting struggles against Popery, Prelacy, Athe places and throughout the country at large, is very course things are taking. Mr. Gladstone has recently man can now become Rome's convert without renous freedom, and placing his loyalty and civil duty at that other being the Pope. Yet he has taken the unr ing the recent Romish pervert, Lord Ripon, to the hij and another Papist, Lord Kenmare, to the responsil her Majesty's household. The like of this, as has curred since the Reformation. And is not the man Protestant cause in our country? It is true, we belie illegal thing, for the ever-to-be-deplored Catholic E appointments possible. But things that may be le right or politically expedient, and such appointment outrages upon the spirit of our Protestant Constitution of the nation at large. And if they are not cancelled : nant people, and steps taken to prevent their recurren an evidence that we have fallen low indeed, and deser we have sown. As readers will observe, the Synod rialised her Majesty and the Government, on the subj ment. It is to be regretted the other appointment these memorials replies have been received, to th Queen has been duly laid before her Majesty, and t Minister has been considered by him, and that "he 1 men, for whose intelligence he has so much respeobjection to this appointment. Lord Ripon's quali high office of Viceroy of India, have been carefully ( Government. Her Majesty's Government repose a honour, independence, and impartiality of Lord Ripor long experience of his personal qualities, that he would ous leanings or professions to interfere with the perfec case where special religious interests might be concern to add that the office of Viceroy is one detached in a direct contact with religious and ecclesiastical interests that there is in all this very little to the purpose. L India to represent a Protestant sovereign and Protest it is impossible that he can do as it ought to be done And if he has placed his loyalty and civil duty at th he has done as a true convert to Rome, then he has no

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more "honourable" he is, the more will he feel bound to do his utmost, in every way possible, within the limits of the law, to promote the interests of Rome, which he must regard as superior to the interests of Britain and of India. It is deplorable in the extreme to observe the indifference that prevails in regard to such appointments, and still more deplorable to see them actually hailed with approbation by Protestant and Presbyterian ministers. The following shows what Voluntaryism is, and what we are fast coming to, or rather have come to, under its pernicious influence. At the meeting of the U.P. Presbytery of Edinburgh, on 1st June, Dr. Wardrope gave notice of the following motion for next meeting :---" The Presbytery, having taken into consideration the political appointments given by the present Government to two Roman Catholic subjects, and in view of the agitation and opposition which these appointments have raised in the Churches and in the community; and proceeding on the supposition that no objection on personal or political grounds is proposed to be taken to these appointments : Finds that the United Presbyterian Church cannot, on merely religious grounds, consistently with the principles of religious equality almost universally recognised among its members, offer any objections to appointments of such a character ; and the Presbytery, farther, looking at these appointments in connection with the opinions in reference to Protestantism and Romanism to which such emphatic expression has been given by individuals in the Government, especially by the Premier, agrees that these appointments are to be welcomed as a testimony to the principle of religion not being a test of eligibility to civil position, and that these appointments are to be regarded as of beneficial tendency, and as fitted to maintain the peace and consolidation of the Empire, inasmuch as they assure our Roman Catholic fellowsubjects, that however strongly the governing class in the nation may be opposed to their religion, official position in national affairs is yet to be free to them equally with Protestants." And these are the men who talk about putting the copestone upon the edifice of the Reformation! If they are right, then the Reformation never should have taken place.

ATHEISM IN THE HOUSE OF COMMONS .- Things have come to a melancholy pass with us indeed, both religiously and politically, when the British House of Commons, representing what claims to be a Christian, Protestant country, is presenting to the world the humiliating spectacle of debating whether or not an svowed Atheist, who is politically republican in principle, should be allowed to take his seat as one of its members. The facts of the case are well known to our readers, so that we need not dwell upon them, and the issue of the despicable conflict now going on will be anxiously watched. If we may judge of people by the representatives they choose, the electors of Northampton must be in a sad state, standing in much need of enlightenment on the first principles both of religion That Mr. Bradlaugh, who unblushingly flaunted his and political economy. Atheism in the face of the House of Commons, was not permitted to take the oath of allegiance, as he at length offered to do when his claim merely to make affirmation was refused, is what all right-thinking people must thankfully rejoice in. It was to the honour of religion and common morality, and to the credit of the House, that such proposed open profanity was not allowed to be perpetrated. And that by a majority (though it was only of 45) the House decided against his being allowed even to affirm, notwithstanding that Messrs. Gladstone and Bright spoke strongly in favour of this course, shows the strength of moral feeling that exists against his being admitted at all. The question, however, is mainly a legal one, and as such it must be decided, and in all probability the ultimate decision, in one way or another, will be in Bradlaugh's favour. On the part of those who advocate his admission on the ground of all religious tests being abolished, there is of course a loud outcry made about the "religious freedom" of the subject; as if, while an individual is free to hold and avow what sentiments he pleases, a nation should not be free to determine what shall be the character and qualifications of those to whom the administration of public affairs shall be entrusted. If "he that ruleth over men must be just, ruling in the fear of God," and if "the fear of the Lord is the beginning of wisdom "-----of all wisdom, political as well as religious-then it is the imperative duty of those who know and believe this to see to it that none but professed fearers of God be raised by their voice to the responsible position of rulers. And if there is no law in existence on our National Statute Book sufficient to exclude known Atheists from our Houses of Parliament, the sooner such a law is made the better will it be for all the interests concorned. And if some such law is not passed, and Atheists are allowed to enter Parliament, thus violating the Christian character of our constitution, as the admission of Roman Catholics has violated its Protestant character, if such a distinction may be made, then another flagrant sin will have been added to our already fearfully accumulated national guilt. And shall a nationally dishonoured God not visit us for these things in rightcous indignation? Need we say, that had the Solemn League and Covenant been adhered to and carried out, in Church and State, there would have been no question as to whether Atheists or Papists, or other enemies of our national Christianity and Protestant constitution, should be admitted to Parliament, for then only those who held the principles of the Solema League-principles which lie at the foundation of all true national prosperitywho acknowledged its obligation, and were prepared to swear it, would have been admitted to make laws for the country, and to administer these laws. What a blessed deliverance would it be for our perjured land were we brought back to such a happy state of things, in humble compliance with the divine injunction-"Remember, therefore, from whence thou art fallen, and repent, and do the first works,"

THE SMITH CASE AGAIN .- Hardly had the Assembly which cleared and reponed Professor Smith dispersed, when the 11th volume of the "Encyclopedia Britannica" made its appearance, and in it another article from the pen of the Professor, entitled "Hebrew Language and Literature," in which he not only reiterates a number of the views for which he had been taken to task and solemnly admonished, but carries out his principles of criticism to larger and more sweeping issues. How those who voted for the restoration of Professor Smith to his chair, without any retractation, in the hope that he had received a lesson and would be more careful in future, will regard this "new matter" that has "emerged." we cannot tell. But there are many who will not have been at all surprised by its appearance; on the contrary, they are seeing only what they expected, perhaps a little sooner than was anticipated. The article in question was, in all prohability, written and revised after the decisions of the two Assemblies, condemning his theory as to the authorship of Deuteronomy, and yet he coolly repeats it here as if it had never been challenged. And Professor Smith stood at the bar of the late Assembly, acknowledged himself blameworthy, and submitted to admonition, yet all the while knowing that in a few days this article would be published containing substantially the same views which had created such alarm and had been repeatedly pronounced "dangerous and of unsettling tendency." What are we to think of the man who can thus act-who can go on eating his Church's bread and mder mining her faith in the way he is doing? Prompt action has been taken in the Edinburgh Free Presbytery in reference to the matter, and it is to be booed the

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he motions of which Mr. Macaulay has given notice, calling the attention of the college Committee, and of the August Commission to the case, will be unanimously greed to. From certain statements, which Mr. Macaulay says are fairly quoted om the said article, it appears that Professor Smith, amongst many other things f a similar kind, has come the length of questioning the Mosaic authorship of the 'hole Pentateuch, for his words are :-- "The earliest date of written law books is unrtain. It may fairly be made a question whether Moses left in writing any other laws an the commandments on the tables of stone. Even Exodus xxiv. 4, and xxxiv. 27, ay, in the original context, have referred to the ten words alone." Of Deuteronomy, again says, that it consists of the ancient ordinances of Israel rewritten in the prosetic spirit, and that it came into prominence in the reign of Josiah. To the riod between David and the ages of Amos and Hosea belongs, according to the rofessor, what he calls, "the best written and most brilliant part of the entateuch, the combined history of the Jehovist and the non-Levitical Elohist "--at is, a great part of the book of Genesis. Eber in Genesis (Gen. xi, 14-16), is not an actual personage," it would seem, but "an ethnological or geographical straction," though we are told he was the son of Salah, and that he lived four d thirty years and begat Peleg, and lived after he begat Peleg four hundred and irty years, and begat sons and daughters." And of the Song of Songs he says-This lyric-drama has suffered much from interpolation, and presumably was not ritten down till a comparatively late date, and from imperfect recollection; so at its original shape is very much lost." These are only a sample of what is to 1 found in this article, and on reading it one cannot but wonder how and where ofessor Smith has got all this extraordinary information, and what authority he is for turning the contents of the Bible upside down in this fashion, and throwing e whole revelation into utter confusion. The whole thing is unspeakably sad. 'hether the matter will be energetically taken up by the Church Courts is, we ar, doubtful, after the decision so recently come to by the Assembly. Indeed at decision, it seems to us, has to a large extent cut away any ground for taking esh action against such views, inasmuch as the question now raised is one mply of degree, for in this new article the Professor is only applying the same inciples, generally, to the whole range of Hebrew literature in the Old Testaent, that he had previously applied to Deuteronomy, and other books, in parzular, and since he has been allowed to do the one with impunity, why not the her? Was it extravagant in a Free Church man to say to us the other day that e Free Church at this moment was without a Bible?

DR. KENNEDY, OF DINGWALL, ON THE FREE ASSEMBLY.—On his return out the Assembly, of which he was a member, Dr. Kennedy delivered an address his own people on the Assembly's proceedings, in which he took occasion to press his views of what had transpired, and the feelings that had been awakened ithin him, with no bated breath. As was to be expected, very little of what was one in connection with great public questions affecting the welfare of the Church ad of the nation met with his approval. He deplored and condemned the desion in the Smith case, the action of the Assembly in relation to Disestabhument, and the Roman Catholic appointments; and stated that "the deepest apression made on his heart by the Assembly was the painful persuasion it gave m of the lamentable declension of the Free Church from the spirit and action of r earlier days. The prospect before the Church was very gloomy. For a Church such a pass as that which theirs had reached, the alternative must be repentance ruin." Dr. Kennedy spoke very little in the Assembly, and surely it is matter t surprise and regret that he did not seize the opportunity to bear emphasic vesti-

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mony to the principles he loves in the hearing of his brethren. It is not enough for men of his stamp to give silent votes on such important questions, especially in present circumstances, but they ought to try and influence others in a right direction by sound and taithful speech as well. Alluding to a rumour that it was his intention to resign and withdraw from the Church in consequence of the Assembly's decision in the Smith case, Dr. Kennedy remarked that "the constitution of the Church remained unaltered by the recent decision, and that it was against faults in administration he protested, and the place to protest against this is within the Church, and not outside of its pale." It is not an easy thing sometimes to determine when a Church's constitution is or is not violated; but if unfaithful decisions on questions most closely affecting the very foundations on which the Church and her faith rest do not touch injuriously her constitution, it would be hard to say what decisions would do this. And are men to bear with any amount of unfaithful administration in a Church? "Whither could one co." asked Dr. Kennedy, "for a better state of things? Not certainly to the United Presbyterian Church, with its altered and emasculated confession of faith, and its tolerance of heresy the most pronounced. And not to the Established Church, which refuses to deal with some of her ministers who published as sermons productions from which all inspired truth is excluded, and which are earnest only in unmasked attacks on the authority of the Book of God." Are these the only Churches with which Dr. Kennedy is acquainted, besides his own? Does he not know that there are other two small Presbyterian bodies in Scotland, in which "a better state of things" exists than that which he so bitterly bewails? These Churches have long been struggling in weakness, but not without faith and courage, to maintain a testimony for those principles which Dr. Kennedy professes to hold and value, and wishes to see triumphant. Why has he not a word to say regarding them? If he cannot come to their help in the day of small things with them, he might, at least, acknowledge their existence and bid them God-speed.

## OPENING OF THE HALL.

THE Hall was opened on the Tuesday after the first Sabbath of June. Beside the Professors and three students, the Rev. Messrs. John Robertson, John Ritchie, Thomas Hobart, M'Kay, Gardiner, Sturrock, Yuill, Anderson, and Millar, with Messrs. Hugh Howie, William Lyon, and William Campbell, ruling elders, were present at the opening services. After the Convener of the Committee had engaged in prayer, the Rev. Professor Aitken, A.M., opened the Session with an able, interesting, and instructive lecture "on the Study of the Prophecies of Micah." Mr. Anderson, missionary, closed the meeting with prayer.

#### OBITUARY.

It is our sorrowful duty to record the death, on the 20th of April last, of Mr. Andrew Whitelaw, in the 82nd year of his age. Mr. Whitelaw was the oldest elder in Shottsburn congregation, and during his long and active life took the deepest interest in all its affairs. It is expected that a brief memoir of him will appear in our next number.

# THE

# **ORIGINAL SECESSION MAGAZINE.**

# SEPTEMBER, 1880.

# RIGHTEOUSNESS EXALTETH A NATION.

"Righteousness exalteth a nation : but sin is a reproach to any people."—PRO-VERBS xiv. 34.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in."-ISAIAH xxvi. 2.

FROM these and such like passages it is evident that, according to the teaching of Scripture, nations may be and ought to be righteous and truth-keeping, and that nations which are of this character occupy the highest position in relation to other nations, and in the estimation of Him by whom kings reign, and to whom national as well as individual homage is due. That nations can possess such a moral character, and render such homage is denied, it is well known, by those who do not admit that nations, in their corporate capacity, are subjects of God's moral government. They hold that nations or states are impersonal, that they have no will and no conscience-that they are incapable of doing either what is morally right, or morally wrong-and that therefore no responsibility attaches to national action, if indeed there can be such action at all. This is a serious mistake, and one which cannot but prove most pernicious in its influence and consequences. For nothing can be clearer, alike from the teaching of God's Word and the facts of universal history, than that nations have a distinct personality, if we may so express it; that they are responsible subjects of Divine government; that they are dealt with by God according to their character and conduct, punished when they do evil, and blessed and prospered when they do well.

It is thus that we find the great general principle of the Divine procedure in relation to nations laid down by God Himself, through

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the prophet Jeremiah: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy ; if that nation against whom I have pronounced, turn from their evil. I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them " (Jer. xviii. 7-10). That this principle of the Divine government has ever been in operation, is a fact written as with a sunbeam across the inspired history of God's dealings with His ancient people, who were a nation in covenant with Himself. And it is a truth amply confirmed and illustrated by the recorded history of other nations in all ages of the world. When Israel rebelled against the Lord and did wickedly, she was visited with righteous judgments, and was made to eat the fruit of her own evil ways; and when, under God's chastening hand, she was led to remember whence she had fallen, and to repent and do the first works, then did the Lord return in mercy, and cause His prospering blessing again to descend and rest upon her. And it was, as history informs us, when the great nations of antiquity had filled up the measure of their iniquity, and their cry, like that of Sodom, had gone up to heaven, that they were consumed, and their places given over to others, just as the ungodly races of Canaan were destroyed, and their land given to the people of Israel; while, on the other hand, national repentance and amendment sometimes secured a temporary respite from impending judgments, as in the case of Nineveh, which repented at the preaching of Jonah and escaped destruction.

Nations then do bear a certain moral character, just as individuals They may be characterised by flagrant and growing impiety do. and immorality; or they may be distinguished, in an eminent degree, by that righteousness which exalteth a nation, including both piety toward God, and the practice of justice, and truth, and charity between man and man; or the righteousness which exalts, and the sin that is a reproach, may be mingled in what appears to be equal measures. What the character of nations ought to be, none can have any hesitation in determining who acknowledge that they are subjects of Divine moral government. All ought to practise righteousness, and keep the truth, and especially is this incumbent upon those nations which are favoured with the light of supernatural revelation, with a knowledge of the truth that maketh free. Nations blessed with the Word of God, with the gospel of Christ, with the ordinances of the Christian Church, with the Sabbath and the house of prayer, lie under the weightiest obligations to caltivate that rightsources

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which evalus them, and to keep fast that truth by which they have been made free, and by which alone they can be kept free. And for nations so situated to act otherwise, is at once to prove faithless to the high trust committed to them, to come short of their duty, and live far beneath their privileges, and to provoke the God of nations to visit them in rightcous retribution for those sins by which they have brought upon themselves reproach.

The subject presented in our text is one of paramount importance. and one in which every God-fearing lover of his country cannot but take the deepest and liveliest interest. And looking at the present state of things in our own land, and comparing it, even in the most cursory way, with what obtained in bygone days of Reformation purity, when we were "Beulah " and "Hephzibah," a people "married unto the Lord, and delighted in by Him," no right-minded person can shut his eyes to the sad and solemn fact, that even from the days of our fathers we have as a nation gone away from God's ordinances, and have not kept them; and it must be equally apparent that, if we are to escape God's consuming judgments and retain our position among the nations of the earth, there must be a speedy and widespread and thorough revival and growth of that righteousness which exalteth a nation, and a breaking off of those sins which are our roproach and shame, and which, if unrepented of and unremoved, must sooner or later be our ruin.

I. Let us inquire what that righteousness is which should characterise a nation, and by which a nation is exalted. In what does it consist, and how does it manifest itself?

(1.) This righteousness has as its root —its essence—the foundation principle of all true religion—" the fear of God" in the hearts of the people, of rulers and ruled.

As there can be no genuine righteousness in personal conduct unless there be the root principles of godliness implanted in the heart ---"" the fear of the Lord which is the beginning of wisdom "---"" repentance toward God and faith toward our Lord Jesus Christ;" so there can be no true righteousness in national conduct unless the hearts of the people---of the great body of the nation--are under the influence of religious principles---unless, in other words, God is feared and trusted, the Gospel of His Son believed, and His law roveronced and obeyed by those who rule and those who are ruled. A nation, like a family or a Church, is made up of individuals, and so a nation takes its character and tone from the prevailing character and tone of the individual inhabitants. In order, therefore, to a nation being righteous and truth-keeping---righteous in the sense both of religious and moral or virtuous---this must be the prevailing character of the

persons of whom it is composed. Through the means of grace set up in their midst, and by the effectual operations of God's Spirit, their hearts and lives must be brought under the hallowing influence of pure and undefiled religion ; the fear of the Lord must become their treasure ; they must know the truth and by the truth be made free--free from sin's condemning and enslaving power, free from error and superstition, and free to serve the Lord in newness of life. And so the greater the number of true fearers of God there is in a land, the more righteous is the nation, and the more conspicuously will national righteousness appear, pervading and hallowing and regulating all national action. For a God-fearing, truth-loving, truth-keeping people will not set up those to rule and conduct the nation's affairs, who are manifestly destitute of that highest of all qualifications for the due discharge of the duties of such a position, "the fear of the Lord which is the beginning of wisdom." Nor will they allow those whom they have clothed with authority to disregard, in their legislation and administration, those principles of righteousness which they have themselves embraced, and by which their own conduct is regu-So that one may judge of the state of religion in the hearts of lated. a people from the character and principles of those to whom they intrust from time to time the direction of national affairs. "He that ruleth over men must be just, ruling in the fear of God ;" and just in proportion as these qualities "justice" and "the fear of God" characterise a people, so will they be careful to choose such men to rule over them.

(2.) Having as its foundation the fear of God in the heart, this nation-exalting righteousness includes, as one of its leading elements, the due observance of the worship of God, according to the rules laid down in the Divine word.

When God is feared he is worshipped; when he is loved and trusted He is served—served willingly, joyfully, in compliance with His own directions. This is true of the individual fearer of God, and it also holds true in the case of the God-fearing nation. Fearing God, it desires to serve Him, and does serve Him by offering Him that worship and homage which He himself has prescribed. As a religious family honours and serves the Lord in a family capacity, by worshipping Him daily around the family altar; and as a Church in its collective capacity, renders to the God of Zion the worship and service He requires; so a nation, in the hearts of whose inhabitants the fear of God rules, ought to aim, and will aim, at worshipping and serving the God of nations in such ways as it is competent for it to do so in a national capacity. And in this lies in part that righteousness by which nations, as well as Churches and families, are exalted.

And how may a nation worship God ! How ought a nation to worship God ! Unlike a family or an individual congregation, the members of a nation cannot all assemble in one place to engage in united acts of public worship. But as a nation acts through its constituted authorities, in the varied transactions of national life, so in the matter of rendering national worship and homage to God it acts in the same way, through its acknowledged representatives. And accordingly in all its halls of legislation, in all its courts of justice, and in the transaction of all national business, having for its object the promotion of the well-being of the people morally and religiously. as well as temporally, there ought to be a due acknowledging of God, and a seeking by prayer of His countenance and blessing as that which can alone prosper and establish the work of men's hands in any sphere of labour. And that the people may have the opportunity God has provided for them, and designs them to enjoy, for His worship on the holy Sabbath, it should be the careful concern of those in authority to protect and preserve the day of rest from all open profanation, and from everything that would tend to diminish a sense of its sacredness or deprive any of the subjects of the realm of this most precious boon. By wise legislative measures and their due enforcement, they should secure that all worldly labour shall cease on the Lord's day, and that men in all ranks and conditions of life shall have the Sabbath free to devote to the worship of God, and the promotion of their spiritual and eternal interests. Surely if it is wisdom on the part of rulers to provide that certain days of relief from labour and for healthful recreation shall year after year be granted to the toiling millions, so far as this can be done by public enactments, it must be infinitely higher wisdom still to secure that God's own appointed day of rest shall be enjoyed week after week, free from all wanton encroachments either from the side of labour or of pleasure, so far as this can be done by legislative measures, forbidding, for example, masters to exact work from their servants on the Lord's day, and prohibiting the opening of shops and of public places of amusement and pleasure, either gratuitously or for gain. What was said to Israel of old, as a nation, is still addressed to communities as well as to individuals: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day : and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth," which is just another way of saying that such an one shall be exalted.

Another way in which national worship and homage can and ought

to be rendered to God is by the authorities of a nation setting apart special days of humiliation and prayer and thanksgiving, as the special circumstances of the nation or the signs of the times may require and call for, and both observing these themselves and calling upon the people to join with them in the becoming religious exercises of such days. To do this, from time to time, in a right spirit and in a proper manner, not as lording it over God's heritage, but as setting an example to the people and inviting them to do likewise, is not Erastianism on the part of rulers, but a most befitting act of national worship and homage, which, when done from right motives, cannot but be well-pleasing to Him, in whose eyes righteousness exalteth nations, and whose language is, "Open ye the gates that the righteous nation that keepeth the truth may enter in," enter in to the enjoyment of divine favour and to highest honour.

As is well known, in Reformation times, not only was the Sabbath fenced round by wise and godly legislation, preventing its open desecration, and encouraging its due observance, but from time to time days of national fasting and national thanksgiving were appointed and duly observed, and thus was God honoured and the best interests of the people signally promoted. And it is, we think, one of the sad evidences of the gradual declension and disappearance of national religion that such days are almost unknown now, and that the laws protecting the holy Sabbath remain to a large extent a dead letter, while attempts are constantly being made with growing success, and with the hope of complete ultimate success, to introduce legislative measures in relation to the Sabbath and its observance of the most pernicious and God-dishonouring character. We know that one of the great national sins which brought Israel at length into a state of captivity was Sabbath-profanation; for we find God telling His people that, when they were in their enemies' land, and their own land was lying desolate, it would enjoy its Sabbaths, because it did not rest in their Sabbaths when they dwelt in it. And the pollution of the Sabbath is still a most heinous, wrath-provoking sin, and when it is practised by a people, with their rulers setting the example, there the righteousness that exalteth a nation is sadly wanting : and such conduct cannot but sooner or later provoke the Most High to visit a guilty people in holy indignation, for the vindication of His own righteous and beneficent law which they have despised and trampled under foot.

(3.) This righteousness which exalteth a nation includes a national keeping of the truth, by making a national profession of the truth in opposition to all opposing systems of error and superstition; by establishing and supporting the Church of Christ, "the pillar and

ground of the truth," in the way of ratifying and giving legal sanction to her scriptural creed, securing her in the full exercise and enjoyment of all her spiritual functions, liberties, and privileges, and affording her whatever assistance it is competent for the State to give her in carrying on efficiently the great work with which she has been divinely intrusted; and by covenanting to be the Lord's, and to maintain and further His cause.

The righteous nation for which the gates are to be opened that she may enter in to safety and to honour, is described as a nation that "keepeth the truth." This language, originally applicable to the people of Israel, faithful in their allegiance to their covenant God, and applicable to the entire "holy nation" of God's spiritual Israel in all ages and lands, may also be legitimately applied to individual peoples or nations. For it is competent for a nation to keep the truth, and it is a nation's duty and privilege and honour to do this, when favoured with the light of the Gospel. As it is the duty of individuals to do this, and the duty of the Church to do this, so it is the duty of a nation to "keep the truth" in such ways as it is competent for it to And how may it do so ? how ought it to do so ? Like indo 80. dividuals, nations acting by their rulers are bound to "prove all things" and to "hold fast that which is good" and reject whatever is evil and false-whatever is contrary to truth. They are bound to examine what profession of religion is most in harmony with Scripture, and to give that the national sanction. In doing so, rulers do not act in the capacity of ecclesiastical judges of true and false religion; nor do they prescribe a creed or religious profession to their subjects, or dictate to them what they shall believe and profess, for, acting as the representatives of the people, they will in this, as in other matters, give effect to the will and wishes of those whom they represent. In adopting a profession of religion in the exercise of "a discretive judgment," nations, by their rulers, may indeed choose a wrong profession or a defective one, just as individuals or Churches may do the same, but they can have no moral right to do so, while they do so at their peril; and the fact that they are liable to act thusliable to err-does not and cannot relieve them, any more than individuals or Churches, of the obligation that rests on them to make a profession of the true religion. In making choice of a profession of religion or a national creed, national rulers should consult with the Church whose duty it is to frame a creed in accordance with the Word of God, and having received such a creed from the hands of the Church, and having judged it to be in harmony with the Supreme rule of faith, they ought then to acknowledge it, and sanction it as the the creed of the nation. This accordingly is what was done both when

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the Scots Confession was framed and adopted at the First Reformation, and when the Westminster Standards were subsequently ratified by civil enactment. In ratifying the Scots Confession, and establishing the Reformed Church of Scotland, the national legislature, which had previously abolished the Pope's jurisdiction and disestablished the Church of Rome, declared-"This book contains the national faith, and the Church whose confession this is, is the national Church." Did the nation of Scotland, by its representatives in Parliament, do a wrong thing in making such a declaration ? Was it an Erastian act on the part of the Scottish legislature to give such a legal sanction to the Church's creed, and in doing so to proclaim that that creed was the national faith, in opposition to Popery which had been solemnly abjured? Or was the ratification by Parliament of the Westminster Confession of Faith and other standards of covenanted uniformity, at the period of the second Reformation, a deed which ought not to have been done, and which ought to have been undone, as an unwarranted encroachment by the State upon the spiritual province which belongs to the Church alone ? Nay, verily. It was the nation's bounden duty so to act, and it was her highest glory that she did so act, for then she stood forth before the world as a "righteous nation" that had embraced and was resolved to "keep the truth," which had made her free from Papal bonds and superstition and from Prelatic error and Prelatic tyranny. And those who say that this ought not to have been done, and that nations, and our own among them, ought to occupy a position of neutrality with regard to the religion of Christ, by making no profession of that religion, and showing it no favour above atheism or antichrist, are the advocates of an unscriptural principle which strikes at the very foundation of all true national greatness and prosperity, by seeking to "wrench away from the social edifice its main support and firmest pillar," as religion has been truly Such neutrality as to religion on the part of nations and their called. rulers is impossible, for it is as true of them as it is true of individuals in their private capacity, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." As has been well remarked-" If civil rulers are good men, they will feel themselves bound to employ the influence of their station in support of the true religion; if they are of an opposite character, they will naturally throw the weight of their authority into the scale of a false religion. And if 'he who ruleth over men must be just, ruling in the fear of God,' how is it possible to comply with this rule, and yet maintain, in acts of government, a strict neutrality as to religion ? The only persons one can suppose qualified for assuming the reins of government over a nation constituted according to the voluntary system,"

#### RIGHTBOURNESS REALTETH & NATION.

: in accordance with the essentially infidel principle of "religious puality," "would be those who deny the being of a God and moral sponsibility; though even these would exert the influence of their ation to bring over the nation to their sentiments, and would, in all obability, prove the most bitter persecutors." These are words of uth and soberness and ought to be carefully weighed by all who are danger of being carried away with the specious cry of "religious uality." Hence may we see the importance of intrusting the rection of national affairs to men of sound religious principle, men ving righteousness, and hating covetousness, men who know and e resolved to keep the truth, and who will do their utmost to secure at the nation keep it also; and consequently the suicidal folly, to

y nothing of the impiety and disgrace, of raising to the position of lers those who are the avowed enemies of the nation's faith, whether ey be Popish, or atheistic, or secularist.

But, as we observed, a righteous nation should aim at keeping the uth, not only in the way of making a national profession of the uth in the manner we have indicated, but also by formally establishing e Church of Christ, and rendering her all the help it is competent r the State to afford her, so that she may the more effectually carry her great work of leavening society with the principles of religion hich lie at the foundation of all true social progress and national ell-being. The Church as "the pillar and ground of the truth," is od's living witness in the world, commissioned to hold forth the uth in a scriptural confession and by the faithful preaching of the sepel, for the enlightenment, moral elevation, and salvation of mon; ad it is a duty devolving on nations in which the Church and its rdinances have been set up, to acknowledge and countenance and elp her, by removing obstacles out of her way, by protecting her in ne enjoyment of her God-given liberties and privileges, and in 1e exercise of all her spiritual functions, and by ministering, if eed be, to her support, for the maintenance of her public ordiances, out of the national funds. Thus are nations, through their alers, required to serve the Church and to honour the Church's lead, who is King of nations; and in doing this from right notives and with right ends in view-even that pure religion may be mintained and furthered throughout all ranks in society, that so rder and peace may prevail, that crime and evil of every kind may e suppressed, and that the name and law of God may be honoured--ations are keeping the truth, and taking the most effective means ) promote that righteousness by which they are exalted. And ations which refuse or fail to do their duty in this respect, do so at heir peril, for the divine injunction to nations and their rulers is,

"Serve the Lord with fear—kiss the Son lest he be angry," and the emphatic declaration made to Zion is, "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted."

And while it is incumbent upon nations thus to keep the truth, it is their duty to enter into covenant with God and thereby solemnly engage and swear that they will, through the help of Divine grace, abide steadfast in their allegiance to the God of nations, and in their profession of the true religion, in opposition to all that is contrary thereto, and that they will do nothing against the truth, but everything for the truth and for the preservation of those precious liberties which the truth alone imparts. That national covenanting is a duty is what even the light of nature seems sufficient to teach us. And in Scripture it is repeatedly enjoined and recommended both by precept and by approved example. It is a duty founded on natural principles and the moral law, and is therefore incumbent upon men in all periods of time, and under every religious dispensation. And from the predictions of Scripture we learn that it is a duty that will be largely practised both by the Church of Christ and by the nations of the earth in the happy millennial era.

In entering into covenant with God in bygone times of Reformation, our country-including both the Church and the State-did what it was her duty to do, and what it was equally her privilege and her honour to do. Had she not so acted then, it would have been her duty to do this now; and having so acted, the covenants into which she entered, the vows she made, and the solemn oaths she swore unto the Most High are still binding, as being in the fullest sense national in their character and having permanent objects in view; and it is her duty, therefore, to acknowledge their continued obligation and to renew them, and in refusing to do this she is adding sin to sin. By entering into these covenants and renewing them from time to time, as circumstances demanded, the nation-the three kingdoms-came under solemn engagements to "keep the truth "-to maintain and defend he true religion, and to carry on where it was needed the work of reformation according to the Word of God; and in so doing sheacted as a righteous nation might be expected to act, and adopted the best means for advancing the cause of righteousness throughout the land, means which God most signally owned and blessed. And had these sacred but much-misunderstood and much-reviled deeds only bes adhered to by all parties in the land, and carried faithfully out, w would to-day have been occupying the high and honourable position of "a righteous nation that keepeth the truth," instead of the humiliating one we actually hold of a perjured nation that has

forsaken the truth and broken the Lord's bands as under and cast His cords from her, saying in the pride and folly of her heart, "Who is the Lord that I should continue to obey Him ?"

It was against our beloved country being brought into this mournful condition, through the persecuting tyranny of perjured kings and their wicked, treacherous, and bloodthirsty counsellors and minions, that our covenanting and martyred forefathers protested so earnestly and struggled so courageously, two hundred years ago, "loving not their lives unto the death." It was that the precious privileges and iberties to which, as a reformed Church and nation, we had attained night be preserved intact and transmitted unimpaired to coming renerations, and that Scotland might continue to occupy the exalted cosition to which she had been raised by the Gospel, nationally mbraced and professed, that Scotland's covenanted sons and daughers refused, at the bidding of merciless tyrants to give up their ovenants in which they had sworn with uplifted hands to God to seep fast His truth, and not to deny His name and cause. Rather han act such a faithless, God-dishonouring part they freely poured at their life-blood on mountain and moor and scaffold, in the firm and unwavering faith that the cause for which they suffered and died vas the cause of God, and that the covenants then disowned and rampled in the dust would yet be Scotland's reviving. And because hey did so, their memory is held in grateful remembrance by all who ove and value the principles they maintained, and who realise that t is as the result of their faithful contendings, issuing at length in the Revolution of 1688, that we still enjoy those precious religious privileges and civil liberties by which as a nation we have so long been distinguished and exalted.

Alas! that we should have proved such unworthy sons of noble sires! Alas! that the very name of the Covenants should have become a byeword and reproach among so many of the descendants of those who counted it their highest honour to die in their defence! Alas! that this land of ours, once exalted to the proud and enviable position of a righteous nation that keepeth the truth, should now have sunk so low, as to place truth and error, Protestantism and Popery, a profession of the Christian religion and blank atheism, on a level, in her legislature, and in high positions of power and trust in the administration of national affairs! What a base return is this to make for all that the Lord has done for us as a people, for surely, "He hath not dealt so with any nation as He hath dealt with us." Oh that we were brought to see whence we have fallen, and that a spirit of repentance and reformation were poured out upon us, and that our days were renewed as of old! Oh that we were led to lay to heart

the solemn words of counsel and of warning addressed to Israel in the days of Samuel, and still addressed to us—" Only fear the Lord, and serve Him in truth with all your hearts, for consider how great things the Lord has done for you. But if ye shall still do wickedly, ye shall be consumed, both you and your king."

(4.) This nation-exalting righteousness includes the regulation of all national affairs, in the departments of legislation and administration, by the principles of God's Word, which should be the rule of faith and practice to the nation as well as to the Church, the family, and the individual.

"He that ruleth over men must be just, ruling in the fear of God;" but in order that rulers may rule justly, they must have a standard by which to regulate their procedure, otherwise they are simply a law unto themselves. Such a standard, perfect and infallible, is to be found in God's Word, and to that it behoves all in authority, to have constant respect in making laws, and in administering laws, that they may square all their procedure by its unerring principles of equity. For a nation, through its rulers, favoured with the Word of inspiration, to ignore that Word in the conduct of its affairs, is at once to cast the greatest dishonour upon its Divine Author—He by whom kings reign, and by whom nations, as well as individuals, are preserved and judged—and to neglect to avail itself of the best means, the only sure means, of securing that its affairs shall be rightly conducted—conducted so as to promote the interests of the nation in the most eminent degree.

Now, if Bible principles ought to regulate all national legislation, and national administration, then it is clear as day that those only are qualified to act as legislators and administrators of law in a professedly Christian land, who are believers in the Bible, in the God of the Bible, and in the Christ of the Bible, and that none but such ought to be invested by a Christian people with civil authority and power. And to exclude Atheists, and Unitarians, and Jews, and Papists, and Secularists, from the councils of a Christian Protestant nation, whose legislation ought to be regulated by the principles of God's Word, is not to persecute such persons, for none have an isherent right to be chosen as rulers, and such persons are protected the enjoyment of full liberty of conscience, and perfect freedom d action, so long as the advocacy of their sentiments is not judged to be hostile to the well-being of society. But such an act of exclusion an act of simple self-preservation on the part of a nation, which is surely at liberty to determine what shall be the moral character and religious qualifications, as well as what shall be the political principles, of those to whom shall be intrusted the direction of ustional affair.

To admit men of all creeds, and of no creed, to our halls of legislation, and to places of power and trust—Romish idolaters, blasphemers of God's Son, deniers of His supreme deity and messiahship, and even avowed atheists, as has recently been done to the discredit of the House of Commons, the diagrace of our country, the scandalizing of our national faith, and the dishonour of our covenant God—is just in effect to say that our legislators should have nothing whatever to do with the Bible in legislating, that the principles of God's Word ought not to regulate the conduct of those charged with the direction of ustional affairs, but that the combined wisdom of a heterogeneous Parliament is quite sufficient for this purpose. A nation which acts thus, is surely not careful, as it ought to be, for the promotion of that righteousness by which alone it can be exalted.

Were there such care exercised, as there ought to be, then security would, in some way or other, be taken that those who are invested with authority, shall be men that fear God, and love righteousness. and that all legislation and administration shall be regulated by the principles of God's holy Word. And were this duly secured, then there would be no framing of mischief by a law; no enactments encouraging in any way the sin which is a reproach to any people; no legalising of shameless forms of iniquity; no passing of marriage laws at variance with the Divine law; no passing of education acts, which put the teaching of God's Word outside the national education ; no legislating in connection with the Day of Rest at variance with the Divine legislation in the fourth commandment, "Remember the Sabbath day to keep it holy;" no monastic or conventual establishments allowed to close their doors against all inspection, or indeed allowed to exist at all; no national complicity in such a morally ruinous trade as the opium traffic, which is proving so injurious to the best interests of such a land as China, and constitutes one of the greatest obstacles to the spread of the gospel, wherever it is carried on ; and in regard to the deplorable traffic in strong drink, in our own land, every legitimate restriction would be placed upon it, and every thing would be done which wise legislation could do, to arrest the baleful progress of that vice, which is the most fruitful source of all crime and misery, the vice of intemperance.

It is painfully evident that in the administration of national affairs there is a woeful lack of respect to the principles of the Bible. It is almost a thing unknown for a member of Parliament to refer to what the Word of God says regarding any matter that comes before the House, directly affecting the moral and religious wellbeing of the people, and to plead for a certain course being taken on the ground of Divine principle and requirement. In Reformation times it was far



to venture to suggest the revival of such a practic of Parliament, he would be laughed at for his j fanatic, or a bigot.

All this being so, is it not sadly manifest that which exalteth a nation is at a low ebb with u boasted enlightenment and progress, compared with Word of God was taken as the rule of governmen who ruled sought the glory of God and the advan as that which lies at the foundation of all true gr genuine human well-being.

(5.) Once more, this nation-exalting righteous prevalence of Christian morality, or righteous dealing man in the business of life, and the practice of all the which society is sweetened and adorned.

Morality is founded on religion as its only tru true religion pervades a community, then will all t social virtues be found flourishing, which weld so constitute the elements of true social happiness, chastity, justice, integrity, honesty, industry, practical benevolence. In a word, morality in its is included in the righteousness which exalteth a n ity, as well as impiety, is included in the sin w reproach—a people's shame and ruin. But that ev

fiance, and blasphemy, Sabbath desecration, contempt of all authority, murder, licentiousness, drunkenness, dishonesty, fraud, falsehood, bribery, covetousness, and corruption of every kind and degree abound. And because impiety and ungodliness so prevail, the love of many toward whatsoever things are pure and just and true and honest and lovely and of good report, tends to wax cold.

That we urgently need a revival of religion and a wide-spread increase of that righteousness which exalteth a nation, is what none can question whose eyes are not blinded to the existence and prevalence of that unrighteousness and ungodliness which are a sad reproach to us as a people, so long favoured with the means of grace. And for such a revival as the result of the outpouring of God's quickening Spirit upon the Church and upon the nation at large, it should be ours ever most earnestly and importunately to labour and pray, realising that in so acting we are taking the most efficient means of promoting the security and prosperity—the true glory and true happiness of our country — for without religion and Christian morality these cannot exist.

(To be continued.)

## THE FOUNDATION AND BUILDING OF THE CHURCH.

SERMON PREACHED AT THE OPENING OF SYNOD IN GLASGOW, ON 3RD MAY, 1880, BY THE REV. CHARLES S. FINDLAY, THURSO.

\*\* And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; in Whom all the building titly framed together, groweth unto an holy temple in the Lord; in Whom ye also are builded together for an habitation of God through the Spirit."—EPH. ii. 20-22.

In this passage we have one of those metaphors frequently employed by Paul, and applied to the Church. He passes from the figure employed in the previous verse, in which the Church is compared to a household or family, and here speaks of it, first of all as a building, and then as a temple. The figure is one that is frequently to be met with in Scripture, and more especially in the writings of Paul. In his first epistle to Timothy he speaks of it, as "the house of God, which is the Church of the Living God, the *pillar* and *ground* of the truth;" and in his second epistle, "Nevertheless the *foundation* of God standeth sure or steady." On his journey to Jerusalem, and in his affectionate message to the elders of the Church at Ephesus, he makes use of the same illustration, "And, now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them who

are sanctified." In the use of this figure in the text, he rises still higher and speaks of the Church as a temple. And if appropriate at any time so to speak of the New Testament Church, it was specially so in reference to that at Ephesua. This city had been long distinguished for its architecture, and for the magnificence of its temple erected to the goddess Diana. Appropriate to the Ephesians, it was also so to the Jews. As there was the temple at Ephesus, so there was the temple at Jerusalem. The one was the stronghold of Paganism, and the other of Judaism. But whatever might be the glory of either of these temples, this glory was to be far surpassed by that of the Christian Church. Resting on a sure foundation, and gradually enlarging its walls, it would continue to grow until it became a complete and holy temple in the Lord.

I. THE FOUNDATION AND CHIEF CORNER-STONE OF THIS BUILDING.

There are two parts of this building that are here prominently brought before us-the foundation and chief corner-stone-and these are necessary to the security and stability of any building. As to the first of these, it is called "the foundation of the apostles and prophets." The prophets are here put after the apostles, and, because of the order in which they are so put, it is supposed that Paul primarily refers to two classes of teachers that were recognised in the early Christian Church. In this same order-the apostles before the prophetsthey are spoken of in other parts of this epistle. In speaking of the mystery of Christ and the dispensation of grace, the apostle tells us, that "in other ages this was not made known unto the sons of men. as it is now revealed unto His holy apostles and prophets by the Spirit." And so the same two classes of Christian teachers are recognised in another chapter, "He gave some apostles, and some prophets." But though New Testament teachers be here specially meant, we are not at liberty, in the interpretation of the passage, to leave out of view the teaching of the Old Testament prophets. The older prophets testified of the salvation of Christ ; " Of which salve tion the prophets have inquired and searched diligently who prophesied of the grace that should come unto you." Nor do they only tell us about the salvation of Christ, but they also specially mention the chief corner-stone and the foundation that are referred to in the text. In the Psalms it is written, "The stone which the buildes refused is become the head-stone of the corner." Again, in Isain, "Behold I lay in Zion for a foundation, a stone, a tried stone," precious corner-stone, a sure foundation ; he that believeth shall m make haste." Precious passages are these, not merely because of the place they occupy in the Old Testament, but because of the prominence that is given to them in the New Testament, and also became

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they are specially applicable to the Christian Church. Coming to the fulfilment of these words in New Testament times, it is said, "The Church is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." That the teaching of the apostles, as well as of the prophets, had to do with the laying of this foundation is evident from Scripture. Paul speaks of himself as laying the foundation; "According to the grace of God which is given unto me as a wise master builder, I have laid the foundation, and another buildeth thereon." So in the beautiful description that is given us, in the Book of Revelation, of what the Church is to be in its latter-day glory, the names of the twelve apostles are said to be inscribed on the foundations thereof, "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

But as there is the foundation, so there is the chief corner-stone. Now we are not to press the figure in the passage too far, and draw the line of contrast between the foundation and chief corner-stone, as if these were two distinct parts of the building. Christ is sometimes spoken of as the one, and sometimes as the other. The one great truth intended to be taught by the figure is simply this; that Christ, as revealed to us in every part of Scripture, predicted by Old Testament prophets, and proclaimed by apostles and prophets in New Testament times, is the sure foundation on which the Church must rest for strength, and on which it must depend for spiritual enlargement. As it is to be built upon the foundation of the apostles and prophets, it is only upon them in so far as they preached and practised the doctrine of Christ. After all that can be said on this point, we must come to the conclusion, that there can only be one foundation, because the teaching of Christ and of the apostles and prophets is but one, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." "Other foundation can no man lay, than that is laid, Jesus Christ."

Now this was the very position laid down by the Reformers, in our own and other lands; and one from which the Church should not be easily driven at the present time. The Reformation Church was not satisfied with building its faith and practices upon the traditions of men, or upon the decisions of those councils which ignored the authority of God's own Word. The truth contained in the text is the very foundation, on which all the other truths and principles of the Reformation may be said to have been built. This was the starting-point from which the Reformers set out in that noble course that lay before them, namely—" The Bible is the Word of God, and the only rule of faith and practice." Holding by the plenary

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inspiration and authenticity of Scripture, they also held that the Bible was a complete book,-complete in a two-fold sense, as containing a perfect revelation of all that is necessary to salvation, and also as containing all those canonical books, to which nothing was to be added, and from which nothing was to be taken. Not only the necessity, but the certainty of such a Divine revelation, is the very foundation on which the faith of the Church must rest, and it is the very basis on which every system of Christian theology must be built. If we, therefore, undermine any part of this foundation, we necessarily affect the stability of the whole building. Whatever be the part of the vast field of Divine truth, on which the battle between truth and error has been fought in past times, it is evident that the time has now come when the battle must be fought anew upon the ground covered by our text. The truths contained in our Westminister Confession are based upon this teaching, and the noble structure thus raised cannot be completely destroyed, because it rests upon a sure and immovable foundation. Therefore, in the midst of all those storms that are presently seething around and within the Church, we may surely exclaim, "The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. The LORD on high is mightier than the noise of many waters, yes, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever." "All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth, but the Word of our God shall stand for ever."

II. THE BUILDING ITSELF.

Having spoken of the foundation and chief corner-stone, let us speak of the building, or rather of those stones of which the building is made up.

1. Believers are the living stones of this building.—That it is made up of living stones is implied in these words, "All the building, fitly framed together, groweth." The word "groweth" is not to be applied to a dead but living mass. A new thought is here added to the figure in the passage, and the thought thus expressed is borrowed from a living growth. It is not said that the building enlargeth or increaseth, like an ordinary building, but it groweth. It is some thing more than a mere increase. It is, in short, a living and spiritual growth. It is of this living growth that Zechariah speaks: "Behold the man whose name is THE BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord. Even He shall build the temple of the Lord, and He shall bear the glory." And so believers are spoken of by the spostle Peter, as living

stones,—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to (hol by Jesus Christ."

2. As stones in this building believers are united to Christ.—As Christ is the foundation and chief corner-stone, so believers must be united to Him and rest on Him. It is only in Christ that the building groweth. This union is necessary for a two-fold reason—for security and for spiritual growth. It is necessary for security; and indeed, without such a union to Himself, we cannot be regarded as a part of His building at all. It is also by means of this union that life is communicated to every member of His Church, and that the spiritual growth of the whole body is promoted. "It is from Him that the whole building, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

3. As stones in this building believers are also united to one another.-In order to the security of any building, it must not only rest on the foundation, but all the parts of it must be joined together. Thus a two-fold union is spoken of in the text,-a union of believers to Christ, and of believers to one another. The whole building in Christ is fitly framed or joined together. This union of believers to one another flows from union to Christ, and is necessary for our spiritual edification, or, in other words, to our being built up in our most holy faith. And yet, how little of this union and communion are to be found among the members of the Church at the present time. Brought together occasionally we must have sometimes felt, "How good and how pleasant it is for brethren to dwell together in unity." And yet we have all to confess that these times come far too seldom, It is not with the members of the Church now, as it was in the days of Malachi :--- "When they that feared the Lord spake often one to another." Commended by the prophets, it is this same communion that is insisted on by the apostles :--- "Let us consider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesns Christ."

4. The building is carried on by the Holy Spirit.—The Three Persons of the Trinity,—the Father, the Son, and the Holy Spirit, are all brought before us in connection with this building. Believers are said to be builded together for an habitation of God through the

Spirit. Now though the Church may be viewed as inhabited by God, through the Spirit, yet it is here also directly and clearly taught, that it is by the Holy Spirit the building is carried on. It is the Spirit's work to take the rough stones from the quarry of nature, to hew and polish them, and then to place them, in that part of the building, for which they are best fitted. Thus believers are commanded to look to the rock whence they were hewn, and to the hole of the pit whence they were digged. Whatever be the increase or growth of the Church, it is evident, this can only be truly profitable, when it flows from the work of the Spirit. It was when the Spirit was poured out from on high, that there were added unto the Church thousands of such as should be saved. When the tide of opposition has set in so strongly against the truths of God's Word, humanly speaking we may not expect that the membership of our Church can be greatly increased, but let us seek that living increase which flows from God Himself and tends to the spiritual prosperity of the whole body. If we have not the Spirit, it is because we ask Him not, or because we have asked amiss. Only when the Spirit is poured out, shall we have that fruitful growth, which is so much to be desired. "There shall be an handful of corn in the earth upon the top of the mountains ; the fruit thereof shall shake like Lebanon ; and they of the city shall flourish like grass of the earth." "Then shall the wilderness and the solitary place be glad for them; and the desert shall rejoice and blossom as the rose. Or as the increase is put in the text :-- "The building groweth unto an holy temple in the Lord."

III. THE DESIGN OF GOD IN RAISING THIS BUILDING.

There are several kinds of buildings, to which the Church is compared in Scripture, but perhaps the highest of all is that spoken of in the passage. We are not to form our views of the Church according to the plan or standard laid down by men, but according to the design of it, as given in the Word. The great design of God in raising this building is, that it may be a holy temple unto Himself. The name that is here given it makes known its design, and implies that it is erected for a two-fold purpose,—to be the habitation of God, and to be devoted to His service.

1. As a temple it is the habitation of God.—We shall surely come to have exalted views of the Church by considering, that in a special manner it is God's habitation. God dwells there by His Word and Spirit. Thus it is written, "Out of Zion shall go forth the law and the Word of the Lord from Jerusalem." He dwells there not only by His gracious and life-giving influences, but *personally* by His Holy Spirit. Thus, it may be said to be the habitation of God, through "he Spirit. This thought is one well fitted to give comfort and a

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sense of security to all its members. "God is known in the palaces of Zion for a refuge." "God is in the midst of her. She shall not be moved. God shall help her, and that right early." As it is a thought of comfort, so it is one intended to remind us of the responsibility resting upon us to be pleading more for the Divine Presence. If His glory filled the temple of old, no less should it fill the New Testament Church, of which He has declared, "I will glorify the house of My glory."

2. As a temple the Church is to be devoted to the service of God.-It is founded, builded and inhabited by Him, and so it is to be expressly set apart to His service. How worthy, then, the object for which it exists ? How well fitted to give us ennobling views of the Church, when compared with the world ? The world, with all its pretensions, can claim no place in its homage and service. Twice did Christ purge the temple, and cast forth from it the merchandise of men; and still would He impress upon us, by His Word, that only for Himself the Church continues to exist. Keeping in view, then, the great end for which it is erected, it is evident that, according to the views which presently prevail, the Church in many respects caunot be regarded with favour by the multitude. The views of even many professing Christians are derived, not from the teaching of that Word, where the character and aims of God's people are clearly set forth, but from the teaching of a press which, in too many instances, is taking up a position antagonistic to the truths of Divine Revelation. I believe, however, the more we are faithful to Christ, the less concerned will we be as to what the opinions of the world are. Let us ever remember, we cannot serve God and the world. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." The more we lay hold of this truth, the more will we seek that the mind of God may be consulted, and His glory kept in view in every work in which the Church is called to engage.

In conclusion, fathers and brethren, as the text is true of the whole body, so it ought to be no less true of every individual member of it. Indeed, it is only through them individually, that the Church is made up, and what is true of the whole must therefore be true of every part. Let us therefore seek that the words may, first of all, be true of ourselves, whom the Lord hath put into the office of the holy ministry, and then true of those of whom the Lord has given us the oversight. Have we securely built our faith upon the Christ revealed in every part of the Word ? His command to us is, "Believing in God, believe also in Me." Have we been striving after higher life and

# NOTES ON "VINDICLE FORDERUM."

more spiritual growth from union with Himself? Have we been made the temples of the Holy Ghost, made holy through the Spirit, and so set apart to the service of God? This is the great question, pressed upon our consideration, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

True of ourselves in the ministry, let us pray that the words may also be true of those of whom the Lord has given us the oversight and to whom we are united in the fellowship of the Gospel. Many efforts are being put forth to undermine the very foundation of their faith, Because of the claims of the world, those of Christ are in a great Notwithstanding the public measure overlooked and forgotten. Christian work that is being undertaken by the Church, there is but little of that true life which ought to animate every follower of Christ, and as the result of this, there is but little self-dedication to His In how many ways do the followers of Christ, at the present service. time, differ from those in the early days of the Christian Church, when they served God in singleness of heart as unto Christ, not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart. Nothing less than the complete surrender of ourselves is required of us. The time has surely come when there must be more decision for Christ, and more concern for the glory of God. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness: but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "And now, brethren, unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour. be glory and majesty, dominion and power, both now and ever. Amen."

# NOTES ON "VINDICIÆ FOEDERUM," ITS ALLIES AND ANTAGONISTS, AND THEIR AUTHORS.

## (Continued from page 616.)

THE third chapter of the Second Part of the Survey of Naphtali extends from page 110 to page 188, in it the Bishop of Orkney discusses "the obligation of the covenants against Episcopacy and for Prebytery," and attempts to prove "that the owners of the re-estab-

lished order of Episcopacy are falsely and unjustly charged with perjury." David, he says, was not perjured though he did not keep his oath to destroy Nabal's family, neither was Luther, though he broke his vow of single life; Herod was more impious in keeping his oath to Herodias' daughter than in making it; and the Jews who bound themselves under a curse to kill Paul would not have been perjured in renouncing that oath. If, he goes on to say, "the established Episcopacy of Scotland is not abjured in either the National or Solemn League and Covenant" there can be no perjury in owning it : and though it were abjured "in either or both of the Covenants" " yet the owning of it will not infer the guiltines of perjury" if it is shown to be "the only lawful and necessary government of the Church of Christ," or if it be proved " not to be unlawful;" and even though the cath did abjure Episcopacy and was in every way lawful, yet it may cease to oblige. Why then have the king, the nobles, the judges, and the people been so much defamed in Naphtali and the Apologetical Relation ? Why has he fallen upon the bishops and other ministers "with such Rabshakeh-railings, as perjured and perfidious men, all alongs these two books, that if the Devil had dictated them, he could not have said worse, nor uttered more falsehood and untruth?" The Surveyor then tries to prove that Prelacy was not abjured in the National Covenant,<sup>1</sup> and denies that in it "the Presbyterial government was so sworn to, that it was intended to be perpetually unalterable by the obligation of the oath." He next maintains that "the present Episcopacy settled in Scotland" is not "that certain complex species" of Prelacy abjured in the second article of the Solemn League, and asserts that the first article does not import "that Presbyterial government in Scotland was part of the reformed religion there," and consequently those who took the Covenant were not engaged to preserve Presbytery in Scotland. Giving, but not granting, that "the present Episcopal inspection established in this Church had been abjured by one or both Covenants" he says the owning of Episcopacy is not perjury unless the oath was lawful; and here in warmly defending the Seasonable Case against Naphtali and the Apologetical Relation, he almost discovers himself as the author. "Supposing that in both covenants Episcopacy was abjured, yea, and lawfully abjured," he tries to show that the obligation has ceased, (1) by the interposing

<sup>&</sup>lt;sup>1</sup> The ignorance of modern prelates concerning the Church of Scotland is evinced by the fact that even Bishop Wordsworth of St. Andrews does not seem to have known that the National Covenant was also called the Confession of Faith, for the reference in an Act of the Assembly of 1638 to "the clause of the Confession, where the five bastard Sacraments are condemned " led him to search "in vain for any such clause" in the old Scotliah Confession of 1560 ! See Proofs and Illustrations designed to form a Manual of Reformation Facts and Principles appended to his Discourse on the Scotlish Reformation, p. 82.

of the king's authority in accordance with the law of God in Numbers xxx. 4, (2) by the king's determination for Episcopacy. and (3) because the keeping of the oath is impeditive of a greater good. The discussion on these three heads, occupying nearly half the chapter, is a defence of the Seasonable Case against the Apologetical Rdstion.1 "As for the increase of Arminianism and Popery, of the former," he says, "we know no such thing :" and boldly asks, "Is there less [more] slackness in preaching down, and in punishing vice than formerly?" and objects to the covenant being called by "the glorious title of the holy covenant," seeing it is only "a human device, filled with deceitful homonymies and amphibologies, that it might comprehend the various interests of those who were therein ingaged!" Going further, he attempts to prove that the matter of the Covenants was neither lawfully imposed nor taken. Could Honeyman have a presentiment of the Prelatical policy so soon to dawn when he wrote: "It had been good for Scotland that there had been amongst us fewer" oaths, but better qualified and more steadfastly kept?" Finding great fault with the second<sup>2</sup> and fourth articles of the Solemn League as glossed by Naphtali and the Apologist, he exhorts its imposers and takers to consider their ways, and winds up the chapter with another tirade against its ambiguity.

The fourth chapter, containing more than fifty pages, treats of the lawfulness of the Episcopal office, which-without prejudging the maintainers of the divine or apostolic right of Episcopacy-he endeavours to clear, that "God's people" may be freed from "the imputation of the guilt of perjury and covenant-breaking in this point." After "having with greatest impartiality in the sight of God, pondered their allegations from Scripture for Presbytery and against Episcopacy" and found "no weight in them at all," he (p. 221) cautions men to "take heed how they declaim against the conclusions of sanctified reason and prudence, as human inventions : as upon this account,

<sup>r</sup> The Apologist (p. 375) having stated that the oath to the Gibeonites had to be kept, though made against an express prohibition of God, because "this law being a particular command, and so far only, to binde the conscience, as it might be obeyed without any breach of the morall law." The Surveyor (p. 164) denies that it was unlawful to make any Covenant with the Canaanites, and triumphantly exclaims, whereas the Apologist before "had only maintained, that an oath binds against the wholsome and warrantable laws of men, now he maintains, that an oath binds against the Law of God itself which is indeed he maintains, that an oath binds against the Law of God itself, which is indeed he maintains, that an oath binds against the Law of God itself, which is indeed to make an oath *vinculum iniquitatis*, a bond of iniquity; and for this doctrine he is worthy to be hissed out of all Christian Churches and Schools." Honey-man had Gillespie before him though he does not say so; in the Englisk Popuk Ceremonics (part 4, ohap. 8, sect. 4), John Forbes of Corse was thrown on his back about the same thing. Novertheless, Forrester (in his *Katius Instruendum*, part 2, pp. 101-123), takes the ground of the Apologetical Relation. <sup>2</sup> Unwittingly, the Bishop of Orkney exalts the Scotch when he asks:-"What knew the poor people of the Chapters, but the Chapters of the Bible!"

some have casten off the ancient Creed, which our godly Reformers religiously required to be confessed by parents presenting their children to God; and the ancient Doxology which they also used, (so careful have they shewed themselves to maintain the Reformed Religion of Scotland in worship according to the Covenant). And lamentable is it to see the superstitious dementation of many, who in a time when vile Anti-trinitarians and Socinians vent their doctrines, will reject the ancient established forms of solemn acknowledgement of our faith in the blessed Trinity, and of our glorifying that one true God in three persons." The Surveyor seems to have been highly incensed about the Creed and Doxology, for again (p. 226) he returns to the charge. "Is it not so, that some things which our godly Reformers thought to be pious and to be used in the service of God, are now casten by as Antichristian ? No man was then permitted to have his child baptized, but he who would give an account of his faith in the ordinary form, which hath been many hundreds of years in the Christian Church, and is used in the reformed Churches over seas at this day; but now, some are so demented as to choice rather to want baptisme for their children, then to give that confession. Then the Doxology was religiously and gravely sung in our Churches, but now, some would rather run away from the blessing, then stay to magnifie the blessed Trinity, or will sit as if they were strucken with a dumb spirit."1. Turning to Naphtali's general description of the Scotch prelates the Surveyor renders railing answers and closes the chapter by referring to the particular delineations in the Postscript. As for

<sup>1</sup> These statements, about those who had partially conformed to Prelacy before 1669, regarding the use of the Creed at baptism, and the Doxology are important; though Honeyman's remarks on our Reformers and the Doxology can only be taken for what they are worth. In describing to Calvin the manner of the Lord's Supper as prescribed in the English Liturgy, Knox and Whittingham say:—"They have a giving of thanks in the end, with *Glory to God in the highest*. as it was used among the Papists." Discourse of the Troubles at Frankfort, in the Phenix, 1708, vol. 2, p. 67.—"It may be noticed," says David Laing, "that in the edition of the Paalms, 'Printed at Edinburgh be Henrie Charteris, 1595' (if not also in some previous ones), there appeared a kind of Doxology in different measures, added as 'The Conclusion, or *Gloria Patri* eftir the Paalme;' the use of which seems at a subsequent period to have been disallowed as a prelatic innovation. After the Restoration of Charles the Second (but previous to any change in regard to the Church), notice is taken in the Mercurius Caledonius, of a minister, who, preaching before Parliament on the 27th January 1661, 'restored us to *Glory to the Father*, to be sung at the end of the Paalmes,' and this, it is said 'has been a great stranger to our Kirk these many years.'" Baillie's *Letters and Yournals*, vol. 3, p. 529.—From Wodrow, we learn that the Diocesan Synod of Edinburgh resolved at its first meeting, in October 1662, that the Doxology or *Glory to the Father* should be revived in public worship, and that the Creed be repeated at baptism by the father of the child or by the minister : and further in 1685, when people were prevailed on to swear the oaths then imposed, they were obliged to promise to stand at the singing of the Doxology. *History of the Sufferings*, vol. 1, p. 281, and vol. 4, p. 339.

Sharp : "the malice and fury," he says, "of this man and his party, hath been set against this very reverend person, ever since he approved himself faithfully in doing for this Church, against the Remonstrator party; in which transactions they who employed him, had no cause to repent, seing under God he was at that time the instrument of preserving the sober part of the ministry, from the oppressions of a furious faction : he was most trusty to them, in all that they entrusted him with, and had their approbation given most solemnly, as is easily proven : nor can it be alledged, with any truth, that in anything he betrayed his trust to any who entrusted him with the concerns of the church; neither did he by his letters or otherwayes engage himself to do anything against a moderat Episcopacy, or for keeping up Presbyterian government, as it had been exercised." Had Honeyman even dreamed of the publication of Sharp's letters, he would not have dared to pen such a statement. "He setteth himself," says the Surveyor, "to revile the Bishop of Orkney by name, whom he called a casuist, who can tell why? unless it be that he suspects be had hand in a short paper some years ago emitted, called the case of submission to the present government stated, &c. Anent which, he is not bound to give an account to such a person, was it so or not : but sure, not he only, but other bishops and ministers in the land, will own that Paper, as containing solid truths; and so much the more, when the poor and vain assaults of the Apolog. against it have been seen." Of course he denies with indignation that he had formerly said that Sharp was as false as Judas. Naphtali had charged the Bishop of the Isles with "brutish sensuality " and with having studied more "the filling of his belly then he was ever fit for feeding of a flock." To this Honeyman replies, "he catcheth hold of the natural and innocent faculty of a wholsom stomach, calling him a man gluttonous, as Christ was called." As might have been erpected he is most successful in vindicating Leighton. ÷.

In the fifth chapter-extending from page 240 to page 258-th Surveyor discourses on "the lawfulness of the calling of minister admitted by bishops, and the sinfulness of despising and schisme cally deserting them in the ministration of the holy things of God" He complains of Naphtali and the Apologist calling them curates, teaching the people so to speak of them reproachfully; though the ۲.... bishops look not on them as "their curats, but Christs, having لغير \_ care and charge of the flock laid upon them by him; and end B\_\_\_\_ minister that is not thus a curat, is a knave." After trying to im that they were lawfully called, he discusses their dependence No.

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" "It is granted," by the Surveyor, "that there may be abuses of param and presentations, which should be obviated by the Church of God; but #

bishops, and ends this chapter by pointing out "the dreadfulness of the sin of separation from a lawful ministery and an orthodox lawful church."

The sixth-and last-chapter is entitled "The Libellers tragical complaints of persecution, and his vainglorying of the martyrs of his way, with other evidences of his pride and arrogancy." For such a subject thirteen pages are enough. In declining to notice much the testimonies of those "who, dying a natural death or otherwayes, declared their opinion to be for Presbytery, though they died not for that cause," he evidently had James Wood in his eye. "It is not mafe measuring," he says, " of the righteousness of a cause, meerly by the confidence and seeming consolation of these who are prompt to suffer for it. . . . . Oft-times greatest malefactors and desperately profane persons, grosse hereticks and atheists, dying in, and for their sins, are found to despise death, to have singular seeming patience and deluding comfort in it, there being upon their hearts a judgement of hardness, and, having obstinately lived in error and sin, they have dyed under the power of a deluding comfort; which, nevertheless, God forbid we should think of these persons, of whom we have hoped better things, and things that concern salvation." "Who are we," he charitably adds, "to undertake to measure the mistical methods of : <u>\*</u>-divine mercy, and the momentaneous, incomprehensible, sudden workings of His Spirit, who moveth when and how he listeth? He can F., rive particular repentance for a particular sin, inter pontem & fontem, = and quickly dart in the intimations of His mercy, according to the 6. : 1 ad word spoken of a wicked man that fell over a bridge into the found." "We say, none of these sufferers did suffer upon the account dither of owning the Covenant or Presbytery, which are owned by 5 many, who upon that account suffer nothing ; but their suffering was . = upon the account of rising rebelliously in arms, without and against Authorities in the Land, superior and inferior, which if they had Bot done, they might have owned the Covenant and Presbytery long 1 amough, before they had been troubled for that cause : and all that they can say for their rising is, that the Magistrate, by moderate Penalties according to law, was pressing them to attendance upon the inance of God, which is his indispensable duty." In drawing to a set the defences of the sufferers, and refors to John that His kingdom is spiritual, and for spiritual ends and pur-**Poses**, and not like the kingdoms of the world, which are meerly

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• Of them is very ancient in the Church (even much above a thousand years,) hath been serviceable to the advancing of the Gospel, so may they yet be.

#### THOMAS FORRESTER.

external, and maintained by external means of human force." Strange doctrine to drop from the lips of such a man! And as for Naphtali's "discourses anent quarter given to some and not keeped, the Libeller would have done well to mind what quarter was given to the King's party at Philliphauch." And in the present case. he adds, "the souldier gave only a present reprieval from his sword, and so far as it was in his own power to do; but the publick judicatories, together with the King their head, were to look to what law requireth, and cannot be bound by any souldiers engagement made to meer subjects rebelling against all authorities, for a present sparing of them." The Surveyor finishes his performance by "beseeching God both to renew this man's heart, and to reclaim him from his evil courses, and also to guard the hearts of his own people against his pestilent and confounding doctrines, which tend directly to the overthrow of humane societies. The God of truth, peace, and low dwell amongst us, to unite our hearts in Himself, to save us from the snares of Sathan, and of turbulent and unquiet men, and to establish our tranquillity in enjoying the Gospel under the King's Majestien government : He Himself grant this, for His great names sake Amen."

In the Second Part of the Survey, Rutherford is twice referred to a "Mr. R.," six times as "S. R.," once as "that author," once as the Apologist's "great master, the author of Lex Rex," and again simply as "the author of Lex Rex." The idea that some copies of Jus Popul were published before the Second Part of the Survey, is strengthend by this note added to Honeyman's errata :--- "That the Order by which, and the place where, the former Part was printed, were the survey is an escape." Perhaps the cutting remarks on print 427 of Jus Populi occasioned this explanation. Of course Honeyman was answered. His second chapter second Res.

Of course Honeyman was answered. His second chapter seems have been refuted in a work entitled A Vindication of the Apological 1 R .... Relation, &c., concerning the King's ecclesiastical supremacy, fre exceptions and answers of the Surveyor of Naphtali. Never bin seen this book, and knowing nothing of it save what is to be last from a passing reference in Vindicice Foederum, I am unable 525 name the author or give the place and date of its publication, be - i must have been printed before 1679. The third and fourth chapter of the Second Part of the Survey are thoroughly answered in Viel E. Foederum, and the sixth chapter is confuted in the preface to , and the sixth chapter is contacted in the principal of St. In Thomas Forrester-afterwards Principal of St. Indicated Populi. College, St. Andrews-wrote the greater part of Rectius Instrum in "some solitary hours" of June and July, 1681, although # not published till 1684. In the second part of this work he **k** \_

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at Episcopacy was abjured in the Covenants, and that these oaths s still binding. The "Informer," whom he confutes, had patched a defence from the Seasonable Case, and the Survey of Naphtali; d the second chapter of this second part contains a vindication of a Apologetical Relation, the reading of which had first couvinced n of the evils of Prelacy.<sup>1</sup> Forrester afterwards wrote a more igthened reply to the Surveyor; the third part of his Hierarchical shop's Claim, published in 1699, being a masterly "Review and camination of the Scripture-Grounds, upon which the author of the rvey of Naphtali (supposed to be Mr. Andrew Honyman, Bishop of kney), pleads for the lawfulness of the Episcopal office; where the guments of the IV. chapter of his II. part are discussed."

(To be continued.)

# EARLY CHRISTIAN DECISION.

the face of a growing opposition to everything that pertains to rist, the subject of Christian decision is one of vast and increasing portance to the young. The world is presently claiming more an its own, and is receiving from the young too large a proportion of sir time. Temptations of various kinds are springing up around sm, and in many an attractive form are seeking to allure them wn the paths of holiness and virtue. The press is sending forth literature in such abundance, as surely to convince us that the ying of Solomon was never so applicable to any as to the present s, "That of making many books there is no end." Business is no being carried on on the high pressure principle, and at a mater than railway speed, and is leaving men but little time for improvement of those powers that were intended for a higher and Mer service than the service of this world. Public associations, te of which have Christian ends in view, are also on the increase,

are threatening to deprive the young of those precious leisure ling hours that should be spent at home in thought and study. Let along with all this activity, there are still the claims of L that are not to be overlooked. In the midst of the manifold ptations that lie along the path of the young at the present B, their safety will be found in early Christian decision—in leg at once decided for God, and not for the world. There is

En his Analecta (vol. 2, p. 284), Wodrow has preserved this fact about rester's conversion from Prelacy. Though he calls it the "Apologetical *vation*" there can be no doubt about the book, as he often refers to it by mane; indeed Forrester gives it the same name too.

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what may be called decision of character from a worldly point of view. This decision may be possessed to a large extent by the man of the world, who with an iron will can surmount many difficulties, as Napoleon was said to conquer the Alps. By such decision a man may attain a high position, in point of worldly fame and riches, among his fellow men. But *true decision*, in its higher meaning, can only be said to be possessed by those who are decided for Christ. Decided for Christ, they make choice of that good part which shall never be taken away from them.

Decision itself points us to the inner man, and tells us of Christian resolution, which is ever opposed to that irresolute and wavering state of mind by which we are unfitted for the performance of any important service. There is nothing that will tend more than indecision to unfit us for the accomplishment of any real work, or the endurance of any trial. We may be possessed of powers of no mean order, and be placed in circumstances favourable to the attainment of certain objects, and yet we may become, mentally and spiritually, if not also physically, paralysed through the sin and folly of indecision. In support of this statement we can all appeal to our own past history. How many a noble resolution has been formed as to great things that were to be accomplished by us, and yet these resolutions have been nothing more than a dream. They have never been carried into execution, not so much, because of real as imaginary difficulties, and instead of the man doing the work, the work has overcome and undone the man. The folly of such indecision is thus well put by Sydney Smith : "In order to do anything in this world that is worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating and adjusting nice chances; it did all very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success for six or seven centuries afterwards. But at present a man waits, and doubts, and hesitates. and consults his brother, and his uncle, and his first cousins, and his particular friends, till one day he discovers that he is sixty-five years of age-that he has lost so much time in consulting first cousins and particular friends that he has no more time left to follow their advice."

It has been said, that procrastination is the thief of time, but indecision, it is to be feared, is the mother of procrastination, and is to a great extent responsible for the precious time that is so stolen for base and unworthy purposes from the brief life and history of man. This indecision, in too many instances, wines from the mind

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not being properly trained and disciplined in early years. Allowed to wander after its vain imaginations, it soon acquires a complete mastery over all our actions. In dreams of the night, we see what the mind will do when left to itself. In a moment of time it will wander hither and thither in every habitable part of the earth, and even in parts that are not habitable, and will land us in the greatest absurdities. But during the day-time of life, there is no time for dreaming. Then the mind must be brought resolutely to face the great work and difficulties that are before it, and also to remember that these difficulties are just things that are to be overcome. In the conquest of Mexico by the Spaniards, we read that their leader, before entering into battle, caused the vessels that brought his followers to the Mexican shores to be broken to pieces. This was done to show the men that there could be no retreat. They must either conquer or die. The daring act braced the men to a resolution that was almost supernatural, and with one heart they went forward and accomplished their purpose. From the wars that have been waged between the nations of this world, we may learn many lessons of decision and perseverance that are worthy of being kept in view by the Christian soldier when going down to do service in the battle of life. Alexander the Great, when asked how he had conquered the world, gave the very simple but natural reply, "By not delaying." Sir Colin Campbell, when asked some years ago, how soon he would be ready to start for India to take command of the Indian army to which he had just been appointed, gave the soldier-like reply, "Tomorrow morning." If such be the decision of the soldier in the service of an earthly sovereign, shall we be less loyal and decided in the service of Christ ?

From such examples of decision, let us turn to those still more worthy of our imitation; to those whose lives and actions are clearly pourtrayed in the Word of God. Joseph was decided for God, even from his boyhood, and of him it is said in after years, notwithstanding all the troubles that came upon him, "The Lord was with Joseph, and he was a prosperous man." Joshua was no less decided, and appealed to the people, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house, we will serve the Lord." At a no less critical time in the history of Israel, when the people were willing so far to be led into idol worship, Elijah was not to be drawn away from the service of God. "Elijah came unto all the people, and said, How long halt ye between two opinions i If the Lord be God, follow Him: but M

## EARLY CHRISTIAN DECISION.

Baal, then follow him." Of many others we read, in Old Testament history, that they were no less decided as to Him whom they ought to follow. In the New Testament the same principle of decision is enforced, and applied by Christ to those who would be His followers. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Taking the Word of God as our guide, what then is to be the starting point from which youth is to set out on the important journey of life-a journey very different in many respects from what is pictured by us in early years? What is to be the great aim of our life, the one great ruling motive or principle by which we are ever to he urged forward? With the Word of God in our hand, shall it be decision for the world? This is the decision to which many come, and by means of which they give the lie to that Word which they profess to follow. The world through its pleasures and temptations, lays claim to the young, and holds forth many bright prospects to those who are willing to become its subjects. But in our actual intercourse with the world these attractions soon pass away. In too many instances it becomes in reality a cruel task-master, and when it no longer requires our services, it holds out at last but a dark and dreary prospect to the soul about to pass from time into eternity. How is it that man loses much of his infidelity in the hour of death? It is because the truthfulness and suitableness of the words of Christ are then no longer called in question. "What is a man profited, if he shall gain the whole world and lose his own soult or what shall a man give in exchange for his soul?" If the young would make a fair start in life, and make the best of both worlds, let them seek first of all the kingdom of God and His righteousness, and other things, so far as they are needed, shall be added to them.

But coming still closer to our subject, and taking the plain practical view of it that is given in Scripture, we cannot but see that we can only have true decision for God, by having a saving interest in Christ. Faith in God is inseparable from faith in Christ. Christ tells us, that believing in God, this necessarily implies that we believe also in Him. As it is only in Christ that God is savingly revealed to us, so it is only in Him that God can accept our services when we are identified with Him and animated by His spirit. It ought therefore to be a question of the greatest importance to all, "What is the relation in which we stand to Christ?" Do we only know of Him historically, because we have been accustomed to read and hear His Word from the early years of life' If this be all, then notwithstanding all our light and knowledge, we are still without true Christian

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decision. Before we can be traly decided for Christ, we must receive Him in that complete character in which He is revealed, There is a completeness about both the character and work of Christ, that is overlooked by many nominal Christians, and thus through their narrow and imperfect views they come far short of what the Christian ought to be. The great aim of the work of Christ, is not merely to bring the sinner into a position of safety, but so completely to change the whole man that he becomes a new man, and stands henceforth in a new relationship to God and to his fellowmen. Becoming new creatures in Christ, there are new privileges to be enjoyed, and new duties that are incumbent on us. Receiving Christ as our Saviour to atone for our sins, we also receive Him as our Teacher to instruct us, and as our King who lays down those laws to which we are to yield an implicit obedience. It is in the latter two things that many come short in their Christian decision. They may profess their willingness to be saved, but they will not have Christ to instruct and to rule over them. To say the least of it, the Christianity of such is incomplete, and they have yet to learn what are the first principles of the oracles of God. When we consider how Christ is ignored by many, both as a teacher and as a king, let us seek that these two truths shall never be lost sight of in our decision for Him. If we be decided for Christ, let us be decided for His Word. Let us prize it in youth, and then in after years it will afford us no unpleasant, but many a cheering thought that we have chosen it as the Book above all others in our studies, and as our constant companion in life. Nor is this all. We must not merely study its precious truths, but submit ourselves to those laws that are laid down The commandments of God are there clearly made known to in it. us for our guidance on the Sabbath, and on every day of the week, and these commandments, we are assured, are not grievous. The world as of old may acknowledge no king but Cæsar, but let this be the motto inscribed on our banner, "The LORD is our lawgiver, the-LORD is our King : He will save us."

# REPORT OF COMMITTEE ON CONGREGATIONAL WORK AND PRACTICAL RELIGION.

As the Synod may be aware means have been taken since last meeting, by the visitation by the Glasgow Presbytery of the congregations under its inspection, and by the issue of a schedule of questions to the other ministers, to ascertain in a general way the working condition of the various congregations. I am happy to state that I have received answers to the questions from all the ministers to whom they

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were sent with the exception of two, and I would now present to the court a brief summary of these answers, with any remarks that may suggest themselves on the subject.

1. Attendance on the means of grace. In none of our congregations are there large numbers, but taking into account the membership, the reports given in on this head are on the whole satisfactory. Some ministers complain of irregular attendance and half-day hearing; the latter of these is in some cases unavoidable, and when one head of a family remains in the house to allow another to wait on the sanctuary, this is just what ought to be; but half-day hearing from indolence or carelessness is a bad symptom of the spiritual condition, and is to be diligently watched, and by all prudent means checked. The attendance on ordinances in a congregation will generally depend on the amount of visitation by the office-bearers; a kindly interest on their part will draw forth a corresponding interest on the part of the people, and one advantage of the division of a congregation into districts (to which allusion will afterwards be made) is that the elder of a district will have a certain number of persons under his eye, and will feel his responsibility to inquire into the causes of any irregular attendance on ordinances. It is satisfactory to find that in almost all the congregations there is a weekly prayer-meeting. In some cases the attendance is but small, in others it reaches to 40 or 50. It is of great importance that this means of grace be efficiently maintained. The attention given by the minister to the preparation of an address will affect the attendance, on the principle that the people come when they get what is worth coming for. The elders, too, in going through their districts might bring the matter before the people, suggesting the advantages of these week-day gatherings, and inviting their presence at them. In regard to fellowship-meetings or small gatherings of the Lord's people for prayer and spiritual conference, we regret to notice that these have in a great measure disappeared, though in some quarters we rejoice to see they are still maintained. They were eminent means in past times for increasing piety, exercising gifts, promoting brotherly love and godly edification, as well as preparing the young for the discharge of their duties in the family and in the Church, and where it is possible an effort should be made for their revival-and we may be stirred up to this by a consideration of the special promises given to such meetings. "Where two or three are gathered together in my name, there will I be in the midst of them." "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His name."

II. The superintendence of congregations. This, in most cases, devolves principally on the minister, and we find that in almost every congregation regular family visitation is practised. This is generally overtaken once a year, but in some cases, for special reasons, it is spread over two years. Of course we have no return as to the methods practised. Each minister will have a method of his own, and will vary it in adaptation to different circumstances. This, in our opinion, is one of the most difficult, as it is one of the most important parts of ministerial duty. Its design is to find out the state of personal and family religion, and to offer suitable counsels, warnings, and encourage-It furnishes an opportunity to the minister for coming into ments. direct contact with his people about their spiritual concerns. Of course the difficulty often is to draw them into conversation on such a subject; but the very attempt to do so may have a salutary awakening influence, and may lead sometimes to the disclosing of experiences, and impressions, and difficulties which it is well should be brought under a minister's attention, and by which he may be much encouraged and guided in his work. On such occasions inquiries will be made into the maintenance of family worship, and family catechising; the young will be examined and suitable counsels and encouragements tendered-and thus the whole tendency of the minister's visits will be for spiritual good, and for the deepening of the mutual interest between him and his flock. We rejoice then that regular family visitation is practised amongst us, and I am sure all of us will feel the need of very earnestly crying for wisdom and faithfulness in conducting this part of duty.

But the minister is not the only overseer of the flock. Elders, too, are charged with the spiritual interests of those over whom they are To them the command is given to feed the Church of God set. which He has purchased with His own blood. And we notice that in most congregations, though not in all, a district is assigned to each elder, the families in which he is expected regularly to visit and It would seem that in some congregations, when this watch over. arrangement has been formally made, it is not practically carried out, while in others, elders do visit their districts twice a year, as well as on occasions of sickness. We have already adverted to some of the advantages of portioning out a congregation among the body of office-bearers, giving each his own small field to cultivate; and we may be excused for pressing on those sessions which have not adopted the arrangement the propriety and advantage of doing so, and of systematically carrying it out. We know that our elders generally are men engaged in the active business of life, and having but little leisure, but provided a proper distribution of the work were made,

they should not find it too burdensome, and they would have ample reward for any sacrifice of time and leisure in the strengthening they would thus give to the hands of their minister, the good they might be the means of imparting to the people, and the consciousness of having, at least, aimed at performing all the duties of the honourable and responsible office of an elder of the Church.

In regard to the exercise of discipline, there is nothing special to report. Cases of drunkenness, uncleanness, and irregular attendance on ordinances, are mentioned as occurring, but they are few in number.

III. Care of the young. This, it will be admitted, is one of the most important departments of Christian work, demanding much anxiety and diligence on the part of the minister and other officebearers of a congregation. The young are the hope of the Church, and the future prosperity of our congregations depends on their being early enlisted on the side of Christ and His cause; and our interest in them should be all the more awakened when we think of the many and powerful influences for evil, both in regard to moral conduct, and religious views and sentiments, which in the present day are brought to bear upon them. It is, then, matter of thankfulness that this part of Christian work is not only not overlooked, but seems well attended to in our Church. According to the returns I have received, there is in all our congregations one class or more for the young, conducted by the minister. In some cases these are but small-in others they are considerable, reaching to about 30 -and one minister, whose congregation is not among the largest, has a Bible class of 40. Another minister reports that one great encouragement he has had is the interest which the young take in the work of the congregation, his weekly prayer-meeting, and a meeting in the interval on Sabbath, being principally composed of young per-But much may be done to interest, and guide and attach the sons. young in other ways than by classes for their instruction. The anxious minister will keep his eye upon such, watch as far as possible the development of their character, show an interest in their tastes and pursuits, and seek to acquire over them the influence of a friend and counsellor. And might it not be expected that the elders should show a special interest in the young of their districts, seeking to become acquainted with them, and to establish some bond of sympathy and interest with them ?

But no instruction or superintendence of ministers or office-bearers can be a substitute for family training. On this the prosperity of a congregation vitally depends. While it is hoped and believed that this to a large extent is still maintained in our Church, we cannot shut

our eyes to the evidence that to some extent parental discipline is relaxed, and the care and religious instruction of children are being devolved on others. Ministers are often disappointed to find when young persons, brought up in the congregation, come to converse with them with a view to join the Church, that they have not that measure of knowledge which might have been expected. The remedy for this is not merely the providing of facilities for the instruction of the young outside the family, but the diligent enforcing of parental duty.

IV. Missionary agency. Only in one congregation has a regular Home Mission been established, and in this respect, that congregation has a position of honour above the rest. But in a number of congregations partial efforts are being made by ministers and others to reach the lapsed masses. One agency that is generally employed, is the Sabbath School for the neglected young, and in connection with this, the visits which the teachers pay to the homes of these youngthe distribution of tracts in them, and in some cases, the holding of prayer-meetings in the district. Some of our Sabbath-school teachers we know are zealous and earnest in their work. Besides the direct good which their agency may do to the children, who would be otherwise wholly uncared for, it opens up a valuable field of Christian energy, and has a reflex beneficial influence on those who are employed in it. We enforce the duty of working for Christ, of trading with whatever talents the Master may have committed to us with a view to our account at His coming, and it is well to have a sphere of labour to which to point those who have the gifts to occupy it. A flourishing Sabbath School Association in a congregation is a good sign of its prosperity.

V. Encouragements and discouragements. We have nothing of a definite kind to report under this head. One minister says that his encouragements are greater than his discouragements, but the prevailing tone of the answers to the inquiry into this matter is rather of an opposite character. There are complaints of the languishing condition in respect to numbers in wome congregations, that few if any conversions are taking place under the word—that ordinances are but ill attended, that the whole spiritual work is left to the minister, and in general that personal vital godliness is in a low state. On the other hand, there are not wanting tokens of encouragement on the part of not a few. Some of these may be of a somewhat negative character, though in their own place valuable, such as outward propriety of conduct, the prevalence of peace and harmony, attachment to the minister; others are of a more positive kind, ardent delight and profit under the means of grace, the interest of the young in Divine.

things, and one or two cases of hopeful conversion. It is as yet the day of small things with us. There is nothing like a genuine and wide-spread revival of religion. Many in our congregations are aleep, deceiving themselves with a name to live, while they are dead. The graces of God's people are in a languishing condition. Prayer is restrained. Conformity to the world abounds. The things that remain are ready to die. Shall we who have the charge of souls committed to us, and who must render an account to the Master when He comes, be at our ease under such a state of things ! Shall we not take it into our serious consideration, and seek to be duly affected with it? The Master is sovereign as to the times and measures in which He grants a revival, but only by earnest prayer and diligent watching will we be able to deliver our own souls.

In conclusion, I may state that during the last winter and spring the Presbytery of Glasgow visited most of the congregations under their inspection. Their method of procedure was, in the first place, to hold a conference with the office-bearers on the various subjects indicated in the schedule of questions that has been issued, in the course of which conference the general state and working of the congregation were disclosed, and the opportunity was taken for suitable counsel and encouragement. After this the Presbytery met with the congregation, and two or more of their number delivered addresses on practical religion, family duties, or the public principles of our Church. The Presbytery were warmly received by the congregations; not a few persons expressed themselves as quickened and encouraged by their visit; and it is to be hoped that the interest shown in the spiritual welfare of the people by the visit of the Presbytery and the stirring addresses delivered will bear good fruit.

W. F. AITKEN, Convener.

# REPORT OF THE COMMITTEE ON TEMPERANCE. May, 1880.

THE temperance movement originated in Scotland fully fifty years ago. In the year 1829 a few earnest souls, taking into their serious consideration the tremendous evils of intemperance, met together, and consulted in regard to the formation of a temperance society, which was accordingly organised. Among them special mention should be made of John Dunlop of Greenock, who may be regarded as the moving spirit in the matter, and William Collins of Glasgow, father of the present Lord Provost of that sity, who rendered most valuable assistance to Mr. Dunlop and those who ware associated with him.

Since that time the cause has been agitated more or less vigorously, and during the past year many hundreds of jubilee meetings have been held throughout the country in commemoration of the organisation of the enterprise, which, all things considered, has been so successful. Those who took an active part in the movement at its commencement, and in the earlier stages of its development, had to contend against much opposition and prejudice; but they persevered in the noble philanthropic cause they had espoused, convinced that it was a cause which was destined to accomplish much good, and ultimately deliver the land from the thraldom of strong drink.

From authentic sources of information we find that in the year 1822 a flood of fearful demoralization rolled over the land. One leading cause of this was that the Government which was then in power granted a considerable reduction on the duty imposed on ardent spirits. From 7s. per Scotch gallon it was reduced to 2s. 10d. This reduction led to a most lamentable state of things. In proof of this we would make allusion to the Parliamentary evidence of the late Mr. William Collins, who did much in his day not only to suppress intemperance, but also to extend the Church. His words are : "So much were the population excited in Glasgow in 1822 by the expected reduction of duty, and so diligent were the spirit-dealers in advertising the day on which the duty would be reduced and cheap whisky could be obtained, that I recollect on that day, when coming down from my residence through Gallowgate, that the public-houses were not only erowded, but the people were out on the pavement at some of the larger shops." He asserts still farther : "We thought it would only be a short and sudden ebullition of drunkenness, produced by the spirit-dealers' advertisements, but in that we were deceived. The increase of the spirit drinking kept steadily on from year to year until in 1829 or 1830, it rose to its climax, rising as I observed, from 2.079.000 to 5.777.000 gals." From these statements it will be seen that in the course of eight years the quantity of spirits consumed in Scotland was more than doubled. Remembering the deleterious influence of alcoholic liquors, we may readily conclude that the large increase in their consumpt at that particular period would be attended with the most disastrous results. And so it was, as is fully testified by those who lived and bore witness at that time. Hence Sheriff Campbell of Renfrewshire, in giving evidence, after stating that the poor rates had been doubled, added, "Crime has very greatly increased. I can state with perfect confidence that the increase of crime has been enormous," and it is sad to think that a large proportion of this was juvenile crime, and that it arose to a great extent from drunkenness among the parents.

As originally instituted, the movement was merely a temperance, as distinguished from a total abstinence one; and those who then joined it had the liberty of taking a glass of wine or a tumbler of ale. But as time wore on it was found that the former was inadequate, and after the lapse of a very few years a total abstinence society was formed. It is proper here to discriminate between the total abstinence movement, and total abstinence itself. Since the days of the Nazarites until now there have, we believe, been men in the world who have acted on this principle, and thus showed their abhorrence of strong drink and the dire evils to which it leads. But we are alluding at present to the origin of the abstinence movement, which, like the source of a river, was at first small and obscure, but which flowed on till now it has assumed considerable dimensions. Some of those who enlisted themselves under the total abstinence banner half a century ago, did so very much in the spirit of the well-known reformer. Melancthon, who, having been fully persuaded as to the truth of Christ himself, and having experienced its renovating power on his own soul, was very hopeful that he would be able to bring all others to his side; but he soon found that such was not to be the case, and he had to confess that "old Adam was too strong for young Melancthon." In like manner the temperance reformers, after the labour of fifty years, find that the drink traffic has still a powerful hold of the land. It is true that considerable progress has been made for which we have reason to be thankful. When the Temperance Reformation began in Scotland John Dunlop, in conducting his investigations, established the mournful, deplorable fact, that there were more than 300 compulsory drinking customs in existence and operation, and if any refused to comply with them they were in all cases punished, and in some instances very shamefully treated. Hundreds of these usages have now happily been abolished, and for the abolition of them we are indebted to the temperance cause. It has introduced an opposite state of things, which has been a great blessing to the nation. Formerly, those who from conscientious motives abstained from wine and strong drink, when they happened to appear at a dinner table, were apt to be ridiculed ; now they are treated with the utmost deference and respect; and their presence there exercises a restraining effect upon those around them. And usages in connection with trades and professions could easily be specified which are now only things of the past. Temperance Hotels were also called into requisition, by the enterprise of which we are speaking. So far as can be gathered, the first was set agoing in Edinburgh by a person of the name of George Johnstone, in the year 1830. These useful institutions are now to be found in all parts of the kingdom, and

from year to year are proving themselves to be great boons to many thousands of the population. To this enterprise we are further indebted for the passing of what is known as the Forbes Mackenzie Act. Previous to the passing of this Act the dram-shops in our towns and cities were kept open on the Lord's day; and all Godfearing men in the country were deeply grieved in consequence of the frightful spectacles of degradation and vice which were occasioned by this state of things. It was ascertained by the most accurate possible calculation, that no fewer than forty-two thousand visits were made by men, women, and children to the public houses of Edinburgh on the Sabbath. And this was justly regarded as a fair specimen of what was taking place in the other cities and towns of Scotland. It was therefore resolved by those who loved the sacred day of rest, and who had regard to the interests of public morality, that this should not be continued. Accordingly a strong representation was made to Parliament on the subject, and the beneficent Act from which so much good has resulted, was secured in the year 1853, or fully a quarter of a century ago. This shows how Scotland has advanced in this work; for Ireland only secured a like benefit last year, and that too only in a partial manner; while England and Wales have not yet secured it. It is earnestly to be hoped that the former of these places may soon enjoy the benefit in full, and that the latter places may bestir themselves to possess and enjoy it. Hydropathic establishments and public-houses without the drink, are also fruits of the temperance organisation; and both of these are important factors in the diminution of what may well be termed our national vice. The latter institution is most valuable, especially for the working classes, for there they can get a comfortable refreshment without any temptation to intemperance, and that too on the easiest terms. It is worthy of note, as showing the hold these houses are taking on the public, that in a mere financial point of view they are great successes, and are paying a large dividend to their shareholders.

Other signs of progress might easily be enumerated. The Christian Church, in its various sections, looks much more favourably on the movement than it was wont to do. A gratifying number of abstaining ministers, and elders, and members is to be found throughout the Church : temperance associations and Bands of Hope are now common in congregations ; reports on the subject of temperance are regularly presented to our Assemblies and Synods, and the best means of checking the evil are freely discussed. The medical profession in some of its most distinguished members is also appearing on the right side, and alcohol, not only in private practice, but also in our publie bospitals, is far less frequently resorted to than formerly.

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All these are encouraging indications of advancement. And we must not forget to add, that during the past year there has been a marked decrease in the expenditure on intoxicating drinks, and during the recent electioneering contest, there was an increased number of temperance reformers, returned to the present Parliament. With respect to the former of these matters it may be mentioned that the national drink bill in the year 1876, rose to its maximum, for in that year it reached the immense sum of £147,288,760. In the following year it fell fully five millions ; in the next year, i.e. 1878, it rose slightly; whereas in 1879, it has fallen to £128,143,864, being a decrease of £14,045,026, as compared with the previous year, when it was £142,188,900. It may be stated here as a somewhat interesting fact, which is substantiated by an examination of the annual statistical return issued a week or two ago, that the reduction is much greater in Ireland, where Sabbath closing was lately introduced, than in Scotland or England; and there can be no doubt that had the Act embraced the whole of the sister isle, the result would have been even more satisfactory.

It will thus be seen that much has been done to forward the cause of temperance, but much still remains to be done. And the friends of the cause have no reason to be unduly cast down on this account, for when they reflect on the variety and strength of the forces against which they are called to contend, and the diversified interests at stake, they need not be surprised it has taken so long to accomplish what has been done. It is observable that things which are good and excellent, great and important, and designed to be permanently useful, are not usually of rapid growth; and in this world of sin it is difficult to get that which is evil supplanted by that which is good. Let this law be applied to the temperance cause, and we have an explanation of the fact that after fifty years of earnest effort intemperance is still so prevalent, and that the temptations to it are yet so numerous and ensnaring. The words of the gentle and pious Christian poet William Cowper in the fourth Book of the Task, although written about a century ago, are too painfully applicable to the day in which we live :---

> " Pass where we may, through city or through town, Village or hamlet of this merry land, Though lean and beggar'd, every twentieth pace Conducts the unguarded nose to such a whiff Of stale debauch, forth issuing from the styes That law has licensed, as makes temperance reel."

These public-houses, to which Cowper so strikingly alludes, have been spoken of in the following terms by eacher holy man, the late

Robert Murray M'Cheyne of Dundee : "They are the curse of Scotland. I never see a sign, "Licensed to sell spirits," without thinking that it is a license to ruin souls. They are the vawning avenues to poverty and rags in this life, and as another has said, "the short cut to kell." And farther he designates them as "pest-houses," "dens of iniquity," "man-traps for precious souls." Would that the heart of this great nation of ours were more fully alive to the immense evils which are being disseminated by means of these haunts of dissipation, and that as one man it would rise in its strength, and respectfully, but firmly demand of the Legislature that this must be discontinued. Let every well-concerted measure for the suppression of the huge evil receive, as it deserves, our hearty and willing countenance and support. Let us lend the weight of our influence, be it greater or smaller, to the side which seeks the overthrow of the drinking customs of society. And let all who can see their way, practise total abstinence from those drinks which when taken to excess, as is so commonly done, produce such disastrous results. Your committee, in making this recommendation, have no wish to interfere with the conscientious convictions of those who do not practise it, for it is believed that great injury has been done to the cause, it may be unwittingly, by ---- the boisterous and imprudent manner in which abstinence has freguently been pressed upon men, and by the way non-abstainers have been characterised. At the same time, it is humbly suggested that this matter is worthy of the serious consideration of all, and were it 2 generally adopted and acted upon in the various relations of life there **cannot** be a doubt that one of the greatest hindrances to the spread - of the Gospel would be removed.

In fine, let us seek to go forward in the cause we have espoused. ÷ The obstacles which stand in the way are many and formidable, but r by prayerful persevering effort they may be overcome. "Are there E no wrecks," it has been asked, "wrecks of men's intellect, wrecks of men's genius, wrecks of all that makes men noble? See how they are drifting. Helm gone, compass gone. See how they are dashed by the fierce waves upon the strand, wrecked and ruined. Let us man the life-boat, and board them ! And if so be we help some poor struggling soul from the drifting Sodom of this world's wickedness into the haven of peace and rest, cheer after cheer from human voices may never salute us, but the shining white-robed angels shall greet us, and the souls we have been the means of saving shall be as stars for ever in the crown of our rejoicing, and God's approval shall crown our endeavour."-By order of Committee,

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# A. J. YUILL, Convener.

# "BRITAIN STILL A HORN OF THE BEAST." \*

THE pamphlet bearing this somewhat quaint title is by the Rev. Samuel Simms, Reformed Presbyterian Minister, at Loughbrickland, Ireland. On the title-page is quoted the 4th verse of the 13th chapter of the book of Revelation, which reads as follows: "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" This passage may be called the author's text, though, with commendable freedom, he by no means sticks to it in his exposition of its meaning and application.

The design of the pamphlet, which we here propose briefly to review, if we understand the author correctly, is three-fold. First. to exhibit the characteristics of the "beast" that passed in vision before the Apostle John in the Isle of Patmos, which beast had ten horns; Secondly, to prove that Britain was, ever has been, and still is one of these ten horns; and, Thirdly, to show that all the inhabitants of Britain, with a few exceptions, are involved in this identification, component particles of the "Horn," and consequently, as such, chargeable with the horrid sins of which it has been guilty. In proceeding to establish these propositions, if propositions they may be called, the author takes his stand on an ancient, broad, and deep foundation. His facts and figures; his references to history ancient and modern; his illustrations and conclusions, range over that goodly portion of the world's existence that lies between the times of Nimrod the mighty hunter, and some of the recent doings of the government of the United Kingdom of Great Britain and Ireland. A dozen of pages, or so, are occupied with an account of this ten-horned beast, and also of the two-horned beast, of the Apocalypse. Their origin, symbolical characteristics, and actions, both as they have affected the world and the Church are minutely described; and this narration, as the author observes, brings him by a gradual and natural transition, to what is called, The Antichristian System.

Having reached this point by way of introduction to his subject, and having brushed aside certain narrow-minded and creed-bound classes who suppose that Popery alone is the Antichristian System, he asserts in the words of Dr. M'Leod of New York: That, "a heathenish Church, in league with the tyrannical and idolatrous Empire of the West; or, in other words the Whore of Babylon, sitting upon the scarlet-coloured beast of the so-called holy Roman Empire;

\* Britain still a Horn of the Beast. By Rev. Samuel Simms, Loughbrickland, Banbridge : Printed at the Chronicle Office.

the beast supporting the whore, and the whore directing the beast," is the Antichristian System. That settled, the author proceeds: "Now, the task I have assigned to myself, in the remainder of this pamphlet (over fifty pages), is to prove that Britain is still a member of that unholy confederacy which, taking its rise with Nimrod and the builders of Babel, has descended in and through the four Great Monarchies, down to the time of Charlemagne; reached its climax in the thirteenth century, under Boniface VIII.; and still, as a fearful incubus, weighs down, less or more, the civil and religious liberties and energies of every kingdom in Europe, the old Latin earth of the Apocalypse: for, according to Dr. M'Leod, a nominally Protestant Church or nation may form a part of the Antichristian System" (p. 13).

This way of putting the matter carries with it a lofty and learned tone, but to our minds is excessively elaborate, and far from conclusive. The Apostle John, who may be supposed to have understood what he was writing about, addressed the earnest, simpleminded Christians of his day in phraseology at once comprehensive and expressive : "Little children," wrote the apostle, "it is the last time: and as ye have heard that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." From this it appears that whatever is opposed to the revealed will of God, <sup>1</sup> whether in a nation, a Church, or an individual is opposed to Christ, and to that extent, a part of the Antichristian System. But, while that is so, we recognise the generally admitted fact that there was to arise in the world a grand embodiment of Antichristian principles. and that that embodiment was, and is, to be found in the Church of Rome. In that practical view of the matter the theoretical combinations conjured up by Dr. M'Leod and our author, become absurd and meaningless.

The beast which the apostle saw rise out of the sea, we are told, hnd "ten horns." Unless a definite is to be taken for an indefinite number, these horns necessarily possessed a defined separate existence, and, viewed symbolically, must have had a definite and specific application. By almost universal consent, they were intended to represent, and did represent, ten kingdoms, and that these kingdoms were to be governed by "the dragon which gave power unto the beast." As these kingdoms are not named, or geographically described, by the apostle, it cannot be of essential importance to the world, or to the Christian Church, to know precisely what kingdoms were specially pointed to, and it must be as unprofitable for writers to dogmatize on

the subject. So far as we know, no two commentators of acknowledged ability have agreed on the point. Sir Isaac Newton has one theory, and Bishop Newton has another. Bishop Chandler disagrees with both; and Mede differs from all three. Dr. M'Leod, our author's favourite authority, doubtless has a theory of his own, and considers all who have preceded him in error. All this may be harmless enough in itself, and, as the point cannot be determined, it would be surprising to find it otherwise; but, when writers coude scend to fix the locale, boundaries, and characteristics of these kingdoms, and then found a theory on these assumptions, it may be the very opposite—it may be very mischievous in respect of practical Christianity.

The rise of the ten horns, or kingdoms, is commonly dated from the overthrow of the Roman Empire in the latter half of the fifth century. On a common sense interpretation of the vision, the horns arose and existed simultaneously, as they were all seen by the apostle at one and the same time. On those, therefore, who will trace their identity, and symbolical application, devolves the task of discovering the ten kingdoms. If any ground had existed for believing that the kingdoms symbolized arose in succession, or came into power at different periods, it would have suited admirably a certain class of theorists; but the conditions of the prophecy forbid any such conclusion. That being so, it is not easy to see on what principle, or on what ground BRITAIN can be included in this identification.

At the period in question Britain, as a kingdom, had no existence. England and Scotland were then not only separate independencies, but each was subdivided more or less into provinces, having different names, and under diversified governments. Both were inhabited by mixed races, the most of whom had forced themselves, by conquest or otherwise, into the country. Excepting a mutual propensity to vanquish each other, they had little in common ; and in no sense, and on no principle, could the different parts of the island be called Britain. The Greeks had one name for a part of the country, the Romans had another, for it was only partially known to either. The name Britannia, assigned to it by the Romans, most probably gave rise to the name now in use, but it was not until many hundreds of years thereafter that the country became one kingdom and assumed as a common name that of Britain.

Like many of the prophetic portions of the Word of God, the passage of Scripture in question is admittedly a difficult one. Its solution, we think, should be approached with caution, with a single eye to the discovery of truth, and with a mind unbiassed by theories dependent on conclusions already arrived at. A handle has been

furnished to the enemies of the Divine Word by well-meaning writers in fixing the times and seasons when certain predicted events would take place, the fulfilment of which the world has not yet seen. Effusions of this kind appeared from time to time during the last century. and they have not been awanting in the present. Elliot, in his Horae Apocalypticae, some thirty years ago took the world by surprise; the author of the "Seventh Vial"-a glitter of words-took Elliot by the ears; and the "Coming Struggle" overturned and devoured both. The error, or rather the presumption of these authors. lay in their confident minuteness. They aimed at marking off the footsteps of prophecy and providence, like milestones on a highway, and, as an able writer in our pages at the time remarked : "We may now expect, as of old, to have our monthly prognosticators, who, if they do not prophesy for the coming month, can most confidently bring up the fulfilment of prophecy to the last day of the month that is past." The result was that nothing followed, and nothing remained but a handful of "learned dust," coupled with the salutary lessonthe folly of seeking to be wise above what is written.

Some lessons are hard to learn, and this is one of them. It would be doing Mr. Simms an injustice to suppose him ignorant of this disturbance in the prophetic world. He could hardly fail to know what was going on in this, his favourite branch of study; and if he did, he does not appear to have profited by it. Not satisfied with having described the ten-horned beast, he must determine the period of its rise, and the date at which its power would cease. "Power." says the apostle, "was given unto him to continue forty and two months." This period of forty and two months has been found by all expositors to be a hard nut to crack. Quite as many views have been taken of it, as of the whereabouts of the "ten kingdoms." Most writers have endeavoured to find the commencement of this prophetic period in some striking events or circumstances affecting the Church and the world, and, by tracing history downward, have expected to find its termination marked in a similar manner. Our author boldly takes up the question, and, as in other particulars. strikes out a course for himself. Reversing the usual mode of interpreting Scripture, he sets himself, first, to find the accomplishment of the prediction, and, by reckoning backwards, must, as a matter of course, arrive at the point at which its operations commenced. Even this novel mode of handling prophetic periods has its difficulties and drawbacks, and Mr. Simms found it so. We once listened to a preacher attempting to clear up a kindred subject in the Apocalypse, but, being unable to make his calculations tally with events, he dismissed the point by remarking that "a few years out or in in a

question like this were of no importance." This, however, would not have satisfied the author under review. He is less flexible as to his figures, facts, and conclusions. "I would not be so bold," he modestly observes; "I would not be so bold as to presume to contradict Gibbon; but, at the same time, I cannot avoid stating my conviction, that either Gibbon or some one else has made a mistake of *four years* in relation to the matter of Universal Bishop, or First Pope."

Modest and unpretentious as this may seem, Mr. Simms must work out his own theory, even though Gibbon should fall. Addle-headed multitudes, who fondly and foolishly looked for the downfall of Popery in 1866, shouted out bitterly: "O, the commentators and students of prophecy have been all at fault; 1866 has passed away and the much-talked-of crisis with respect to Popery has not come." "But why this disappointment?" exclaims our author. "Simply because, as I think, Gibbon or some one else has made a mistake of four years" (p. 10). This, our readers will admit, is dealing closely with the subject. None but a practised eye could detect a discrepancy of four years in the history of the world. Could Pius IX. have known in 1866 that he was within four years of the end of his reign, that at the end of that brief period the cry would be heard, "Babylon the Great has fallen, has fallen," he might well have quaked ! But the occupant of the Vatican remained undisturbed.

Anything more puerile on a solemn subject than the foregoing, we have never seen, and it is equalled only by what follows. "Now." continues our author, "Now, although nothing very particular occurred in 1866, with the exception of the battle of Sadowa, which broke the power of Austria (?), the same cannot be said of 1870. On October 9th of that year, an event transpired of the most momentous character. The hoary and bloody old despotism which had tyrannised over the consciences of men for ages and centuries, was stripped of the last shred of its temporal power; and the long oppressed Romans, as they rushed with frantic joy along the Corso, shouted out, as they embraced the soldiers of Victor Emmanuel, and clung to, and even kissed the necks of their horses, 'O, thank God ! we have got rid of the bloody old BEAST at last.' I made a memorandum of these words at the time; and as I did so, I said, 'Well, verily, this can be nothing else but the fulfilment of some old prophecy." This occurred, as has been said, in 1870. Count back then, ye believers in the forty and two months, or 1260 years, and ye fall on the 9th day of October, 610. Other commentators, perhaps without exception, date the rise of Antichrist from the year 606. Mr. Simms found the destruction of its temporal power in the events of 1870. " Br

dating prophecy backwards, and subtracting 1260 from 1870, we are brought back to October 9, 610, which I hold to be," he says, "*in all probability*, the correct date for the rise of the Man of Sin."

This is a large question, and much as we may disagree with our author's modus operandi, we will not enter farther into it at present. One thing is patent to all Christendom, that although the Pope was stripped of the "States of the Church," in 1970, his temporal, any more than his spiritual, power was not one whit lessened. Since that year, the writer has travelled in almost all the Roman Catholic countries of Europe. He has seen Popery in all its phases, from the Propaganda, the Vatican, and the seat of the Concordat, downwards; he has made it his business to ascertain the extent of its social and political power, and his conviction, founded on facts and observation, is, that at no period of its history has that power been more effectually worked in the councils of continental nations, than at the present time. The iron and steel chancellor of the so-called Protestant German Empire has been forced to cringe to it, and need we say how much the same influence prevails in the cabinet councils of our own country ! It was not in the few miles of territory around the Roman capital that the temporal power of the Pope lay, but in that secret influence by which he could penetrate into the national councils of Europe.

Passing that, according to our author another important crisis is at hand. A very few years more, and this terrible monster will be destroyed. "I have demonstrated," he writes, "that all the inhabitants of these lands, with the exception of those who have lifted up an open and decided testimony against the corruption of the State, are bound together (I speak not of men as individuals, but as in a State capacity), in a fearful confederacy against the Lord and His anointed —in a confederacy which has existed for about a thousand years, and which shall exist for, perhaps, about *twenty years* longer. Then, or perhaps, almost immediately, the Beast shall be "slain," and "his body destroyed," and given to "the burning flame" (p. 60.)

Popery is doomed to fall, and we earnestly trust Mr Simms has fallen on the true solution in this his latest calculation. To our mind, however, such cutting and carving on the lines of prophecy and providence smacks strongly of arrogance and presumption, but, as we intend resuming the subject, we take leave of Mr. Simms' production for the present.

# Literature.

Historical and Literary Memorials of Presbyterianism in Ireland (1731-1800). Second Series. By Thomas Witherow, Professor of Church History, Magee's College, Londonderry. Crown 8vo, pp. 356. W. Mullan & Sons, London and Belfast. 1880.

PROFESSOR WITHEBOW has exhibited the fruits of laborious research in this second series of the Historical and Literary Memorials of Presbyterianism in Ireland, during the last three quarters of the eighteenth century. It was a period of much deadness in the Protestant Churches in these countries-of the prevalence of unsound doctrine and rationalistic sentiments, and of a wide-spread practical ungodliness throughout the land. The materials for presenting interesting memorials-literary, historical, and doctrinal-of Presbyterian ministers and other public men who lived during that time, are meagre ; and, such as they are, it must have cost no little pains to collect and properly arrange them. The author has, however, faithfully and ably executed the task which he set before him. By a careful inspection of a multitude of short, simple discourses and pamphlets, the study and exact analysis of the few larger volumes which were issued, a minute acquaintance with the public political movements at the close of the last century, and a correct estimate of the character of some of the principal agents who took a leading part in them, he has thrown light on not a little that has been hitherto buried in obscurity, and has furnished a valuable contribution to the history of Presbyterianism in Ireland. The plan pursued in this volume differs somewhat from that which was followed in the former volume of memorials. Instead of assigning a separate chapter to each writer, there is only one given to the more prominent writers, while all the others are grouped together in a single chapter at Some of the smaller Presbyterian bodies, who did good the end. service to the cause of evangelical religion by their faithful labours, during the great declension from gospel truth and practical godliness that overspread the large Presbyterian Church, may have some ground of complaint that the author has assigned too little space to the record of the life and work of those whose memory they deservedly esteem. But, throughout, the work is characterised by much candour and impartiality, and a thorough appreciation of the value of the great doctrines of our Presbyterian standards-of Scriptural order and discipline, and of the faithful observance of religious duties. The notices of some of the first Seceding ministers and of their labours in the north of Ireland are not a little interesting. We give to this neat volume a cordial commendation, expressing the hope that, by its extensive circulation, the esteemed author will be encouraged to issue a third volume of these memorials, bringing the record down to the present time.

Sermons by the late James Veitch, D.D., St. Cuthher's, Edinburgh, with a Memoir of the Author. Edited by Paton J. Gloag, D.D., Galashiels. William Blackwood & Sons. Edinburgh and London, 1880.

As the brief but finely written memoir prefixed to these sermons, and the sermons themselves show, their much esteemed and lamented author was no ordinary man. He was the son of a remarkable man, for James Veitch, senior, a wheelwright to trade, was a "self-taught genius," and was familiarly known as " the philosopher of Inchbonny," Inchbonny being the name of his residence, near to Jedburgh. He was at once, we are told, "a mathematician, an astronomer, and an optician." Astronomy was his favourite pursuit ; he made splendid telescopes, and knew well how to use them, he being the first to discover the great comet which appeared in 1818. Strong intellectually, and eminent for his scientific attainments, which were acknowledged by the celebrated scientists of his day, old Mr. Veitch was also a man of decided piety, and of deep religious convictions, "warmly attached to the Church of Scotland, and zealous for the maintenance of her purity of doctrine and worship." It is related of him that when his son preached his first sermon at Jedburgh, he declined to go and hear him till he had received testimony that he was sound in the faith ! "If he is not sound," he said, "I trust he will never wag his head in a pulpit." It must have been very gratifying to the old man to find his wishes as to his son's " soundness in the faith " so fully realised. From his father, Dr. Veitch appears to have inherited both his talents and his mental peculiarities, while for his religious training, like so many others of his class, he was specially indebted to the efforts of his "gentle, affectionate, and pious mother," for whom he cherished the warmest affection, and whom he strongly resembled both in his personal appearance and kindliness of disposition. Dr. Veitch was educated at Jedburgh Grammar School, and Edinburgh University, and became a licentiate in 1830, entering upon his sacred vocation "with an earnestness and singleness of purpose, which distinguished him through life." For a few years he acted as tutor in the family of the Plumers of Sunderland Hall, through whose influence he was, in 1834, presented to the church and parish of Galashiels, where he laboured with much acceptance for about six years. In preparing for the pulpit he was most conscientious and diligent, and speedily acquired the reputation of being a great preacher. From Galashiels he removed to Newbattle in 1840, in which quiet rural parish he had more leisure for study, which he turned to the best account. Early in 1843, on the death of Dr. David Dickson, he was inducted to the second charge of St. Cuthbert's, where he ministered with great success for the lengthened period of 35 years. Though sympathising with the evangelical party in the Church, he remained in at the Disruption, and such was his reputation as a preacher, that his congregation, so far from being injured by that event, increased in numbers. When Principal Lee died, Dr. Veitch was offered his chair of Divinity, but this promotion he declined, with characteristic modesty, as he did also the honour of occupying the moderator's chair in the General Assembly. In 1878 his health, which had never

been vigorous, began seriously to give way, and in the spring of that year he resigned his charge ; and in April 1879 he passed away after four months of acute suffering, borne with Christian fortitude, sustained and cheered by the truths and consolations of that gospel which be had so long and faithfully proclaimed to his fellowmen. We are told that when asked, during his illness, what answer should be given to inquiring friends, his general reply was, "Say that I am the Lord's prisoner, waiting here for His will." His funeral sermon was preached by his old class-fellow and friend, Dr. Stewart of Glasserton, who expired so suddenly, while worshipping in St. Cuthbert's a few weeks ago. According to his biographer "the distinguishing feature in Dr. Veitch's character was conscientiousness. He would not deviate one iota from what he considered to be right; and he ever acted on the apostolic maxim, 'He that offendeth in one point, is guilty of all.' He was fearless in the expression of his opinions, and clung to them with inflexible tenacity. When once persuaded in his own mind that a certain course of action was right, nothing could alter his determination; to duty everything was sacrificed. Especially it is well known that he was the uncompromising opponent of all innovations in the form of public worship. But whilst he deplored such innovations, he was still more grieved by the departure from the doctrines of the standards of his Church which he thought he discerned. The very warmth of his attachment to the Church of Scotland caused him to mourn over what he considered its defections; and far from having any sympathy with, he had an intense dread of, the so-called 'Broad School.'" The Church of Scotland can ill afford to lose such men; but are they not being taken away from the evil to come ?

The sermons-of which there are fifteen well-selected, on widely different topics, with the addition of an address delivered at the induction of Dr. Nicholson to St. Stephen's Church, Edinburgh-are just, in respect of matter and style, what one might expect from a man so cultivated and evangelical in his sentiments. They are truly noble discourses, in their intellectual power, their clear and sound exposition of Bible doctrine, their spiritual forcefulness, and the chaste beauty of their diction. When delivered as orations, "with considerable earnestness and impressive calmness of manner," they must have commanded the attention, awakened the admiration, and stirred the hearts and consciences of the hearers; and, through the Divine blessing, must have been productive of good, which the great day will disclose. On the great verities of the faith, these sermons give forth no uncertain sound. Their theology is the grand old theology of the Westminster Standards, which is the theology of the Word of God, pure and simple. The central theme in all Dr. Veitch's preaching was, what it ought to be in all preaching, the "cross of Christ," the sacrificial work of the Redeemer; and of such preaching he was never ashamed. What a contrast do these discourses, so richly evangelical, present to many that have of late been issuing from the pens of ministers of the Established Church, and notably the now notorious "Scotch Sermons," a title which is a misnomer. For, though written

by Scotchmen, these sermons, so-called, are not Scotch in their theology, ignoring and contradicting, as they do, or presenting mere travesties of, those grand Scripture doctrines which have, for generations, been the very marrow and sinew of Scotch preaching. It is sermons such as those, in this memorial volume, that are alone entitled to be called *Scotch*. And a blessed day would it be for the Established Church, and for the country at large, if there were in all the pulpits of the land ministers of Dr. Veitch's stamp, who, in place of bewildering the people with vain speculations, or preaching a baptized paganism, would proclaim, in all their fulness and purity and simplicity, the soul-saving, heart-gladdening, conscience-reaching doctrines of the gospel of the grace of God. Had space permitted, we would have favoured our readers with a few extracts. One, however, is all we can find room for, taken from the conclusion of what appears to have been an action sermon, on the text, Gal. ii. 20, "I am crucified with Christ."

"The cross of Christ-which to the world, to the pride of man's nature, and the wisdom of his philosophy, has ever been an offence—was in the apostle's estima-tion that which constituted the peculiar essential excellence of the Gospel, and which rendered it the wisdom of God and the power of God unto salvation. "But I certify you,' said the apostle, 'that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.' 'And I, brethren,' says he to the Corinthians, 'when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified.' A dead Saviour indeed-a Saviour holden of death-what folly ever thought of either preaching or having recourse to; for, 'if Christ be not risen, then is our preaching vain, and your faith is also vain; ' but in the cross of Christ we glory, because by that cross He accomplished the great object of His incarnation. He bore our curse and expiated our iniquities; by that cross He rent asunder the rocks of the sepulchre and quickened the dead; by that cross He rent asunder also the veil of the temple, and opened the way to the Tree of Life, which is in the midst of the paradise of God. A living Saviour ! Oh, verily, it is the Living One whom we need! But if for us in our nature He lives for evermore, and has the keys of hell and of death, it is because for us He was dead ; it is only through His death that this second Adam, whatever life He had essentially in Himself, can become to us a quickening Spirit; it is only through bearing about with us in the body His crucifixion that we crucify the flesh and manifest His life. What are the ministrations of the Church on earth but the preaching and showing forth of the Lord's death until He come? What is it that is the wonder and the song among the innumrable company before the throne? Is it not the Lamb that was slain? What is it that on the great day shall be the admiration of His saints and the terror of all His foes, but just the sight of Him that was pierced? for 'Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him.' What is the joy of the resurrection and the glory of everlasting ages but just the reward of Him who for us endured the cross? Unto what are attuned the golden harps of the redeemed from the earth but the praise of Him that loved us, and washed us from our sins in His own blood? And if it was only through death that the Eternal Son, who had life in Himself, could give us life, equally so is it only through death that we can be quickened together with Him, and receive His life. The apostle's case, as here stated by him, is far from being peculiar and exceptional, but is just that which must be our own; for if we would live unto God, we must become dead unto the law-we must renounce our own works of righteousness, with all dependence on what we either are or can do-we must put off the old man with all his corruption, and put on the new-we must surrender the life of nature, that we may receive the life of grace. This is what, by our baptism, we have professed to do; and this

interesting matter, historical, statistical, descriptive, and suggestive, bearing on the state of Protestant Missions in all parts of the globe, Though, as he tells us himself, Dr. which is truly surprising. Christlieb has never laboured directly in the foreign field, he writes in a true missionary spirit, with a thorough knowledge of his subject, and a heart full of sympathy with all who are labouring to enlighten the dark places of the earth and bring the glad tidings of salvation to their fellow-men. In perusing it, we have had the feeling that this is a book which all ministers at least should have, as it is one which could be made excellent use of, for maintaining and increasing an interest in missionary work in their respective congregations. In the first part of the volume, a rapid comparison is made between the present state of Foreign Missions and their condition early in the present century, and even so late as thirty years ago, and this comparison, as the writer remarks, "affords just ground for thankfulness and hope," inasmuch as the cross of Christ is now being lifted up among all races of men. The topic next taken up is the Mission agencies of the Churches at home, and here we have an account of what the various sections of the Protestant Church and the various Protestant Missionary Societies, in this country, in America, and on the Continent of Europe, are doing, in providing missionaries, in furnishing means for their support, and in promoting an interest in mission work amongst their own members. Britain stands first in missionary effort. "The larger part of all that is done in the foreign field by Protestant agencies, is carried on by Britain, and this both with regard to contributions (often over £700,000 per annum), and to stations and agents (1,300 ordained European missionaries), while she possesses more than the half of the total number of baptized converts." Comparing Churches, it is found that in liberality to the cause of missions, "the great National Churches are considerably outstripped by the smaller Free Churches. Noticeably is this the case in Scotland." Regarding America, we are told that "in no land in the world do missions, with the other institutions which serve to promote the cause of education, receive so many donations and legacies from rich private individuals as in America." As regards Germany, there is, it is said, "no Protestant land in which the interest in missions is so unequally localised to particular districts as in Germany. Furthest down in the scale are to be found those districts (particularly in central Germany), where the effects of rationalism are most distinctly felt." While the Congregationalists in America contribute at the rate of 5s. 6d. per head, per annum, and the Presbyterians about 3s. 6d., the contributions in rationalized Germany range from 5d. down to the one-fifth part of a penny, the average rate over the whole Protestant population of Germany and Switzerland being about 3d per head! Referring to the beneficial effects which engaging in Foreign mission work has upon the home Churches themselves, Dr. Christlieb remarks :-

"The state of matters at home is, with regard to morality, crying enough ; and all respect is due to home missions, and all zeal to the accomplishment of their ever-growing task. But is it not a weakening of the Church to consult only be:

own wants? Has not the renouncing of all outward interests, like the mildew, a reflex action within? Is it not the very nature of the Word of Life to run and spread? You cannot gather water together into heaps, unless you allow it to *freez*? The more we spend our religion, the more will we have over, and the more richly will it return to us again. And this applies, likewise, to financial efforts. No one has, we are sure, been reduced to beggary by too large donations to missions. And if any one believes that the 'missionary contribution screw'—that unpleasant instrument to so many—cannot bear one turn more, let him be so good as to remember that in Rhineland, *e.g.* more is spent within a few days, during the carnival, on pieces of foolery, than is given during the whole year for the cause of missions, Protestant or Roman Catholic, and that England (Britain) lays out  $\xi$ 70,000,000 annually for intoxicating drinks, and not so much as  $\pounds$ 1,000,000 for foreign missions ! No, it is not money we need; it is a heart-felt understanding and heart-felt love for the work."

The third and largest section of the book is devoted to a survey of the operations which are being carried on among the heathen : 1st, among non-civilized peoples, in such places as Africa, the South Sea Islands, Central America, and numerous other quarters all over the globe, and ; 2nd, among civilized races, such as those in India. China. Japan, &c. As to India, in which as a Church we are specially interested, a great deal of most interesting and valuable information is furnished. According to our author, the most prominent feature in the present condition of mission work, in this great country, is the encouraging fact, that "the increase of new converts which has taken place within the last two years has been unparalleled in the history of Indian missions." Dr. C. is a great advocate for Christian Education, as an important agency in the Evangelization of India, one of her greatest needs being an increase of elementary schools-in all which "It schools he would have religious intruction from the Bible given. is the duty," he affirms, "of all societies at work in India to maintain along with or in opposition to the government schools, their own seminaries, and to extend them according to their ability." In the concluding section of the work, some admirable "hints" and suggestions are given "with regard to the duties and aims of the immediate future," from which we take the first as follows :-

"The present condition of missionary labour shows that those who prosecute it, though they have learned much, have much still to learn. First of all, the friends of missions at home, in pronouncing judgment on the missionary operations of the present day, must remember that the work is the greatest and most difficult in the world. If on a question of missionary enterprise a Paul and a Barnabas could part 'in sharp contention,' we must not wonder when, at the present day among Christians, opinions as to the means and instruments, the ways and methods of work, should often be widely different. Nor must it be forgotten, that every missionary field demands its own particular kind of treatment. Rules universally applicable may be established theoretically, no doubt, but not easily put into practice. Many a good friend of missions has, as directors have more than once complained, only introduced confusion by his well-meant suggestions. Whoever has had any deep insight into the nature of the difficulties here, or any practical experience of them, will be slow to make new proposals, and certainly will avoid all those which would depart from methods now become historical. In missions, as in education, new experiments are, for the most part, dearly bought. And how often do these arise from an *impatience* which forgets that *Deus habet swas horas et moras*, and does not enough keep to the true path for support : 'In quietness and in confidence shall be your strength?'"

We only add that the work appears to be well translated, and is

very neatly got up. May it be blessed as a means of hastening that time when the kingdoms of this world shall all become the kingdoms of our Lord and of His Christ.

The Old Isaiah. By A. Moody-Stuart, D.D. Edinburgh : John Maclares & Son. 1880.

In a recent number we noticed Dr. Stuart's pamphlet entitled "Our Old Bible : Moses on the Plains of Moab," in which he vindicates so conclusively the Mosaic authorship of Deuteronomy, and we have now much pleasure in calling the attention of our readers to the companion pamphlet before us, in which a similar service is rendered to the book Dr. Stuart's object is to defend the genuineness and unity of Isaiah. of this most precious part of Scripture, or to show that it was all written by the prophet whose name it bears, in opposition to those critics who allege that only the first half of it was so written, and that the later prophecies, from chapter xl. to the end, came from an anonymous author who probably wrote in Babylon during the exile, and who has been styled "the Great Unnamed." The pamphlet, we need hardly say, is marked by the same skilful ability in marshalling arguments which characterised the former one, so that it can hardly fail to carry conviction to the minds of all candid readers on the question at issue. The vital importance of the question is thus stated by Dr. Stuart in his introductory chapter on the "Modern Fiction of two Isaiahs : "---

"For many a century the latter half of Isaiah has been one of the chief battlefields between faith and unbelief; and now, in the midst of ourselves, the growing doubt of its genuineness in various quarters is one of the signs of a wavering and declining faith. The question is vital to the supernatural character of the entire Bible. If the prophet Isaiah was himself the author of the later prophecies under his name, rationalism has no footing; because the desolation of Zion, the exile of Israel in Babylon, the overthrow of that great city by Cyrus, and the liberation of the captives, are all clearly predicted by him between one and two centuries before those successive and complicated events. But if these prophecies were written by an exiled Israelite in Babylon, our whole Scriptural ground is undermined; for in that case the change of their date transforms the predictions into a series of false prophecies of the most extreme character, to which both the Old and the New Testaments have affixed their seals."

Our space will not admit of our indicating the various arguments, all drawn from the book itself, by which our author establishes its one Isaian authorship. Suffice to say that the chief line followed is to compare the two parts of the book in respect of the use of certain characteristic expressions and figures found in both, with the view of showing that if Isaiah wrote the one part, as is admitted, he must also have written the other. It is also clearly shown that, whoever wrote the later prophecies, the writer was not an exile; and that the authority of the New Testament is bound up with the authenticity of Isaiah. Most cordially do we thank the venerable author for such a concise and masterly production, and most earnestly do we commend it, as we did the previous one, to all interested in these muchagitated critical questions.

# Life of Thomas Guthrie, D.D. By Jean L. Watson. Edinburgh: James Gemmell, 1880.

THIS neat little booklet is the first of a series of short memoirs of eminent persons, which the enterprising publisher contemplates issuing, at the low figure of ninepence each. Might it not have been started with the life of a more prominent and noteworthy character than Dr. Guthrie, who, with all his singular gifts and popularity and usefulness, has not left his mark behind him either on the Church or on the country as many have done? Be this as it may, the sketch here given of Guthrie's career-compiled, as to facts, from the large two-volumed biography-is very well done, and reflects great credit upon the estimable writer. The book is embellished with a figure of a "ragged child" on the outside, and a portrait of his great friend, Dr. Guthrie, as a frontispiece. If the series goes on as it has begun, and of this we have no doubt, we would anticipate for it much success. Amongst other "Lives" soon to be issued, are mentioned those of Chalmers, Norman M'Leod, Hugh Miller, Richard Cameron, and M'Cheyne. The scheme, which is a happy one, has our best wishes. Parents especially would we recommend to put these interesting little books into the hands of their children, in place of the pernicious penny weekly trash which so abounds.

Modern Scottish Pulpit. Sermons by Ministers of various Denominations. Vol. I. Edinburgh : James Gemmell, 1880.

WE have to congratulate the publisher on the issue of this the first volume of his "Modern Scottish Pulpit." It is a handsome octavo, of over 280 pages, containing twenty-six discourses, by as many Scotch ministers, all of them well-known and much esteemed men in their respective churches. The subjects treated are very varied, and the modes of treatment equally so, but one and all of them, we believe, gives forth a certain sound on the great verities of the gospel. The numbers which will form the second volume are now being issued, and if that and succeeding volumes equal the first, the series will be an interesting addition to our sermonic literature. Again we wish the enterprise all success.

The Faithful Servant of God in Life and Death. A Discourse preached at Kellswater (Ireland), on Sabbath, June 6, 1880, in reference to the death of Rev. James Dick, D.D., Professor of Theology. By Thomas Houston, D.D., Knockbracken. Published by request. Belfast : Printed by W. & G. Baird, Arthur Street, and sold by the booksellers.

THIS discourse, and the memorial sketch which accompanies it, are invested with peculiar interest. They were addressed to the sorrowing congregation of the late Professor Dick, by his venerable colleague in the Theological Hall—the two men having been, as we understand, life-long friends. The text chosen by Dr. Houston was a singularly appropriate one, the account of the death and burial of Moses in Deut. xxxiv. 5, 6; and we need hardly say, the discourse founded on it is all that could be desired on such an occasion, exhibiting as it does all those admirable features by which the numerous and highly

prized writings of the revered author are distinguished. The pretty full sketch has been drawn by a generous, yet impartial hand. The writer is full of loving admiration of the character he portrays, yet he indulges in no fulsome panegyric, and of such admiration the lamented Professor was eminently worthy. After a statement of the leading events in Dr. Dick's life, from which we learn that he was fiftythree years pastor of the congregation at Kellswater, and twenty-five years one of the Professors of his Church, and that he was in his 81st year when he died, Dr. Houston goes on to speak of his departed brother as a preacher of the gospel, as a witness for precious truth, as a ruler in God's house, as a theogical professor, and as a man of piety, in all which characters he occupied no ordinary position, so that when he passed away it might be justly said, that "a prince and great man had fallen in Israel." That the Church of Christ is blessed with men of such a stamp, even although they be few in number, should make us devoutly thankful; and when they are called to their rest and their reward, we should rejoice that the Church's glorious Head ever lives to hear and answer the cry, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." This sermon and sketch cannot but be very highly appreciated by the people to whom Dr. Dick ministered so long and so faithfully, as well as by those in the ministry who were privileged to study under him, and by the Church at large in which he was at once a pillar and an ornament, and we earnestly trust it will have a wide circulation.

# Infant Baptism, and Church Membership. By John Craig, D.D. minister of Sandwick. William Blackwood and Sons, Edinburgh and London. 1880.

THE subject of this little treatise is one on which so very much has been written, that hardly anything new can be looked for in its treatment. Like most subjects, however, it is capable of being presented in fresh lights, and with special applications to existing errors. And it is very necessary that this should from time to time be done both for the confirmation of those who profess to hold by the sound doctrine of our received standards on the subject, and for the convincing of the gainsayers of that doctrine; and it is matter for thankfulness when men so qualified as the author of this treatise un-"By sundry unusual occurrences in his parish dertakes such a task. and neighbourhood, accompanied with considerable excitement in regard to Baptism," Dr. Craig was led to deliver his views on the subject from the pulpit on several Sabbaths, and at the earnest solicitation of various parties he has published what he delivered in In a manner eminently satisfactory he discusses the this form. "What is Baptism ?' "what is the proper design following points. of Baptism ?" "who are the proper subjects of Baptism ?" "Church membership;" Infant Church-membership;" " Scriptural mode of administering Baptism;" "Illustrative cases of Baptism." We have much pleasure in bearing testimony to the excellence of the work, and we commend it to our readers.

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Obituari<u>sa</u> MR. WILLIAM FORM

REST OF YETT, CARLUKE. " DIED, at Carluke, on the 24th in the 81st year of his age." day of January, 1880, William Forrest of Yett,

In such, or similar wohe

friends, of the death jer ords, was the announcement conveyed to a wide circle of

There are men, a for a true lover of his kind, and a sincere servant of God. premature. Aning those death, at however advanced an age, will always seem although for in although Mr. Forrest had entered upon the 81st year of his age, long deferre; some years he had spoken of his death as an event that could not be expected red, yet, to his nearest relatives the end came with all the shock of un-For, cness.

have J hough age had enfeebled his bodily powers, though his intellect might renchost much of its versatility, and even somewhat of its vigour ; yet habit Acred that easy to him, which most of us-in what measure we attain it at all-**Rain with labour and difficulty; and in spite of failing strength he was always** bresent where his presence was required; though his mental powers (and especially his memory) were somewhat impaired, yet every duty was performed with all the efficiency, all the conscientious accuracy of his best days.

The subject of this memoir was born at Yett, in the parish of Carluke, on 2nd July, 1799.

Here his father cultivated with his own hands his own property, which has now been in the possession of the family for 250 years. In his boyhood Mr. Forrest's aptitude in the acquisition of learning, and a certain sedateness of disposition led his father to entertain the wish that he should be a minister of the Gospel, and accordingly, after the usual preparatory studies, he entered the university of Glasgow in the session 1814-15. But his university career was of short duration.

In the beginning of 1815, he was seized with fever in Glasgow, was brought home and recovered, but his father sickened of it and died. Mr. Forrest was now in his 16th year, the head of the family. He did not resume his university studies, and had before him the prospect of cultivating his paternal acres, as his fathers had done before him. But upon reaching manhood he considered it better to give up the personal care of the farm, and to commence business in Carluke. And it vas well, both for himself and others, that he was led to do so. In the rising

village of Carluke, and as a member of one not the least among our course, tions, he found an appropriate sphere for his energies, and ample opportant of usefulness. When the Carluke Parochial Savings Bank was founded, he Forrest was appointed treasurer ; and for a long period of years discharged gatuitously the onerous duties belonging to the office.

When the business of the Bank was transferred to the National Security spings' Bank Mr. Forrest was naturally appointed Treasurer, and held the office ill the day of his death.

In 1820—in the 21st year of his age—he was nominated an elder in the Cuthen congregation, but declined to accept office on the ground of his youth. In 1826, he was again elected, and on this occasion considered it to be his duty to accept. In the course of the same year he was appointed treasurer to the congregation, and in 1840 he was appointed Session-clerk. All these offices he continued to hold during his lifetime.

In the different schemes of our Church he took a warm interest, and in the last number of this Magazine, in connection with his long services on the Foreign Mission Committee, a graceful tribute was paid to his memory by its present Convener.

In the month of January last, he met with an accident on his own premisestrifling it seemed at first, but it proved to be God's messenger, whom in some guise or other he had long expected, to discharge him from active service, and to summon him to his rest.

His deathbed experience was the natural ending to his consistent Christian life.

Just as, in the arrangements of Providence, God has willed that one star should differ from another, one tree from another, one flower from another, so has He willed, that, in the economy of grace, the experience of one should differ from that of another.

The direction in which grace in him naturally developed itself might be described as calm trust in God—Christian serenity.

But whether owing to a certain nervousness of temperament, or diseased action of the heart, produced, or increased, as he himself believed, by the loss of children to whom he was tenderly attached—his sky was sometimes overcast. "W? that are in this tabernacle do groan, being burdened." But the end was "perfect peace." Calmly, collectedly, and apparently without a wish or regret, he deliver ed his last counsels and farewells to his sorrowing friends. And (to use the expressive language of Scripture) "when he had done this, he fell asleep."

In the estimation of such a character as that of Mr. Forrest it is difficult to avoid the appearance of indiscriminate eulogy. For, indeed, in every relation of life, as a hushand, as a father, as a friend,—in his relations towards the congregation—towards the Church in general, and towards society—he was exemplary in all. He attained the praise of " them that are without," and in a parish of 7,000 souls, no one would have considered his interests in danger, if Mr. Forrest's word had been pledged for their security. Over the long period of 53 years, during which he held the office of Treasurer to the congregation, however engrossing might be the claims of business, whenever the time came to present his annual statements, his balance-sheets were always ready, and always faultlessly accurate ; his books bore evidence of being regularly and carefully posted at the right time.

In giving his time to this and similar work, it was evident that what he gave, he gave unto the Lord. He claimed no merit, sought no recognition.

His methodical habits, and business experience, no doubt rendered this kind of work more easy to him than to most. But to every part of the work which his position as member or as office-bearer entailed upon him-even though he had no

**r** aptitude for it than what is common to the more intelligent members of our pregations—he brought the same rigid conscientiousness, the same subordinaof self to the good of others.

ar many years he taught in the Congregational Sabbath-school-regularly araged, by his presence, the different prayer-meetings connected with the regation, took part in them, and if need were, conducted them. He could fort the weak, and if need were, rebuke the erring. Character is often most thy revealed in little things, and it is an interesting example of zeal for the are of the Church that on every occasion that his pastor, the Rev. T. Hobart, absent for a few days assisting at a communion, he, the man of business, found to write him a note informing him of what was passing in the congregation.

r. Forrest was a man of superior abilities, and considerable acquirements, of ader heart and warm affections. But if the writer of this were to single out feature of his character which, more than any other, characterised him, he ld say it was his thorough conscientiousness.

le conclude this notice in the words of one of his old friends, now an aged ster of the gospel, who wrote of him on the occasion of his death :--

Early deprived of his parents, he was thoughtful, considerate, and wise. No I ever knew was more careful than he to put every duty, temporal or spiritual, its own proper place. I do not remember of him ever uttering an improper ch, or doing an improper action. Like Barnabas, he was a good man "

# MR. ANDREW WHITELAW.

he last number of the Magazine, it was intimated that Mr. Andrew Whitelaw, oldest of the elders in the session of Shottsburn Congregation, was removed leath upon the 20th of April last, and as proposed, we now state a few parars respecting his life and labours. Mr. Whitelaw was born on the 2nd day pril, 1799. His father was James Whitelaw, and followed the occupation of aver, his mother was Mary Inglis, daughter of John Inglis, farmer at Brekenw, in the parish of Shotts. Both of his parents appear to have been godly ons, and while generally exemplary in their lives, were specially careful to up their children in the fear of the Lord. The subject of this memoir was eldest of their family. His father, he said, "was an unobtrusive man, plain in nanners, and had a strict regard to the truth in his conversation ; he punctually rved family worship, morning and evening, and was regular in his attendance 1 public ordinances; he also instructed and catechised his family, on religious ects on Sabbath, and at other times, as he had opportunities." Mr. Whitelaw be regarded during his long and useful life as illustrating the great advans of early religious training, and while conscious of what he owed to his nts through God's blessing upon their efforts, he was much humbled under a e of his own unworthiness and sinfulness before God. We are privileged to ess a short statement written by himself upon his eightieth birthday relative to arly life, and we shall here give his own words, with a few necessary verbal rations :-

I have this day completed my eightieth year. I desire humbly to record my eful thanks to God for His sparing mercy, and sustaining care. I have also to rd with thankfulness that I have reason to believe my parents were enabled to in the fear of God themselves, and to set a religious example before me, algh with much sorrow in the sight of God I have to be grieved for the poor covement I have made of such an example. At an early age my parents ht me to read, and commit to memory such psalms and questions, as were d to my early days, and they often inculcated in proper language for my youth-

ful days, those lessons of religion, and reverence for God, and the doctrines plainly made known in the Scriptures, which they judged to be useful to me then, as also in after life. Being early in life engaged in tending three or four cattleat home, I was sent to the Parish School at Shotts when about nine years of age, and was further instructed in reading, writing, and arithmetic. During a number of years, though never altogether forgetting the importance of personal religion, and of having the heart engaged in the service of God through Jesus Christ, yet on reviewing my thoughts, as I now remember them, as well as my words and actions, during much of the time I was learning my business, how sinfally did I neglect the wise instruction of my parents; and still more of God's Word in Psalm cxix. 9, as to how a young man ought to cleanse his way! In some respects outwardly, and in the sight of others, I was kept by the restraining grace of God from swearing, and drunkenness, and never had a habit of lying, but when I remember the instructions I had received, the parental example set before me, the regular use of the Scriptures at home, and the knowledge taught me above many others, I have reason to be deeply and humbly grieved for the prevalence of an eril heart of unbelief, in the sight of Him who searches the heart. And although outward attendance was given to God's ordinances, and some degree of inward affection was felt for public, family, and private services of God, coldness of heart, want of spiritual affection and motives other than love to God, and desire to promote His glory, held a higher place in my affections than was proper. On looking back over the first twenty years of my history I would humbly repeat and acquisse in the statement of the Word of God (Eccles. xi. 10), 'Childhood and youth are vanity.' One thing I desire to remember in thank ulness to God, my gracious benefactor : when tending cattle on a small field and reading the words of Agur (Proverbs xxx. 8), "Give me neither poverty nor riches, feed me with food con-venient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain," I thought how proper a prayer that was, and, so far as I recollect, I had a wish that God might teach and enable me to make that prayer, my request to Him. Although I dare not now sy that I engaged so heartily in the prayer as I ought to have done, God's loving kindness has often exceeded my requests, for to this day I have been better provided for than at that time I thought of. I never expected great things, and I never wanted necessaries, for which I desire to return thanks to the gracious Giver.'

This account of his early training, and life, and thoughts, written by him upon the day that he completed four-score years, is interesting, and valuable, as showing the clearness of his intellect, at such an advanced period of life, and this, it may be remarked, continued till the close of his life, and till the hand of death was upon him. But in it we also discern the caution, and humility, which were at all times a marked feature of his character, and his cherished spirit of entire dependence upon God.

When Mr. Whitelaw was in his 22nd year, his father died, and a respectful regard for his mother's desire, led him afterwards to resolve to remain at home, and he entered upon business as a shoemaker in the village of Salsburgh, in the month of April, 1821. This occupation he continued to follow with more or less success till about two winters before his death. In the year 1825, he was nominated as an elder for the districts of Salsburgh and Fortissat, in which at that period about twenty families resided, who belonged to the congregation of Shottsburn. He then declined to accept of the office, but was again chosen in the end of the following year, and he was ordained as an elder in the congregation of Shottsburn in January. 1827. It will thus be perceived that he held office for upwards of fifty-three years. He may be said to have been in the active discharge of the duties of his office till June, 1879, which is the last time his name appears in the records of the session. He was wont to observe that no one of the session had held office during the whole history of the congregation so long as he had done. It may here be stated that Mr. Whitelaw's thoughtfulness, prudence, and long experience, rendered him a

valuable member of session. He was well acquainted with the history of the Secession Church, from the commencement, and was both interested and instructed in the facts connected with it, in his early life, by his grandmother, Margaret Brownlie. who resided at Craigheadgate in a house near to his parents. He said she was an old woman in his early days. He had occasion to take part as an office-bearer in more than one of the changes which the Secession Church has undergone, and had a considerable knowledge of the practice of Church Courts, and of the laws of the Church, and there were few cases which arose in the session, which he could not bring his knowledge and experience to bear upon. In the session he was courteous and unassuming, and while deference was paid to him by others becoming his age and experience, he always expressed his wish to learn what others thought upon the subject which might be under consideration. When occasion required it, he spoke with much seriousness, gravity, and tenderness combined, to any who were inconsistent in their walk and conversation; and no one could have been more regular in attendance than he was at all meetings of session, and upon all public ordinances. Having had occasion to refer to the long time that he had held office as an elder, he wrote in the following humble spirit respecting himself :--- "I have deeply to deplore my sinfulness and unfruitfulness in the sight of that gracious Saviour who is the Head of the Church, and who takes full cognizance of our very thoughts in His service. Carnality and want of spiritual mindedness in God's service, led me often into formality and carelessness in the most important exercises in which my whole soul and faculties ought to have been engaged. Grant, Heavenly Father, gracious forgiveness."

Mr. Whitelaw was one who, though not the first to conduct a Sabbath School in the district, was early employed in that work, and he laboured very long and assiduously. On the 3rd Sabbath of August, 1828, a Sabbath evening class was commenced in his shop at Salsburgh, for the purpose of giving religious instruction to those boys and girls in the village who might wish to attend. For a considerable time, at least in later years of which we can best speak, there were many coadjutors who assisted in the work, and Mr. W. took the charge principally of the more advanced scholars. The object which he had in view was to give the young people in the place an opportunity of being exercised on the Sabbath afternoons, in a way that might be profitable to them, and that they might not spend the Lord's day in the idle way in which it is often spent. And the large number who attended gives ground to believe that his design was so far successful, and that his labour was not in vain. Until the end of 1878 he continued the Sabbath School, but falling health made him feel that he must discontinue, and leave the work to others.

He was twice married. Upon the 4th May, 1826, he was married to Mary Hamilton, daughter of Robert Hamilton, mason, Salsburgh, who was spared to live with him somewhat above 13 years; his family by this marriage consisted of two sons and two daughters. Only one of the children of this marriage survives, and he left Glasgow for Australia in November, 1854. Mr. W. was again married, to Isabella Clyde, daughter of John Clyde, farmer, Jersey, on the 29th December, 1843, and by this marriage he had three daughters, of whom only one survives, who resides with her widowed mother in the village. He was very deeply affected by the death of so many of his family, but few knew the tenderness of his heart who saw only his outward calmness and submission to the will of God. Referring to his bereavements, and his circumstances, not long before his death he wrote as follows :—

"I have to acknowledge the goodness of God in all of these dispensations of

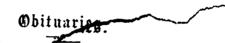


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MR. WILLIAM FORREST OF YETT, CARLUKE.

"DIED, at Carluke, on the 24th in the S1st year of his age.", and day of January, 1880, William Forrest of Yett, In such or similar way

In such, or similar works, was the announcement conveyed to a wide circle of fiends, of the death of a true lover of his kind, and a sincere servant of God.

There are men, vor a true lover of mis kind, and a choice critical and age, will always seem premature. And whose death, at however advanced an age, will always seem athough for the although Mr. Forrest had entered upon the 81st year of his age, long deferre from years he had spoken of his death as an event that could not be preted, of yet, to his nearest relatives the end came with all the shock of un-

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The subject of this memoir was born at Yett, in the parish of Carluke, on 2nd **July**, 1799.

Here his father cultivated with his own hands his own property, which has now **been in the possession of the family for 250 years.** In his boyhood Mr. Forrest's **splitucle** in the acquisition of learning, and a certain sedateness of disposition led **bis father** to entertain the wish that he should be a minister of the Gospel, and **accordingly, after the usual preparatory studies, he entered the university of Glasfor in the session 1814-15.** But his university career was of short duration.

In the beginning of 1815, he was seized with fever in Glasgow, was brought home and recovered, but his father sickened of it and died. Mr. Forrest was now is his 16th year, the head of the family. He did not resume his university studies, and had before him the prospect of cultivating his paternal acres, as his fathers had done before him. But upon reaching manhood he considered it better to give up the personal care of the farm, and to commence business in Carluke. And it well, both for himself and others, that he was led to do so. In the rising

village of Carluke, and as a member of one not the least among our congretions, he found an appropriate sphere for his energies, and ample opportunite of usefulness. When the Carluke Parochial Savings Bank was founded, its Forrest was appointed treasurer; and for a long period of years discharged gatuitously the onerous duties belonging to the office.

When the business of the Bank was transferred to the National Security Serings' Bank Mr. Forrest was naturally appointed Treasurer, and held the office till the day of his death.

In 1820—in the 21st year of his age—he was nominated an elder in the Carible congregation, but declined to accept office on the ground of his youth. In 1826, he was again elected, and on this occasion considered it to be his duty to accept. In the course of the same year he was appointed treasurer to the congregation, and in 1840 he was appointed Session-clerk. All these offices he continued to hold during his lifetime.

In the different schemes of our Church he took a warm interest, and in the latnumber of this Magazine, in connection with his long services on the Foreign Mission Committee, a graceful tribute was paid to his memory by its present Convener.

In the month of January last, he need with an accident on his own premisestriffing it seemed at first, but it proved to be God's messenger, whom in some guine or other he had long expected, to discharge him from active service, and to summa him to his rest.

His deathbed experience was the natural ending to bis consistent Christian life.

Just as, in the arrangements of Providence, God has whiled that one star should differ from another, one tree from another, one flower from another, so has He willed, that, in the conomy of grace, the experience of one should differ from that of another.

The direction in which grace in him naturally developed itself might be described as calm trust in God—Christian serenity.

But whether owing to a certain nervousness of temperament, or diseased action of the heart, produced, or increased, as he himself believed, by the loss of cr. that to whom he was tenderly attached—his sky was sometimes overcast. "We that are in this tabernacle do groan, being burdened." But the end was "pert peace." Calmly, collectedly, and apparently without a wish or regret, he deliver ed his last counsels and farewells to his sorrowing friends. And (to use the expressive language of Scripture) "when he had done this, he fell asleep."

In the estimation of such a character as that of Mr. Forrest it is difficult to avoid the appearance of indiscriminate eulogy. For, indeed, in every relation of life, as a hushand, as a father, as a friend,—in his relations towards the congregation—towards the Church in general, and towards society—he was exemplary in all. He attained the praise of " them that are without," and in a parish of 7,000 souls, no one would have considered his interests in danger, if Mr. Forrest's word had been pledged for their security. Over the long period 63 years, during which he held the office of Treasurer to the congregation, however engrossing might be the claims of business, whenever the time came to present his annual statements, his balance-sheets were always ready, and always faultlessly accurate ; his books bore evidence of being regularly and carefully posted at the right time.

In giving his time to this and similar work, it was evident that what he gave, he gave unto the Lord. He claimed no merit, sought no recognition.

His methodical habits, and business experience, no doubt rendered this kind of work more easy to him than to most. But to every part of the work which his "osition as member or as office-bearer entailed upon him—even though he had no

ar sptitude for it than what is common to the more intelligent members of our pregations—he brought the same rigid conscientiousness, the same subordinaof self to the good of others.

For many years he taught in the Congregational Sabbath-school--regularly prouraged, by his presence, the different prayer-meetings connected with the ungregation, took part in them, and if need were, conducted them. He could infort the weak, and if need were, rebuke the erring. Character is often most farry revealed in little things, and it is an interesting example of zeal for the Alfare of the Church that on every occasion that his pastor, the Rev. T. Hobart, ins absent for a few days assisting at a communion, he, the man of business, found inse to write him a note informing him of what was passing in the congregation.

Mr. Forrest was a man of superior abilities, and considerable acquirements, of tender heart and warm affections. But if the writer of this were to single out the feature of his character which, more than any other, characterised him, he pould say it was his thorough conscientiousness.

We conclude this notice in the words of one of his old friends, now an aged sinister of the gospel, who wrote of him on the occasion of his death :--

"Early deprived of his parents, he was thoughtful, considerate, and wise. No are I ever knew was more careful than he to put every duty, temporal or spiritual, ato its own proper place. I do not remember of him ever uttering an improper peech, or doing an improper action. Like Barnabas, he was a good man "

#### MR. ANDREW WHITELAW.

IN the last number of the Magazine, it was intimated that Mr. Andrew Whitelaw, he oldest of the elders in the session of Shottsburn Congregation, was removed y death upon the 20th of April last, and as proposed, we now state a few pariculars respecting his life and labours. Mr. Whitelaw was born on the 2nd day April, 1799. His father was James Whitelaw, and followed the occupation of s weaver, his mother was Mary Inglis, daughter of John Inglis, farmer at Brekenknow, in the parish of Shotts. Both of his parents appear to have been godly persons, and while generally exemplary in their lives, were specially careful to train up their children in the fear of the Lord. The subject of this memoir was the eldest of their family. His father, he said, "was an unobtrusive man, plain in **his manners**, and had a strict regard to the truth in his conversation ; he punctually ebserved family worship, morning and evening, and was regular in his attendance upon public ordinances; he also instructed and catechised his family, on religious mbjects on Sabbath, and at other times, as he had opportunities." Mr. Whitelaw to be regarded during his long and useful life as illustrating the great advantages of early religious training, and while conscious of what he owed to his parents through God's blessing upon their efforts, he was much humbled under a sense of his own unworthiness and sinfulness before God. We are privileged to possess a short statement written by himself upon his eightieth birthday relative to his early life, and we shall here give his own words, with a few necessary verbal alterations :---

"I have this day completed my eightieth year. I desire humbly to record my grateful thanks to God for His sparing mercy, and sustaining care. I have also to record with thankfulness that I have reason to believe my parents were enabled to live in the fear of God themselves, and to set a religious example before me, although with much sorrow in the sight of God I have to be grieved for the poor improvement I have made of such an example. At an early age my parents taught me to read, and commit to memory such psalms and questions, as were suited to my early days, and they often inculcated in proper language for my youth-

ful days, those lessons of religion, and reverence for God, and the doctrines plainly made known in the Scriptures, which they judged to be useful to me then, as also in after life. Being early in life engaged in tending three or four cattleat home, I was sent to the Parish School at Shotts when about nine years of age, and was further instructed in reading, writing, and arithmetic. During a number of years, though never altogether forgetting the importance of personal religion, and of having the heart engaged in the service of God through Jesus Christ, yet on reviewing my thoughts, as I now remember them, as well as my words and actions, during much of the time I was learning my business, how sinfully did I neglect the wise instruction of my parents; and still more of God's Word in Psalm cxix. 9, as to how a young man ought to cleanse his way! In some re-spects outwardly, and in the sight of others, I was kept by the restraining grace of God from swearing, and drunkenness, and never had a habit of lying, but when I remember the instructions I had received, the parental example set before me, the regular use of the Scriptures at home, and the knowledge taught me above many others, I have reason to be deeply and humbly grieved for the prevalence of an eril heart of unbelief, in the sight of Him who searches the heart. And although outward attendance was given to God's ordinances, and some degree of inward affection was felt for public, family, and private services of God, coldness of hear, want of spiritual affection and motives other than love to God, and desire to promote His glory, held a higher place in my affections than was proper. On looking back over the first twenty years of my history I would humbly repeat and acquiese in the statement of the Word of God (Eccles. xi. 10), 'Childhood and youth are vanity.' One thing I desire to remember in thanktulness to God, my gracious benefactor: when tending cattle on a small field and reading the words of Agur (Proverbs xxx. 8), "Give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny thee, and say. Who is the Lord? or lest I be poor and steal and take the name of my God in vain," I thought how proper a prayer that was, and, so far as I recollect, I had a wish that God might teach and enable me to make that prayer, my request to Him. Although I dare not now sy that I engaged so heartily in the prayer as I ought to have done, God's loving kindness has often exceeded my requests, for to this day I have been better provided for than at that time I thought of. I never expected great things, and I never wanted necessaries, for which I desire to return thanks to the gracious Giver."

This account of his early training, and life, and thoughts, written by him upon the day that he completed four-score years, is interesting, and valuable, as showing the clearness of his intellect, at such an advanced period of life, and this, it may be remarked, continued till the close of his life, and till the hand of death was upon him. But in it we also discern the caution, and humility, which were at all times a marked feature of his character, and his cherished spirit of entire dependence upon God.

When Mr. Whitelaw was in his 22nd year, his father died, and a respectful regard for his mother's desire, led him afterwards to resolve to remain at home, and he entered upon business as a shoemaker in the village of Salsburgh, in the month of April, 1821. This occupation he continued to follow with more or less success till about two winters before his death. In the year 1825, he was nominated as an elder for the districts of Salsburgh and Fortissat, in which at that period about twenty families resided, who belonged to the congregation of Shottsburn. He then declined to accept of the office, but was again chosen in the end of the following year, and he was ordained as an elder in the congregation of Shottsburn in January, 1827. It will thus be perceived that he held office for upwards of fifty-three years. He may be said to have been in the active discharge of the duties of his office till June, 1879, which is the last time his name appears in the records of the session. He was wont to observe that no one of the session had held office during the whole history of the congregation so long as he had done. It may here be stated that Mr. Whitelaw's thoughtfulness, prudence, and long experience, rendered him a

whable member of session. He was well acquainted with the history of the Secession Church, from the commencement, and was both interested and instructed in the facts connected with it, in his early life, by his grandmother, Margaret Brownlie, who resided at Craigheadgate in a house near to his parents. He said she was an old woman in his early days. He had occasion to take part as an office-bearer in more than one of the changes which the Secession Church has undergone, and had a considerable knowledge of the practice of Church Courts, and of the laws of the Church, and there were few cases which arose in the session, which he could not bring his knowledge and experience to bear upon. In the session he was courteous and unassuming, and while deference was paid to him by others becoming his age and experience, he always expressed his wish to learn what others thought upon the subject which might be under consideration. When occasion required it, he spoke with much seriousness, gravity, and tenderness combined, to any who were inconsistent in their walk and conversation; and no one could have been more regular in attendance than he was at all meetings of session, and upon all public ordinances. Having had occasion to refer to the long time that he had held office as an elder, he wrote in the following humble spirit respecting himself :--- "I have deeply to deplore my sinfulness and unfruitfulness in the sight of that gracious Saviour who is the Head of the Church, and who takes full cognizance of our very thoughts in His service. Carnality and want of spiritual mindedness in God's service, led me often into formality and carelessness in the most important exercises in which my whole soul and faculties ought to have been engaged. Grant, Heavenly Father, gracious forgiveness."

Mr. Whitelaw was one who, though not the first to conduct a Sabbath School in the district, was early employed in that work, and he laboured very long and assiduously. On the 3rd Sabbath of August, 1828, a Sabbath evening class was commenced in his shop at Salsburgh, for the purpose of giving religious instruction to those boys and girls in the village who might wish to attend. For a considerable time, at least in later years of which we can best speak, there were many coadjutors who assisted in the work, and Mr. W. took the charge principally of the more advanced scholars. The object which he had in view was to give the young people in the place an opportunity of being exercised on the Sabbath afternoons, in a way that might be profitable to them, and that they might not spend the Lord's day in the idle way in which it is often spent. And the large number who attended gives ground to believe that his design was so far successful, and that his labour was not in vain. Until the end of 1878 he continued the Sabbath School, but falling health made him feel that he must discontinue, and leave the work to others.

He was twice married. Upon the 4th May, 1826, he was married to Mary Hamilton, daughter of Robert Hamilton, mason, Salsburgh, who was spared to live with him somewhat above 13 years; his family by this marriage consisted of two sons and two daughters. Only one of the children of this marriage survives, and he left Glasgow for Australia in November, 1854. Mr. W. was again married, to Isabella Clyde, daughter of John Clyde, farmer, Jersey, on the 29th December, 1843, and by this marriage he had three daughters, of whom only one survives, who resides with her widowed mother in the village. He was very deeply affected by the death of so many of his family, but few knew the tenderness of his heart who saw only his outward calmness and submission to the will of God. Referring to his bereavements, and his circumstances, not long before his death he wrote as follows :—

"I have to acknowledge the goodness of God in all of these dispensations of



regular us not the Study tures at home, and the knowledge ti both the development of the deeply and humbly grieved for the heart of unit lift, or the sight of Him who searches the 1 outward attendance was given to God's ordinances, and so affection was felt for public, family, and private services of G want of spiritual affection and motives other than love to G mote His glory, held a higher place in my affections than was back over the first twenty years of my history I would humble in the statement of the Word of God (Eccles. xi. 10), 'Chi vanity.' One thing I desire to remember in thankfulness : benefactor : when tending cattle on a small field and readin (Proverbs xxx. 8), "Give me neither poverty nor riches, fe venient for me, lest I be full and deny thee, and say, Who is poor and steal and take the name of my God in vain," I t prayer that was, and, so far as I recollect, I had a wish that enable me to make that prayer, my request to Him. Althou that I engaged so heartily in the prayer as I ought to hav kindness has often exceeded my requests, for to this day I h vided for than at that time I thought of. I never expected never wanted necessaries, for which I desire to return th Giver.'

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providence, and having enjoyed almost uninterrupted health excepting influenz colds, and these very moderate, but feeling the infirmities of old age gathering on me, I write this as an expression of gratitude to God, for providing so much for my comfort, in accommodation, food, raiment, health, and books, and also to confess before God my misimprovement of these mercies, and to thank Him, that as I am spared to the time of life in which it has been the lot of many good men and women to be compelled to say that they find grief and trouble, through the providence of God, and the attention of relations and friends, I am as comfortable as I could have expected, and much better than I ever deserved."

These quotations are almost all that can be given for edification to the public from his own pen, in this notice; but they afford some true indications of his character, as one who trusted in the Lord, and saw His hand in the disposal of all events, and who waited upon the God of Jacob, even when He hid Himself, and who looked for him. Mr. Whitelaw was not a simple-minded and common-place person, he had a marked individuality of character, he was shrewd, discriminating, observant, and possessed a sound judgment. In consequence of this, he was one who was not easily imposed upon, he was confidential and agreeable, or he was reserved and uncommunicative, as circumstances might seem to him to remire; some feared him, for his manner with froward, meddlesome persons was shot and sharp, and prevented that freedom which others never felt to be curtailed, and yet all were constrained to respect him. One instance may be given of his decisive dealing with one who found his way into his company; one day, as he was closing a boot, a passing traveller came into his shop, and after general observations entered upon religious topics in a manner which was distasteful to Mr. Whitelaw, who was a firm believer in the being, and in the moral and providential government of God. At length his visitor declared that he believed nothing he did not understand, and expressed his contempt for all who believed in the doctrines of the Bible, and in God. Mr. W. heard him thus far, and then said in effect, "Do you understand why grass is green, and not some other colour? Why clover has three leaves; and why some flowers are red, and others are white?" "No," he said, "I do not." "Well," said Mr. W. "that will do, you can go your way, and come back when you understand what you believe."

Any impatience of spirit, or irritability of temper, or shortness of manner which some thought they perceived or perhaps even felt when circumstances called it forth in their experience, though not in the experience of others, anything of this kind altogether disappeared as his end drew near; patience seemed in him "to have its perfect work that he might be perfect and entire, lacking nothing;" he became a mild, softened, subdued, lovable person to all who knew him or visited him, even beyond what he was before. He was unable from shortness of breathing to lie down for some days and nights before his end, but the Lord was visibly perfecting His own work and fitting and ripening him for the other world. Each day till the hour of his departure came, he welcomed the reading of God's Word and prayer as the divinely appointed means of grace. Upon the forenoon of the day on which he died he read for himself a letter from one of his little granddaughters, but soon afterwards it was apparent that death was approaching, and not long before he died he gave a sign to those who were around his death-bed which may be regarded either as a token of victory, or of a vision of glory which those present cannot forget. "Mark the perfect, and behold the upright ; for the latter end of that man is peace.",

#### ECCLESIASTICAL INTELLIGENCE.

# Ecclesiastical Intelligence.

CLOSE OF THE HALL .- The last Session of the Hall was closed on the 3rd August. Besides the Professors and the students, the Rev. J: Robertson, J. Ritchie, Hobart, M'Kay, Gardiner, Stirling, Anderson, and Miller, with Messrs Howie, Dick, Lyon, and Allan, were present at the closing services. The Rev. Thomas Hobart opened the proceedings with prayer. The Reports of the Proessors, in regard to the students, were highly satisfactory. The Aberdeen and Perth Presbytery was recommended to prescribe trials to Mr. George Anderson, with a view to have him licensed with all convenient speed. Mr. Edward White -the second missionary-was certified to the Foreign Mission Committee, as saving passed the Session at the Hall in a creditable manner. After the usual Bursary competition was announced, and several ministers had addressed the tudents, Mr. William M'Beath, in the absence through illness of Mr. Anderson, n a neat and appropriate speech, presented each of the Professors, in name of the students, with several valuable works, as tokens of esteem, and of the high value hey placed on the instructions received from them. Professors Aitken and Spence ceelingly acknowledged the gifts. It was gratifying to all present to see how highly the students appreciated the abundant labours of our excellent Professors. Mr. Robertson concluded with prayer.

FOREIGN MISSION COMMITTEE.--- A meeting of the Foreign Mission Committee was held at 16 Douglas Street, Glasgow, on Tuesday, 3rd August. The Rev. William B. Gardiner, Pollokshaws, presided, and opened the meeting with prayer. The Convener of the Hall Committee submitted a very satisfactory report regarding Mr. Edward White's attendance at the Hall, whereupon it was moved by the Rev. John Robertson, and unanimously agreed to, that the Committee accept of Mr. White's offer to proceed to India as a missionary of our Church. Acting on the remit from the Synod, it was agreed that Mr. White attend next Session of the Divinity Hall, and immediately thereafter be ordained as a minister of the Gospel, with a view to his being sent out to India in September, 1881, and the Committee agreed to recommend the Glasgow Presbytery to prescribe the usual trials for license or ordination to Mr. White, so that these may be given in prior to June next. The Rev. George Anderson reported that he had recently visited all the congregations connected with the Irish Secession Synod except Clare, and had brought the work and claims of the Mission before a large number of people in Ireland. Mr. Anderson also submitted a report regarding the present state of the Mission at Seoni. The Convener reported that he had furnished Dr. Murray Mitchell with statistics concerning our Mission Work in India, for a paper on Presbyterian Missions which he was preparing for the General Presbyterian Council, and that Dr. Mitchell's reply was to this effect, "You have cause of thankfulness that so young a mission has been so much blessed." The Rev. John Ritchie, Shottsburn, closed the meeting with the benediction.

MEETING OF THE IRISH SECESSION SYNOD.—This Synod met on Monday evening, 5th July, at half-past seven o'clock in the new church, Botanic Avenue, Belfast. The Rev. Samuel Pettigrew, Monaghan, outgoing Moderator, preached an appropriate sermon from John viii. 32, "Ye shall know the truth, and the truth shall make you free," and after the sermon constituted the court with prayer. Rev. J. W. Gamble, B.A., Cootchill, was chosen Moderator for

#### ECCLESIASTICAL INTELLIGENOR.

the current year, and, on taking the chair, suitably addressed the Synod. On Tuesday evening the Synod was occupied for a considerable time with the Foreign Mission Report, which was submitted by the Rev. George Laverty, A.M. From this report it appeared that a very encouraging work is being carried on by the mission of this and the sister Church in Scotland at Seoni, in the central provinces The Rev. George Anderson, who has been labouring for about nine of India. years as missionary in that field, and who has recently returned to this country to recruit his health, addressed the Court at considerable length, giving an interesting account of the work he has been enabled to carry on, and closed with an earnest appeal to the consciences of all present, urging the necessity of increased zeal for missionary enterprise, and more earnest prayer and effort for a right improvement of the increased facilities for missionary work, pleading that, as the harvest truly is great and the labourers few, the Lord of the harvest would send forth labourers into His harvest. The cordial thanks of the Court, for his presence and the address delivered, were conveyed to Mr. Anderson in felicitous terms by the Moderator. A very lengthened and elaborate paper on temperance was read by the Rev. Alexander Mackenzie, D.D., of Tullyvallen, in which the writer refuted some of the popular and mistaken notions which are so widely diffused and accepted on this subject, and urged the necessity of Scriptural teaching and instrumentality as the only effectual means of remedying the sad prevalence of intemperance, with its terrible concomitants and consequences. At the close of the reading, a vote of thanks was moved, and conveyed to Dr. Mackenzie, for the great care, painstaking, and ability bestowed on the paper presented.-Bel/ast News-Letter.

INDUCTION AT LISBURN .- The Rev. J. W. Gamble, B.A., was installed on Thursday, 5th August, as assistant and successor to the Rev. John Powell, of the Secession Church, Sloan Street, Lisburn. There was a large attendance, including the ministers of the Presbytery, and Revs. W. D. Pounden, James Fitspatrick, Thos. J. Forsyth, J. L. Bigger, B.D.; and J. J. Jones. Presbyterian Church Government was explained and defended by Rev. Mr. Clugston, The usual questions were put and the installation prayer offered by Rev. J. C. Stuart. The Rev. G. M'Mahon then delivered the charge to the newly-installed minister and to the congregation. A deeply solemn and interesting service was closed with the benediction. At three o'clock in the afternoon, the newly-installed minister and a number of visitors were entertained at dinner in the British Workman Hotel, Bow Street, the repast being served in good style by Mr. W. J. Bailey, proprietor. The chair was occupied by John Sloan, Esq., Plantation House. Letters of apology were received from Rev. J. D. Crawford, Rev. Canon Hodson, Rev. James Patrick, R. H. Bland, Esq., &c. The usual sentiments having been proposed and responded to, the company separated to attend the congregational soirce held the same evening in the Assembly Rooms, in honour of the auspicious event. The large hall was crowded with a most respectable audience. After tea, the Rev. Geo. M'Mahon, Belfast, was called to the chair, and briefly introduced the Rev. Thomas Clugston, who gave a short address on "The Bible-the Word of God." The newly-installed minister was next introduced, and on appearing on the platform met with an enthusiastic reception, and delivered an appropriate address. Rev. Messrs. Fitspatrick, Auld, Jones, and Bigger, also addressed the meeting. The usual votes of thanks brought a most agreeable evening to a close. -Belfast Witness.

# THE

# **ORIGINAL SECESSION MAGAZINE.**

# NOVEMBER, 1880.

# THE STANDARD OF RELIGIOUS TRUTH ACCORDING TO RATIONALISM, ROMANISM, AND CHRISTIANITY.

It was a deeply interesting and important question, which Pilate put to Christ, when he said, "What is truth?" Towards the solution of this question, we have a clue, in the words of Christ to the Father, "Thy word is truth." All truth, we believe, like all grace, has its source in God, and emanates from God. He is "a God of truth and without iniquity, just and right is He." No truth ever dawned upon the mind of a creature which did not first exist in the Divine mind; so that truth, wherever found, whether it be scientific or religious, natural or revealed, claims, and is entitled to be regarded as an emanation from the mind of God.

Truth is an attribute of the Most High. Wherever He is, it will be found, like a herald, to announce His presence. Justice and judgment are the habitation of His throne : mercy and truth go before His face. Everything God reveals is truth: everything He teaches is truth : and everything into which He leads is truth. The truth of God is described as great, plenteous, abundant, inviolable, reaching to the clouds, enduring to all generations, and as united with mercy in the glorious work of redemption. There, "Mercy and truth are met together; righteousness and peace have kissed each other." The truth of God is exhibited in His counsels and works and Word : in the administration of His justice : in the fulfilment of His promises : and in His dealings with saints and sinners. Moreover, it is our duty to confide in God's truth, plead it in prayer, pray for a greater manifestation of it to ourselves and others; whilst all who believe the truth, speak the truth, live under the power of the truth, and walk in the truth, are regarded by God with favour. God loves to see it; NO. XIL VOL. XIV. 3 G NEW SERIES.

ful days, those lessons of religion, and reverence for God, and the doctrines plainly made known in the Scriptures, which they judged to be useful to me thea, as also in after life. Being early in life engaged in tending three or four cattleat home, I was sent to the Parish School at Shotts when about nine years of age, and was further instructed in reading, writing, and arithmetic. During a number of years, though never altogether forgetting the importance of personal religion, and of having the heart engaged in the service of God through Jesus Christ, yet on reviewing my thoughts, as I now remember them, as well as my words and actions, during much of the time I was learning my business, how sinfully did I neglect the wise instruction of my parents; and still more of God's Word in Psalm cxix. 9, as to how a young man ought to cleanse his way! In some respects outwardly, and in the sight of others, I was kept by the restraining grace of God from swearing, and drunkenness, and never had a habit of lying, but when I remember the instructions I had received, the parental example set before me, the regular use of the Scriptures at home, and the knowledge taught me above many others, I have reason to be deeply and humbly grieved for the prevalence of an eril heart of unbelief, in the sight of Him who searches the heart. And although outward attendance was given to God's ordinances, and some degree of inward affection was felt for public, family, and private services of God, coldness of hear, want of spiritual affection and motives other than love to God, and desire to promote His glory, held a higher place in my affections than was proper. On looking back over the first twenty years of my history I would humbly repeat and acquisee in the statement of the Word of God (Eccles. xi. 10), 'Childhood and youth are One thing I desire to remember in thankfulness to God, my gracious vanity. benefactor : when tending cattle on a small field and reading the words of Ager (Proverbs xxx. 8), "Give me neither poverty nor riches, feed me with food con-venient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain," I thought how proper a prayer that was, and, so far as I recollect, I had a wish that God might teach and enable me to make that prayer, my request to Him. Although I dare not now sy that I engaged so heartily in the prayer as I ought to have done, God's loving kindness has often exceeded my requests, for to this day I have been better pro-vided for than at that time I thought of. I never expected great things, and I never wanted necessaries, for which I desire to return thanks to the gracies Giver.'

This account of his early training, and life, and thoughts, written by him upon the day that he completed four-score years, is interesting, and valuable, as showing the clearness of his intellect, at such an advanced period of life, and this, it maybe remarked, continued till the close of his life, and till the hand of death was upon him. But in it we also discern the caution, and humility, which were at all times a marked feature of his character, and his cherished spirit of entire dependence upon God.

When Mr. Whitelaw was in his 22nd year, his father died, and a respectful regard for his mother's desire, led him afterwards to resolve to remain at home, and he entered upon business as a shoemaker in the village of Salsburgh, in the month of April, 1821. This occupation he continued to follow with more or less success till about two winters before his death. In the year 1825, he was nominated as an elder for the districts of Salsburgh and Fortissat, in which at that period about twenty families resided, who belonged to the congregation of Shottsburn. He then declined to accept of the office, but was again chosen in the end of the following year, and he was ordained as an elder in the congregation of Shottsburn in January. 1827. It will thus be perceived that he held office for upwards of fifty-three years. He may be said to have been in the active discharge of the duties of his office till June, 1879, which is the last time his name appears in the records of the session. He was wont to observe that no one of the session had held office during the whole history of the congregation so long as he had done. It may here be stated that Mr. Whitelaw's thoughtfulness, prudence, and long experience, rendered him a

aluable member of session. He was well acquainted with the history of the Secesion Church, from the commencement, and was both interested and instructed in the acts connected with it, in his early life, by his grandmother, Margaret Brownlie, tho resided at Craigheadgate in a house near to his parents. He said she was an Id woman in his early days. He had occasion to take part as an office-bearer in sore than one of the changes which the Secession Church has undergone, and had a msiderable knowledge of the practice of Church Courts, and of the laws of the hurch, and there were few cases which arose in the session, which he could not ring his knowledge and experience to bear upon. In the session he was mrteous and unassuming, and while deference was paid to him by others becomg his age and experience, he always expressed his wish to learn what others nought upon the subject which might be under consideration. When occasion quired it, he spoke with much seriousness, gravity, and tenderness combined, , any who were inconsistent in their walk and conversation; and no one could swe been more regular in attendance than he was at all meetings of session, and son all public ordinances. Having had occasion to refer to the long time that s had held office as an elder, he wrote in the following humble spirit respecting imself :-- "I have deeply to deplore my sinfulness and unfruitfulness in the sight [ that gracious Saviour who is the Head of the Church, and who takes full missance of our very thoughts in His service. Carnality and want of spiritual pindedness in God's service, led me often into formality and carelessness in the **nost important exercises** in which my whole soul and faculties ought to have cen engaged. Grant, Heavenly Father, gracious forgiveness."

Mr. Whitelaw was one who, though not the first to conduct a Sabbath School a the district, was early employed in that work, and he laboured very long and assiduously. On the 3rd Sabbath of August, 1828, a Sabbath evening class ras commenced in his shop at Salsburgh, for the purpose of giving religious astruction to those boys and girls in the village who might wish to attend. For considerable time, at least in later years of which we can best speak, there were sany coadjutors who assisted in the work, and Mr. W. took the charge principally if the more advanced scholars. The object which he had in view was to give he young people in the place an opportunity of being exercised on the Sabbath ftermoons, in a way that might be profitable to them, and that they might not pend the Lord's day in the idle way in which it is often spent. And the large number who attended gives ground to believe that his design was so far accessful, and that his labour was not in vain. Until the end of 1878 he coninned the Sabbath School, but failing health made him feel that he must disconinne, and leave the work to others.

He was twice married. Upon the 4th May, 1826, he was married to Mary Iamilton, daughter of Robert Hamilton, mason, Salsburgh, who was spared to ive with him somewhat above 13 years; his family by this marriage consisted of wo sons and two daughters. Only one of the children of this marriage survives, and he left Glasgow for Australia in November, 1854. Mr. W. was again married, to Isabella Clyde, daughter of John Clyde, farmer, Jersey, on the 29th December, 1843, and by this marriage he had three daughters, of whom only one mvives, who resides with her widowed mother in the village. He was very deeply flocted by the death of so many of his family, but few knew the tenderness of his weart who saw only his outward calmness and submission to the will of God. Referring to his bereavements, and his circumstances, not long before his death he rrote as follows :--

"I have to acknowledge the goodness of God in all of these dispensations of

providence, and having enjoyed almost uninterrupted health excepting influenz colds, and these very moderate, but feeling the infirmities of old age gathering on me, I write this as an expression of gratitude to God, for providing so much for my comfort, in accommodation, food, raiment, health, and books, and also to confess before God my misimprovement of these mercies, and to thank Him, that as I am spared to the time of life in which it has been the lot of many good men and women to be compelled to say that they find grief and trouble, through the providence of God, and the attention of relations and friends, I am as comfortable as I could have expected, and much better than I ever deserved."

These quotations are almost all that can be given for edification to the public from his own pen, in this notice ; but they afford some true indications of his character, as one who trusted in the Lord, and saw His hand in the disposal of all events, and who waited upon the God of Jacob, even when He hid Himself, and who looked for him. Mr. Whitelaw was not a simple-minded and common-place person, he had a marked individuality of character, he was shrewd, discriminating, observant, and possessed a sound judgment. In consequence of this, he was one who was not easily imposed upon, he was confidential and agreeable, or he was reserved and uncommunicative, as circumstances might seem to him to require; some feared him, for his manner with froward, meddlesome persons was short and sharp, and prevented that freedom which others never felt to be curtailed, and yet all were constrained to respect him. One instance may be given of his decisive dealing with one who found his way into his company; one day, as he was closing a boot, a passing traveller came into his shop, and after general observations entered upon religious topics in a manner which was distasteful to Mr. Whitelaw, who was a firm believer in the being, and in the moral and providential government of God. At length his visitor declared that he believed nothing he did not understand, and expressed his contempt for all who believed in the doctrines of the Bible, and in God. Mr. W. heard him thus far, and then said in effect, "Do you understand why grass is green, and not some other colour? Why clover has three leaves; and why some flowers are red, and others are white?" "No," he said, "I do not." "Well," said Mr. W. "that will do, you can go your way, and come back when you understand what you believe."

Any impatience of spirit, or irritability of temper, or shortness of manner which some thought they perceived or perhaps even felt when circumstances called it forth in their experience, though not in the experience of others, anything of this kind altogether disappeared as his end drew near; patience seemed in him "to have its perfect work that he might be perfect and entire, lacking nothing;" he became a mild, softened, subdued, lovable person to all who knew him or visited him, even beyond what he was before. He was unable from shortness of breathing to lie down for some days and nights before his end, but the Lord was visibly perfecting His own work and fitting and ripening him for the other world. Each day till the hour of his departure came, he welcomed the reading of God's Word and prayer as the divinely appointed means of grace. Upon the forenoon of the day on which he died he read for himself a letter from one of his little granddaughters, but soon afterwards it was apparent that death was approaching, and not long before he died he gave a sign to those who were around his death-bed which may be regarded either as a token of victory, or of a vision of glory which those present cannot forget. "Mark the perfect, and behold the upright ; for the latter end of that man is peace."

### ECCLESIASTICAL INTELLIGENCE.

# Ecclesiastical Intelligence.

CLOSE OF THE HALL .- The last Session of the Hall was closed on the 3rd Besides the Professors and the students, the Rev. J: Robertson, J. August. Ritchie, Hobart, M'Kay, Gardiner, Stirling, Anderson, and Miller, with Messrs Howie, Dick, Lyon, and Allan, were present at the closing services. The Rev. Thomas Hobart opened the proceedings with prayer. The Reports of the Professors, in regard to the students, were highly satisfactory. The Aberdeen and Perth Presbytery was recommended to prescribe trials to Mr. George Anderson, with a view to have him licensed with all convenient speed. Mr. Edward White -the second missionary-was certified to the Foreign Mission Committee, as having passed the Session at the Hall in a creditable manner. After the usual Bursary competition was announced, and several ministers had addressed the students, Mr. William M'Beath, in the absence through illness of Mr. Anderson, in a neat and appropriate speech, presented each of the Professors, in name of the students, with several valuable works, as tokens of esteem, and of the high value they placed on the instructions received from them. Professors Aitken and Spence feelingly acknowledged the gifts. It was gratifying to all present to see how highly the students appreciated the abundant labours of our excellent Professors. Mr. Robertson concluded with prayer.

FOREIGN MISSION COMMITTEE.—A meeting of the Foreign Mission Committee was held at 16 Douglas Street, Glasgow, on Tuesday, 3rd August. The Rev. William B. Gardiner, Pollokshaws, presided, and opened the meeting with prayer. The Convener of the Hall Committee submitted a very satisfactory report regarding Mr. Edward White's attendance at the Hall, whereupon it was moved by the Rev. John Robertson, and unanimously agreed to, that the Committee accept of Mr. White's offer to proceed to India as a missionary of our Church. Acting on the remit from the Synod, it was agreed that Mr. White attend next Session of the Divinity Hall, and immediately thereafter be ordained as a minister of the Gospel, with a view to his being sent out to India in September, 1881, and the Committee agreed to recommend the Glasgow Presbytery to prescribe the usual trials for license or ordination to Mr. White, so that these may be given in prior to June next. The Rev. George Anderson reported that he had recently visited all the congregations connected with the Irish Secession Synod except Clare, and had brought the work and claims of the Mission before a large number of people in Ireland. Mr. Anderson also submitted a report regarding the present state of the Mission at Seoni. The Convener reported that he had furnished Dr. Murray Mitchell with statistics concerning our Mission Work in India, for a paper on Presbyterian Missions which he was preparing for the General Presbyterian Council, and that Dr. Mitchell's reply was to this effect, "You have cause of thankfulness that so young a mission has been so much blessed." The Rev. John Ritchie, Shottsburn, closed the meeting with the benediction.

MEETING OF THE IRISH SECESSION SYNOD.—This Synod met on Monday evening, 5th July, at half-past seven o'clock in the new church, Botanic Avenue, Belfast. The Rev. Samuel Pettigrew, Monaghan, outgoing Moderator, preached an appropriate sermon from John viii. 32, "Ye shall know the truth, and the truth shall make you free," and after the sermon constituted the court with prayer. Rev. J. W. Gamble, B.A., Cootehill, was chosen Moderator for

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the current year, and, on taking the chair, suitably addressed the Synod. On Tuesday evening the Synod was occupied for a considerable time with the Foreign Mission Report, which was submitted by the Rev. George Laverty, A.M. From this report it appeared that a very encouraging work is being carried on by the mission of this and the sister Church in Scotland at Seoni, in the central provinces The Rev. George Anderson, who has been labouring for about nine of India. vears as missionary in that field, and who has recently returned to this country to recruit his health, addressed the Court at considerable length, giving an interesting account of the work he has been enabled to carry on, and closed with an earnest appeal to the consciences of all present, urging the necessity of increased zeal for missionary enterprise, and more earnest prayer and effort for a right improvement of the increased facilities for missionary work, pleading that, as the harvest truly is great and the labourers few, the Lord of the harvest would send forth labourers into His harvest. The cordial thanks of the Court, for his presence and the address delivered, were conveyed to Mr. Anderson in felicitous terms by the Moderator. A very lengthened and elaborate paper on temperance was read by the Rev. Alexander Mackenzie, D.D., of Tullyvallen, in which the writer refuted some of the popular and mistaken notions which are so widely diffused and accepted on this subject, and urged the necessity of Scriptural teaching and instrumentality as the only effectual means of remedying the sad prevalence of intemperance, with its terrible concomitants and consequences. At the close of the reading, a vote of thanks was moved, and conveyed to Dr. Mackenzie, for the great care, painstaking, and ability bestowed on the paper presented .- Belfast News-Letter.

INDUCTION AT LISBURN .- The Rev. J. W. Gamble, B.A., was installed on Thursday, 5th August, as assistant and successor to the Rev. John Powell, of the Secession Church, Sloan Street, Lisburn. There was a large attendance, including the ministers of the Presbytery, and Revs. W. D. Pounden, James Fitspatrick, Thos. J. Forsyth, J. L. Bigger, B.D.; and J. J. Jones. Presbyterian Church Government was explained and defended by Rev. Mr. Clugston. The usual questions were put and the installation prayer offered by Rev. J. C. Stuart. The Rev. G. M'Mahon then delivered the charge to the newly-installed minister and to the congregation. A deeply solemn and interesting service was closed with the benediction. At three o'clock in the afternoon, the newly-installed minister and a number of visitors were entertained at dinner in the British Workman Hotel, Bow Street, the repast being served in good style by Mr. W. J. Bailey, proprietor. The chair was occupied by John Sloan, Esq., Plantation House. Letters of apology were received from Rev. J. D. Crawford, Rev. Canon Hodson, Rev. James Patrick, R. H. Bland, Esq., &c. The usual sentiments having been proposed and responded to, the company separated to attend the congregational soirce held the same evening in the Assembly Rooms, in honour of the auspicious event. The large hall was crowded with a most respectable audience. After tea, the Rev. Geo. M'Mahon, Belfast, was called to the chair, and briefly introduced the Rev. Thomas Clugston, who gave a short address on "The Bible-the Word of God." The newly-installed minister was next introduced, and on appearing on the platform met with an enthusiastic reception, and delivered an appropriate address. Rev. Messrs. Fitspatrick, Auld, Jones, and Bigger, also addressed the meeting. The usual votes of thanks brought a most agreeable evening to a close. -Belfast Witness.

# THE

# ORIGINAL SECESSION MAGAZINE.

# NOVEMBER, 1880.

# THE STANDARD OF RELIGIOUS TRUTH ACCORDING TO RATIONALISM, ROMANISM, AND CHRISTIANITY.

It was a deeply interesting and important question, which Pilate put to Christ, when he said, "What is truth ?" Towards the solution of this question, we have a clue, in the words of Christ to the Father, "Thy word is truth." All truth, we believe, like all grace, has its source in God, and emanates from God. He is "a God of truth and without iniquity, just and right is He." No truth ever dawned upon the mind of a creature which did not first exist in the Divine mind; so that truth, wherever found, whether it be scientific or religious, natural or revealed, claims, and is entitled to be regarded as an emanation from the mind of God.

Truth is an attribute of the Most High. Wherever He is, it will be found, like a herald, to announce His presence. Justice and judgment are the habitation of His throne: mercy and truth go before His face. Everything God reveals is truth: everything He teaches is truth : and everything into which He leads is truth. The truth of God is described as great, plenteous, abundant, inviolable, reaching to the clouds, enduring to all generations, and as united with mercy in the glorious work of redemption. There, "Mercy and truth are met together; righteousness and peace have kissed each other." The truth of God is exhibited in His counsels and works and Word : in the administration of His justice : in the fulfilment of His promises : and in His dealings with saints and sinners. Moreover, it is our duty to confide in God's truth, plead it in prayer, pray for a greater manifestation of it to ourselves and others; whilst all who believe the truth, speak the truth, live under the power of the truth, and walk in the truth, are regarded by God with favour. God loves to see it; NO. XII. VOL. XIV. NEW BERIES. 3 G

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for, wherever it is, and in whatever proportion, it is a reflection of His own character.

But, the question presents itself to us, How are we to determine what is religious truth and what is not? What rule have we to guide us? What standard have we to which we can appeal? What test can we apply by which we may separate the gold from the dross, the wheat from the chaff, the truth of God from the error of man? In reply, we observe, three different rules are offered for our guidance reason, the Church, and the Word of God. Rationalism offers us the first: Roman Catholicism offers us the second : and Christianity offers us the third.

I. Rationalism offers us reason as a guide. The supreme authority or judge in all religious matters, according to the Rationalist, is reason. Some of this class deny, indeed, that there is a supernatural revelation at all. Others, and their belief is perhaps the more common form of Rationalistic thought, admit, that the Scriptures contain a Divine revelation, but affirm the object of that revelation is, to make the truths of reason or of natural religion better known. Accordingly, their fundamental principle is, that nothing is to be believed which is not understood. "If asked, Why they believe in the immortality of the soul? they answer. Because it is reasonable. If asked, Why they do not believe in the Trinity ? they answer, Because it is unreasonable." The Rationalist does not feel under any obligation to believe all that is taught in the Scriptures. That the Scriptures contain a Divine revelation he may admit. But, this revelation he affirms has been communicated to us through fallible men who were under no supernatural guidance whatever, to keep them from error: that consequently this revelation is characterised by many mistakes and blemishes : and to ascertain what is true and what is false, reason must step in, sift their varied materials, and separate the good from the bad. Rationalism thus makes reason the supreme judge of all the doctrines of revelation, and teaches, that what reason comprehends with its own light is to be received as true, but what it cannot understand or prove to be true is to be rejected as error.

Now, we admit, that reason is necessary to receive a revelation. The communication of truth to any one supposes a capacity to receive it; and the reception of a revelation necessitates the capacity of intelligently apprehending truth. When any one, therefore, is able to understand a revelation such as we have in the Scriptures, it is proof positive of the existence there of reason and intelligence. On this very account, brutes cannot receive a revelation. They lack the reasoning faculty. There can never be with them an intellectual

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apprehension of truth. You may tell them God is a Spirit; but they can never understand what is meant. You may explain to them the plan of salvation; but they are incapable of understanding the nature and import of your communication. But tell man God is a Spirit, and explain to him the way of salvation, and he will understand your meaning.

He may not and cannot comprehend God in His infinity and greatness; but he knows your meaning when you say, God is a Spirit. He may not and cannot comprehend all the mysteries connected with redcmption; but he understands you clearly when you lay the plan of salvation before him, and the reason is, he has the reasoning faculty or capacity of intelligently apprehending truth.

We admit also, that it is the province of reason, to examine the evidences exhibited to show the Scriptures are what they profess and claim to be, a revelation from God : also, to examine their meaning by rules used to determine the sense of any other book. These things settled, however, we ought to receive all the doctrines and principles made known to us in the Scriptures, on their own authority, though some of them should be mysterious, like the Trinity and Incarnation, and this we should do with implicit faith, to the exclusion of doubts and objections, submitting our judgment and understanding to the authority of God in His Word. While then, we admit, that reason is necessary to receive a revelation-intelligently to apprehend truth: that the province of reason is to examine the evidences advanced to prove the Scriptures are what they claim to be, a revelation from God, and to examine their meaning by rules used to determine the sense of any other book : we deny the office of reason is, to sit as a judge upon the doctrines of revelation, to weigh and estimate their value by its own light, take what it approves, and reject what it disapproves. This would be to put reason above revelation, which the Rationalist does, and make the facts and truths of the Scriptures to depend for acceptance upon the decisions of reason, as if it were the measure of all truth. To learn, then, what truths God has revealed to man, Rationalists would have us look to reason to determine the question. But we reject reason because of its unfitness.

First of all, it is unfit, because it is finite. On this account, it is not, and cannot be, the measure of truth. There are doctrines in religion, as there are facts in the natural world, which are above reason, though not contrary to it. Of these, the Trinity and Incarnation of Christ are examples. On such doctrines, reason can give us no information. They may be true, or they may be false, for aught it can tell. All it is capable of determining is, that these

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things are not contrary to reason, though beyond its grasp. It is presumptuous then, in the highest degree, for a finite creature like man to speak as if the human intelligence could be the measure of all truth. This is not, and can never be. There are truths revealed to our faith, for us to believe for our comfort and salvation, but which we shall never be able fully to comprehend.

Next, the unfitness of reason appears from its defective light. Even with regard to doctrines within its comprehension, it cannot be depended on for undeviating accuracy. And why? Because, naturally the understanding is darkened, the will rebellious, the judgment biassed, the tastes perverted, and the affections alienated from God and truth and holiness. This condition of soul unfits reason for discriminating with unvarying accuracy between truth and error. It might pronounce truth to be error, and error to be truth.

Then, we know, the conclusions of reason are different in different individuals. One man's reason leads him to one view, and another man's reason leads him to another view, and both may be diametrically opposite. Both cannot be right, and whichever is wrong, proves reason to be incompetent unerringly to guide us into truth, or to tell what truths God has revealed to man. Rejecting this guide, let us see what Roman Catholicism can give us. This leads us to remark,

II. That Roman Catholicism points us to the Church to learn what truths God has revealed to man. Romanists claim for their Church the attribute of infallibility within the domain of faith and morals. But, what is the Church to which Romanists direct us for information about the truth of God? This question long agitated the communion of Rome, for it was an unsettled question, until 1870, where the infallibility resided. Some said it was in a general council without a Pope: others said it was in a general council with a Pope: and a third party said, it was in the Pope himself when speaking officially. In 1870, however, the ecumenical or general council of the Church, held in the Vatican, sanctioned the latter view, that the Pope is infallible. It is, therefore, obligatory on all now within the pale of the Roman Church, to believe that the Pope, when speaking ex-cathedra or officially, is infallible. What a profound discovery ! Once, we know, there was a teacher dwelling in our world, in the person of the Lord Jesus Christ, in whom infallibility without question resided, but with His removal to the heavenly world, the Church of God, and the world of men among whom we dwell, had thought there remained none on earth in the flesh. However, it seems, they It has fallen to the lot of those living in the have been mistaken. latter half of the nineteenth century to discover, that there is another fallible teacher in the flesh on earth, a representative of Jesus

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Christ, in the person of his Holiness the Pope of Rome. Alas! that the Church and the world should have been in darkness for 1800 years and more, unable to find out where the light of infallibility shone. This darkness has now been dispelled; we are left no longer in doubt; for the dogma of infallibility has burst upon the world, as Papists think, like the sun through clouds of mist, to gladden men with its light and comfort.

For all practical purposes, the priests scattered over the world are the representatives of the Pope, to guide the poor devotees of Rome into all truth. The priest's voice, as a rule, is all they ever hear from the infallible Pope. By the priesthood the consciences of Romanists are guided : and by the priesthood they are intimidated and coerced into a blind and unquestioning submission with the terrors of Rome's fearful anathemas. It is here the poor Roman Catholic has to learn what truths God has revealed to man. Go not to the Bible yourself, says the priest, for it is a dangerous book. It contains things hard to be understood, which they that are unlearned and unstable wrest to their own destruction. Drink of this fountain, through the priesthood, and you will be sure to get the pure water of life. And not only believe the Scriptures as the Church teaches them. but believe whatever the Church says, whether it is in the Scriptures or not. In short, to know what truths God has revealed to man, consult the Church, for all the truths which God has been pleased to make known to men are only to be found in her teaching. So say those within the pale of the Roman communion.

Now, we are infatuated enough to reject this guide, infallible though it professes to be. First of all, the fact that the Church was ignorant where the infallibility resided until 1870 casts an air of suspicion over its truth. Yea, could we believe it to be true, we should at least think with pity of the poor Romanists, who, previous to that period, were tossed about from one opinion to another, anxious to enjoy the security which the infallibility promised, but unable to find it. Then, before accepting such a guide, we should like to know, on what evidence the Pope's claim to infallibility rests. We do not deem it sufficient that a council has proclaimed him infallible, for this would claim for the council itself the attribute of infallibility, and we know that councils have often erred and contradicted one another. We must have some other independent testimony, and this Rome cannot furnish. Besides, Popes themselves have erred, contradicted and anathematised one another, which rather militates against their claims. Some of them, too, have been guilty of infidelity and the grossest immorality; so that, we naturally think, were we to put ourselves under the guidance of the Pope of Rome, it would just be

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another case of the blind leading the blind. We reject this guide, not merely because we lack evidence of the Pope's infallibility, and because Popes have been scandalously immoral, have contradicted and anathematised one another, but because it was one of the most blasphemous things ever done in the history of the world to ascribe to a sinful and mortal creature like the head of the Papal Church the attribute of infallibity, and because the Pope received the blasphemy. It was enough to have called down the judgment of heaven upon them both -on them, for ascribing to him such an attribute-and on him, for taking to himself an honour which belongs only to God. Similar conduct called down the Divine vengeance on Herod, as we read in the Acts of the Apostles, for when the people shouted, as he was seated upon his throne and made an oration unto them. It is the voice of a god and not of a man, the angel of the Lord smote him, because he gave not God the glory: and he was eaten up of worms and gave up the ghost. The year 1870 will ever be memorable for Roman blasphemy-blasphemy which must have added terribly to the cup of Rome's guilt, and which a just God shall not fail to punish. That Jehovah, who is a jealous God, and will not give His glory to another, nor His praise to graven images, should not instantly have smitten with death such appalling blasphemers as proclaimed the Pope infallible, is surely a convincing proof that God is long-suffering. And does it not become us to seek that this vile and blasphemous system should be destroyed? So far from guiding to truth and happiness, we believe that the Pope of Rome, with his whole fraternity of cardinals, bishops, priests, monks, and nuns, guide to error and certain perdition. Rejecting the guide, then, which Roman Catholicism offers, as well as the guide which Rationalism offers, we come now to consider-

III. What Christianity offers. It is the Sacred Scriptures of the Old and New Testaments. These form the supreme standard of religious truth, according to Christianity, to tell what truths God has revealed Christians regard these Scriptures as a complete and perto man. fect revelation of God's will, teaching, "what man is to believe concerning God, and what duty God requires of man." These Scriptures too, they believe, to be God-breathed or inspired, by which we mean. that the matter and the words were communicated to the minds of the sacred penmen. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Every truth in religion, which God has deemed proper to reveal to man, is to be found in the Scriptures, and may be discovered and clearly apprehended so far as God sees necessary. under "ie influences of the Holy Spirit. "The law of the Lord is perfect.

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converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."

But what evidence have we for believing that the Scriptures of the Old and New Testaments are a revelation from God? We have the most satisfactory evidence, to a part of which we can only advert very briefly.

1. Let us remember, the Scriptures themselves claim to be a revelation from God. They address us not as the word of man, but as the Word of God. In the Old Testament, for example, when the prophets went forth to deliver a message to the people, it was given, not as a message from them, but as a message from God. They prefaced their communications with "Thus saith the Lord ;" or, "Hear the Word of the Lord and give ear unto the law of our God ;" or, "The Word of the Lord came unto me saying." Thus, they led the thoughts of the people, not to themselves or to any mere creature, but up to Jehovah, the living God. Further, Christ, according to the New Testament, quoted from the Old as the Word of God. Thrice He repelled Satan with. "It is written :" and the power of Christ's words lay in this. that the quotations made were from the Word of God. The Apostles referred also to the Old Testament Scriptures in the same way. Thus Paul wrote to the Roman Christians :- "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And in his Epistle to Timothy he says :--- "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." The New Testament itself no less claims to be a revelation from God. It does so in statements such as that of John :-- " But these things are written that we might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name." Also, in the words of Paul :--- "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Again, "We have received not the spirit of the world, but the spirit which is of God : that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost. teacheth." The Scriptures thus claim to be Divine. They come to

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us clothed with the authority of the Eternal, and speak with the voice of God.

2. That the Scriptures are from God is clear from their nature. Their contents bear the impress of the Eternal. They possess internal evidence of their heavenly origin. Their teaching agrees with their claim to be a revelation from the Most High. They tell what Jehovah alone could reveal to us, and so carry with them the evidence of their Divine origin. Do you ask for evidence that the sun in the heavens is from God ? Then we tell you, it carries with it the evidence that it came from an infinite mind and almighty power. Who but God could make, place, and keep in the heavens a body, which from age to age has given, with undiminished power, light and heat to our world? So with regard to the Bible. Its truths proclaim it to be the Word of God. They are such as could emanate only from a mind of infinite wisdom, power, holiness, justice, good-Think of the exalted representations the Bible ness, and truth. gives of the character and moral administration of God, of the many truths it reveals, not discoverable by the light of nature-such as the Trinity and incarnation, mission, death, and resurrection of Christ, outpouring of the Holy Spirit, fulness and freeness of salvation by Christ, second coming of the Lord Jesus, and a general resurrection of the rightcous and the wicked. Think, too, of the purity of its precepts, its truthful description of man's fallen condition, its complete suitableness to his state and wants as a sinner, the harmony of its parts though written by different individuals in different ages, the majesty of its style, the heavenly nature of its teaching, the design and tendency of the whole to advance the glory of God and to secure the eternal welfare of men. Think also, of the power of the Scriptures, as experienced by every true believer, when wielded by the Holy Spirit, to convince of sin, convert, sanctify, comfort, guide to, and prepare for eternal glory : and have we not in all this unquestionable evidence, that the Scriptures are the Word of God ! Indeed, the Bible stands out from all other books as an emanation from the Divine mind.

3. That the Scriptures are a revelation from God is evident from their beneficial effects, in civilising and elevating the most barbarous men and nations. Who are the most truthful and upright, the most holy and happy, the most philanthropic and self-sacrificing men and women in the world? Are they not those who believe and practise the teaching of the Word of God? And which are the freest, happiest, and most civilised countries on earth? Are they not those where the Bible has come to wield paramount influence over the thoughts and habits of the people? Look abroad, for example, at such places as Malagaess.

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the Sandwich Islands, and inquire, what has given idolatry its thblow there, and led to such a wide-spread profession of Chrisnity and reformation in the people's morality and civilisation ? re is but one answer, the powerful Word of God. Just as Dagon old fell before the ark, idolatry and superstition, barbarism and ery, have fled from many a heart, and home, and village, and n, in different nations of the earth, before the truth of the living l. Think, too, of our own conntry. Its history, during the past ee hundred years, is one of the most striking proofs on record, of

Bible's Divine origin. What was Britain before the Scriptures ered and spread over the land, shedding their light and peace and ifort into the hearts and homes of our people-when the Word of 1 was indeed debarred from all classes, and men had to depend on truth of God coming to them through the channel of a corrupt sthood ? It was sunk in ignorance, superstition, idolatry, poverty, l barbarism. But, God in His mercy sent us the sure Word of proxy as a lamp unto our feet and a light unto our path, to chase vy Papal darkness without, and spiritual darkness within, and ng men to see light in God's light clearly. The Bible is the pioneer all that is good: the charter of our hopes and liberties. It is evelation of life to nations as well as individuals, for it brings them ) contact with principles and truths, which lie at the very founda-1 of continued existence and prosperity. The Bible has brought this kingdom, a liberty, righteousness, purity, education, industry, Ith, privilege and civilisation, never before experienced in its Look also at Ireland. Why is it that the greater portion of tory. inhabitants are so ignorant, superstitious, poor, and idle? It is hout doubt largely due to the domination of Papal power and uence, and the exclusion of the Divine oracles. And, why is it t the North of Ireland presents such a contrast to the South or th-west, for its civilisation, its intelligence, its industry, its regard the rights of others, and its general prosperity ? Indisputably, we nk, because there the civilising and elevating influences of the le are operating with marked effect, moulding the thoughts and bits of the people, and quickening their energies to all that is good ; ile they are absent from the Popish parts of the kingdom. Let the rd of God have but a fair field throughout that land, and soon it I throw off its ignorance, superstition, poverty, and rags, and beae, from the one end to the other, a God-fearing and prosperous intry. It is not the British Government which keeps Ireland poor, ; the accursed and blighting influence of Papal rule.

Here then is an infallible standard of truth and duty, an unerring  $\Rightarrow$  of faith and practice, a book which gives us an accurate exhibition

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of all the religious truths which God has revealed to man, for his guidance and salvation. This is the supreme standard of religious truth, according to Christianity, and the only infallible rule of faith and manners. Indeed, so complete and perfect is it, that God has erpressly prohibited either to add to, or diminish from it, saying, "If any man shall add unto these things, God shall add unto him the plagues which are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." This Divine Word, accordingly, is the balance in which we must weigh all the doctrines and principles which men offer for our acceptance, for only when these have the true ring of God's Word about them, are they to be believed.

In our day, learned attempts are being made in our own land to show that the Bible is not the Word of God, but only contains the Word of God. It is wrong for us, according to the critical and theological skill of these days, to believe, that all the books of Scripture are God-breathed or inspired—in the sense, that inspiration extends to the form as well as to the substance, to the words as well as to the thoughts-as these were originally given, and of which, it is acknowledged, we have an exceedingly faithful and correct translation in our authorised version. Instead of this, we are to consider the Bible as characterised by mistakes, inaccuracies, and blemishes, and that some parts of it were written at a much later date than they profess to be, and by a different person altogether. All this is very startling to ordinary people. And we naturally ask, Is this the book which God has given to men as an infallible rule of faith and practice-a book characterised by mistakes, inaccuracies and blemishes, and which in some of its parts professes to be written by one individual, when in reality it was written by another? To ask men to believe this is an insult to their common sense and judgment; and to affirm this is anything but commendatory of God's wisdom and goodness. The tendency of such teaching is to make men view the Bible as a whole, with suspicion. But supposing the Bible were not the Word of God, and only contained or recorded the Word of God, as some of our learned divines would have us believe, how are we to determine what in this book is God's Word, and what is not? To this we have a ready answer, in a sermon published some time ago by Dr. Dods, on "Revelation and Inspiration," a sermon for which he was taken to task, but, alas! not faithfully dealt with. He eags :- "I do not believe what Paul says because I first believe him to be inspired : but I believe him to be

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ired, because he brings light to my spirit, which could only have seeded from God." Now, if I am only to believe in Paul's inspira-, because he brings light to my spirit, is not this making my it the measure of the apostle's inspiration ? Does it not make spirit determine for me how far he is inspired, and how far he is ? In other words, it is making a man's individual spirit the ge of what is God's Word and what is man's. This is surely an ettling of the old foundations. In our view, it is Rationalism.

n the same line are the remarks of Professor Candlish, in his openlecture to the Free Church College, Glasgow, in November, 1879, reported in the newspapers. He says in that report: "They ld best show their confidence in the divine authority and inble truth of Holy Scriptures as a rule of faith and life, by being ing that it should be cast unreservedly into the crucible of free ury, assured that whatever might be destroyed of their preconed opinions, the Word of God would come out as pure as silver i in a furnace of earth purified seven times." This virtually ies that the Scriptures of the Old and New Testaments are the d of God. We are to cast Holy Scripture into the crucible of inquiry, and forsooth accept the result as the Word of Godt the spirit of man is pleased to pronounce Divine truth. Withdoubt, this is rationalistic, for it makes man's spirit sit in judgt on the Bible, to decide what therein is the Word of God.

imilar sentiments have appeared in a lecture by a Free Church ister in Dundee, entitled, "Genuine and Spurious Protestantism." boldly tells us that "Protestantism maintains that the final and possible test of truth for the individual is his own sense of truth." in, "The Protestant acknowledges no authority but the authority he truth which commends itself to his spirit as truth." Should we fervently desire and pray that such teaching may speedily perish 1 the Church of Christ, for it savours of the cold and cheerless blogy of the Rationalistic school. We believe that the Bible not ely contains the Word of God, but is the Word of God; and that iration extends to all the books of Scripture, and to all the words cripture as originally given.

n conclusion, let us bless God we have such an infallible standard, ell us what truths God has revealed to man. How thankful we ild be we have not been left in ignorance of God's Word! Think of multitudes who have not yet seen the Bible. And when we go to Sacred Oracles let it be to find out what saith the Lord our God. s sad to think many often go to the Scriptures, not to ascertain t they teach, but what they do not teach---not to see what they enbut what they do not forbid. Very different were the instructions.

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of Christ to His disciples ere He left the world: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," not whatsoever I have not forbidden you. Our duty plainly is to go to the Scriptures that we may know what God has commanded, and when we know His will to perform Were the teaching of God's Word only made the guiding principle it. among all branches of the Church of Christ, it would soon cleanse them of those ritualistic practices which are springing up so plentifully, and disturbing the peace of so many Christians. Daily let us study the Divine Word, and hear what God the Lord there speaks "When thou goest it shall lead thee; when thou sleepest it to us. shall keep thee; and when thou awakest it shall talk with thee." Many are ashamed to be found reading their Bible, and have no heart for meditation upon Holy Scripture, although it is the best, the most precious, and the most interesting book in the world. May we have a growing love to the Word of God, and obtain grace to say truthfully throughout our pilgrimage, "Thy testimonies have I taken as an heritage for ever : for they are the rejoicing of my heart."

# RIGHTEOUSNESS EXALTETH A NATION.

#### (Continued from page 759.)

II. In what has been advanced the question as to *How rightcourness does exalt a nation* has been substantially answered, so that we need not dwell upon this point. Suffice to say that a *twofold exaltation* results from national righteousness—exaltation in the estimation of men, of other nations, and exaltation in the estimation of God.

As religion is the parent of all that is truly good and comely in human character and life, so when religion pervades a people and moral virtues are widely practised, the character and life of the nation are elevated; and the true honour of a nation, as has been well remarked, like that of an individual, lies in *character*, in what the nation is, rather than in what it has or can do. Then, as the effect of the prevalence of righteousness in rulers and people, there is social order, submission to authority, a law-abiding spirit, peace and freedom enjoyed, while industries of every kind thrive, and outward prosperity abounds. And thus is the nation in which righteousness prevails exalted, and it is taken knowledge of as a contented, enterprising, prosperous people. But more important than all these righteousness prevailing amongst a people brings down the blessing of the God of heaven upon a land, that blessing which maketh ich.

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and without which nothing can truly prosper. "Unless the Lord build the house, they labour in vain that build it ; unless the Lord keep the city, the watchman waketh but in vain." And unless the Lord make His blessing to descend and rest upon a nation, to establish the work of the hands of its rulers, to cause the earth to yield its fruits in their season, and to make trade and commerce to thrive, there can be no genuine prosperity. Unless the Almighty surround a land with the shield of His protection, all confidence in armies and navies, however powerful, will prove a vain confidence, and all such means of defence will fail. If the Most High in righteous displeasure send trouble to a nation, who shall give it deliverance and peace? If He send spiritual judgments upon a people, more dreadful than any temporal calamities, who shall ward them off or prevent them taking effect ? And if, on the other hand, God be for a nation, who or what can be against it? And if a nation would have God for it, on its side as its shield and helper, then it must be for Him, and give itself to the cultivation of that righteousness which is well-pleasing in His sight, for He is the "righteous Lord" that " loveth righteousness."

III. We hasten now to consider how this nation-exalting righteousness may be and ought to be promoted.

That this righteousness should be promoted, and all that is contrary thereto discouraged and counteracted by every legitimate means, is what all must feel to be a matter of paramount importance who are at all alive to the value of the interests involved and who desire to see their own and other countries exalted and prosperous. Now the means of doing this, which it is competent for men to employ, are numerous and varied, so much so, that there is no one who may not take a part in the work, if he is so disposed.

(1). One important way, in which all may and ought to seek the promotion of righteousness in the nation, is by attending to the cultivation of personal godliness. This, as we have seen, lies at the very foundation of all righteousness in a nation—individual piety; and so, if the one is to be maintained and furthered, the other must be carefully attended to. And need we remark, that if personal piety were universally cultivated, if persons of all ranks and conditions in society were living under the benign influence of true religion, and were to give themselves as they ought to the exercise of that "god-liness" which is "profitable unto all things, having promise both of the life that now is, and of that which is to come," national righteousness would everywhere prevail, in all those ways and forms which we have endeavoured to indicate. Now this is a way in which it is, open alike to all to further the cause of national righteousness, by".

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each individual attending carefully to his and her own spiritual interests, giving all diligence to work out their own salvation with fear and trembling, by adding to faith virtue, and all the other heart-purifying and life-ennobling graces. As the wall of Jerusalem of old was speedily rebuilt, by each man devoting his attention and energies to the particular part that was marked out to him, every one repairing over against his own house; so the grand protecting wall of national righteousness would be speedily erected, and kept in a state of thorough repair, were every inhabitant to set himself to build over against his own house, by attending to the matter of personal religion, seeking to have his own heart and conduct in harmony with the requirements of God's Word. Let us each seek to feel our individual responsibility in regard to this all-important matter, and act accordingly. Unless we do this, it is sheer hypocrisy to bewail national sin and degeneracy and to profess to desire to see national righteousness promoted.

(2.) To the cultivation of personal piety must be added attention to the duties of family religion, as another eminent means of furthering national righteousness. As the institution of the family, and family life, lie at the very basis of a sound social fabric, so family religion lies near the foundation of national righteousness, or rather constitutes one of its component elements. As religious families, families in which God is feared and served, and in which children are carefully taught from God's Word the principles of godliness, trained in the ways of early piety, and have a good example constantly set before them, are nurseries for the Church; so such families constitute the real strength, the moral stamina, of a righteous nation. It is well known that as personal religion declines, so family religion declines; and in proportion as both of these decline, so will be the declension in national religion : while, on the other hand, just as personal and family religion is revived and extended, so will be the progress of national rightcousness. How important, then, that the number of religious families should be increased in the land, and that all families professing godliness should carefully attend to all the duties of domestic piety, such as the daily worship of God around the family altar, catechising and instruction of the young, the exercising of parental authority, the due observance of the Sabbath at home, and the setting of a becoming example by parents before their children, and by masters and mistresses before their servants. And how important that every effort be put forth by the Church of Christ, in all its sections, for the revival and extension of family religion, for the sake of families themselves, for the sake of the Church, and for the sake of the nation at large. For such revival and extension there is

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le room, and an increasingly urgent call, for there is much reason ear that *religion* in *the family* is neglected to a sad extent, even ngst members of the Christian Church, who are under most mn obligation to honour the Lord in every relation in life, and to x in all the statutes and ordinances of the Lord blameless. Let Christian parents and heads of households realize their responsiy, and seek to imitate Abraham of old, regarding whom the Lord uself bore this honourable testimony, "I know him, that he will mand his children and his household after him, and they shall the way of the Lord, to do justice and judgment; that the Lord oring upon Abraham that which he hath spoken of him."

3.) Another important means of promoting national righteousness y diffusing the Word of God and stirring up the people to read and y it for themselves in secret and private, and by securing that it be Apart from the ht in all our public, nationally-supported schools. d of God, as that which alone teaches men what they are to bee concerning God and what duties He requires of them, there can 10 true righteousness anywhere. It is the grand instrument in lucing righteousness and in maintaining and increasing it-in lanting the fear of God in the heart, and in purifying and regulatthe life-and hence the necessity of its being diffused and of men ig led to read and study it carefully and prayerfully, and of its g diligently taught to the young during the whole course of their cation, seeing the young are the hope of the nation. And this k of diffusing the Scriptures is work in which all who have the insts of national religion at heart may, and ought to take a part, rugh Bible societies and other channels. And it seems to us that o more legitimate and important a purpose could our rulers devote ant of money annually from the national exchequer, than to that lisseminating the Word of life among the people, so that not a le inhabitant may be without a copy. Better far surely do this a squander the nation's money on providing prizes for horse-racing s done every year by a vote of the House of Commons, and in er equally objectionable ways, which tend to the destruction, and to the promotion, of national righteousness. And while the Word Fod should be diffused among the people, so that none may be hout it, security ought to be taken, by legislative enactment, that y instruction from that Word shall form an indispensable part of education given in all our public schools, and that those only shall ceachers in these schools who are sound in the faith and qualified mpart such instruction. The young are the rising hope of the ion, so that what they become, it will be : and hence it is of the importance for the cause of national righteousness that the young

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be won to righteousness and taught to walk in its ways. And if it be the duty of nations, through those invested with legislative power, to provide a national education for the young at all, it must be incumbent upon them to see to it that that education be based upon and pervaded by religion, the pure, nation-exalting religion of the Bible. How zealously careful our Reforming ancestors were in regard to this vitally-important matter is well known, and it is one of the many sad evidences of national declension in religion that their noble scriptural principles and wise patriotic schemes have been so completely set aside in favour of national secularism more or less pronounced. Assuredly neither rulers nor people are careful as they are bound to be for the promotion of a nation-exalting righteousness, when educational measures are framed and carried into effect by which God's Word is ignored, and religious instruction is placed *outside* the education that is recognised and supported by the nation.

(4.) A further most important and effective means of advancing national righteousness is the faithful preaching of the Gospel by the This is God's great ordinance for the instruction ministers of religion. and conversion of sinners, and for the advancement in holiness of those who believe-for the accomplishment of all saving spiritual work in the souls of men. And this being so, it is the best, the most efficient, of all means for the promotion of that righteousness which exalteth a nation, so that happy is that people among whom the Word of life, the Gospel of the grace of God, is fully and purely and faithfully proclaimed. When a nation has given its sanction to the creed of a Church as containing the national faith, and has established and endowed that Church as the national Church, it has a right to expect and require that the ministers of that Church will faithfully and zealously perform the duties of their office, and preach the truth in accordance with their own and the nation's acknowleged creed; and when this is not done, the nation has a right, and it is its bounden duty, to call the defaulting Church to account, and to insist that her public teaching and the preaching of her ministers shall be consistent with her avowed standards, and in harmony with ministerial vows and A more melancholy spectacle can hardly be conceived engagements. than that of a Church, established and supported for the express purpose of diffusing throughout the land the pure, saving truths of the Gospel, but failing to do this, and not merely failing to do this, but disseminating, through many of her pulpits and through the press, principles and sentiments the very reverse-giving to the people the "stone" of cold morality instead of the pure and nourishing "bread" of life, or the "scorpion" of "veiled" or unveiled "infidelity" in place of the "egg" of sound scriptural doctrine. Are we un-

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The National mentionalships, so all by evolves the location of the A a the transmission of the second second second second second second second second second second second second s many farmers. There is place in this description of the state of ferror i minun inta il un soutores que et mit vill-worship movial practical and allin as and the star green form. Labour and missions obtained white expectation of a adous minformer a regard to the what has the concerning of the ners int velopent. Not a presence a conditional contraction of surgin herman the friends a trust and galita makers of a start selves to be then new a most both individually see so a set of effects to diffuse right propositions, and recommendation is a Influence of writing large. Maging when an analytic the second second evil diservation for the pressent these classes do were a selected as a set their power and influence for this purpose and the second second second second things are just and pure and of evolations of whether Marshee evolution is a other office-bearers in the Chineb, as set to work to a with model a bestir themselves in this great work in properties to the solution of the and success of the abettors of error and of with All relation was and women, whatever their position in society, double double because means in their power, to frown upon and discension all that there is trary to godliness, no matter where it may show that the art the sect and example countenance and encourage only what hap there is no and true, and fitted to advance morality and reliation top with, ought unwearied efforts to be put forth on behalf of the sense of a they may be preserved from the cycl influences by study (1), in so closely surrounded kept from unhalong consists of and the case ments in religion, and so of from the many susan as hard H . Is t and a second provide a second se المراجع المراجع المراجع والمحاج والمراجع والمحاج المراجع والمراجع والمراجع والمراجع والمراجع والمراجع and the second second second second second second second second second second second second second second second المعاجر والمراجع والمعرجة الراج المواجع والمعادين أأمرجوها . the second second second second second second second second second second second second second second second s والمراجع والمناجع والمراجع والمراجع والمراجع والمراجع والمعاري والمراجع والمراجع والمراجع والمراجع والمراجع and the second second second second second second second second second second second second second second second

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on the part of all who love the young and desire to see them kept from evil, to counteract such Satanic efforts and to win the youth of the country to Christ and to His service.

(6.) And then with all such means must be mingled fervent prayer for the blessing of God which can alone make them efficacious for the advancement of the cause of righteousness and the rooting up of evil in the land. Oh, what a mighty power is prayer ! Would that we had more faith in it and wielded it more frequently and importunately in behalf of the cause of national reform and national righteousness. To this we are exhorted by the Apostle Paul when he says, "I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty." With this direction be it ours carefully to comply, as we would wish to see religion revived and national righteousness promoted. Let it be our constant prayer to "the God of heaven," who can alone "prosper us," that the throne may be established in righteousness: that those set around it, whatever be their politics, may be men of sound religious principle, wise, faithful, Godfearing, truth and peace-loving men, actuated by patriotic and disinterested motives; that from the throne downward, through every rank in society, righteousness in principle and practice may pervade the nation, hallowing and regulating all its actions; and that the Lord would in mercy speedily arise and plead His own cause, renew our days as of old, and bring to pass the blessed promise, wherein lies the hope of the world's exaltation-" For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

And while we bewail, as we have much reason to do, abounding evil, and seek its removal and the promotion of righteousness, let us not be unmindful of the good that exists, nor be unthankful for it. There is, we rejoice to think and believe, not a little of the precious salt of true godliness in the land, by which society is preserved from total corruption. And that this may be maintained and augmented, in our own respective communities and throughout our beloved country, should be our most earnest desire and constant prayer, as that which constitutes our country's greatest security and truest glory. For righteousness alone exalteth a nation ; and of the nation so exalted it shall be said, "Open ye the gates that the righteous mation that keepeth the truth may enter in."

This is the blessed reward in store for the righteous nation that keepcth the truth, and which is held out as an encouragement w

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persevere in such an honourable and God-glorifying course---"the gates" into "the strong city" shall be opened for her entrance into a position of perfect safety and highest honour and prosperity, within the city's divinely appointed "walls and bulwarks." As the gates of the literal Jerusalem with its temple were set open for the reception of those who had continued faithful to God in their dispersion and captivity when they returned; so such a nation or people as is here described is admitted within the pale of the visible Church, the spiritual Jerusalem, to the enjoyment of all her immunities and privileges, becomes the object of the divine approbation and acceptance, and is surrounded with the divine favour as with a shield, so that no evil shall befall her. And blessed and honoured thus on earth as a whole, the righteous individuals of which the righteous and truth-keeping nation is composed will have the gates of the heavenly Jerusalem set open to them at death, and within the walls and bulwarks of the eternal city they shall be welcomed, "with gladness great and mirth on every side," and there they shall abide for evermore. "And the nations of them which are saved shall walk in the light of it: and the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Amen.

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At the present day hopeful theories are entertained by many in regard to the salvation of those heathen who live and die in ignorance of the gospel of Christ. Indeed, the advocates of such theories claim for themselves a monopoly of culture and right feeling, and charge all who differ from them with uncharitableness. No good purpose can be served by such opinions, if they be not true; if they be false, they cannot fail to be productive of the greatest harm. It is no true charity to cry "Peace! peace!" when there is no peace; it is the truest charity to warn those who are in danger, that they may be aroused to use the means of safety. Our opinions regarding the future state of the heathen will not alter it either for the better or the worse; we should therefore, divesting ourselves of prejudice, seek to know the truth, so that we may know our duty in regard to them. But how shall we know the truth ? Shall we attain it by our own abstract reasonings from what we know or think about the character

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of God? No; all such reasoning is vain and unnecessary. To know the truth regarding the salvation or perdition of the heathen, it is enough to look at their present condition, and at the testimony of the Word of God regarding them.

We do not hesitate to say that all the hopes which many cherish in regard to their salvation are delusive, and that the heathen, so fur from being saved by their respective religions, are only corrupted and sunk more deeply into perdition by means of them. It is no doubt possible—though we have no evidence to this effect—that God may from time to time have saved individuals among the heathen by the special revelation of Christ to them, without the use of ordinary means. This does not, however, affect the general question now to be considered. Nor is it needful here to come to any conclusion in regard to the salvation or otherwise of those among the heathen who die in infancy. It does not become us to seek to be wise above what is written; we should leave secret things to the Lord, to whom they belong.

That the heathen are not saved by means of their false religions will appear if we consider that there is no method of salvation set forth in connection with any of them fitted even to satisfy the soul convinced of sin. No doubt the ordinance of bloody sacrifices has been observed from the earliest ages, and in every country of the Yet such sacrifices cannot pacify an awakened conscience. world. That man must have very defective ideas of the nature and dement of sin, who can imagine that his guilt can be atoned for by the blood of any animal. The very repetition of the sacrifices shows that in the worshipper's opinion they have not been effectual. But there is in the sacrifices of the heathen, and this is specially noteworthy among the Hindus, a fact which shows that the conscience truly awakened cannot be so appeased -viz., the fact that bloody sacrifices are offered unto devils, and not unto God. The Hindus never offer blood to the Creator, but to Shiva, the destroyer, the lord of demons, and to furies who are said to delight in cruelty and blood.

Moreover, a very large proportion of the Hindus never offer bloody sacrifices at all, but, like Cain of old, present the fruits of the soil In their esteem it is a heinous sin to destroy the life of any creature, for any purpose whatever. They, and indeed all the Hindus, this that by bathing in sacred streams, going on pilgrimage, giving alma, doing penance, and repeating the names of their false gods, they may not only cleanse away their sins, but also acquire such merit as to bring God under obligation to them. The fact that they are satisfied with such vain methods of salvation does not disprove our sametics.

but shows that they have never been truly convinced of their guilt in the sight of God.

Another consideration which tends to show that the heathen are not saved without the knowledge of the gospel, is the fact that most of the heathen-and in particular the Hindus-do not seek salvation, but some earthly good, as the end of their religious observances. Strange as this may seem, it is a fact that can be easily verified. Even the ancient Hindus, who are now-a-days so much extolled by those who should know better, sought after their gods, not for their spiritual but for their material welfare. Their pravers, as recorded in the Rig Veda, are chiefly for children, cattle, wealth, and other temporal good things. The same is true of modern Hindus. Their religious festivals are connected with seedtime and harvest, vows are made and asceticism practised, with a view to the present life, and sacrifices are offered in fulfilment of vows made when death seemed imminent. The common people think that a religious life is not incumbent on them, but only on those who have renounced the world, and devoted themselves to a life of self-denial. No doubt we are told that the Hindus are an intensely religious people; but their religion is wholly destitute of spirituality, and is quite consistent with indulgence in the grossest wickedness. Holiness is not essential to it, and consequently salvation from sin, except in so far as it is an obstacle to temporal happiness, is not in general an object of desire. Why, then, should we suppose that salvation is attained by the beathen, who seek not to attain it?

Most of those who professedly live a religious life are insincere. They frequent the towns and villages, and live on the industry of others. They compel the ignorant people by their curses to give them alms. In practising self-denial, too, ascetics have usually some selfish worldly object in view. They desire, by the acquisition of merit, to gain for themselves some earthly good, to be enjoyed either in the present life, or in a future birth; for it is to be borne in mind that they believe in the doctrine of transmigration. This merit is not the result of holy spiritual exercises, but of self-torture, or of some merely formal observance of rites and ceremonies. If they say that salvation is their aim, still there is nothing of a spiritual kind in this. Salvation, according to Hinduism, is not deliverance from sin, but deliverance from personal conscious existence, which is in their view an evil. They say that they emanated from the essence of God, and must be again absorbed into it. They consider that both good and bad works are obstacles to this absorption, and hence they desire deliverance from both. If the merit of cur good deeds exceed the demerit of our bad deeds, we must be born again into

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the world to be rewarded for them, and vice versa. The enjoyment of reward and the endurance of punishment alike imply continued personal existence, which is, say they, to be deprecated. In other words, their idea of salvation is tantamount to our idea of annihilation. The thought of salvation as the conscious enjoyment of eternal blessedness in the fellowship of God enters not into their mind.

Even if we should overlook the erroneous conceptions of the heathen in regard to salvation, and admit that some of them are truly desirous to be saved, still it would not follow that they actually become partakers of salvation. They seek it in a spirit in which it is not to be found. God saves sinners in the way of humbling them in the dust of self-abasement. The heathen seek salvation in a selfrighteous spirit. "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." But how, it may be asked, could they believe in Christ of whom they have never heard ? For the sake of argument we might admit that the heathen could be saved without the knowledge of the name of Christ ; but it would be absurd in the extreme to suppose that any man could be saved while he continues to indulge a self-righteous spirit. It would be as much as to say that he could be saved while he continues to be unsaved. Salvation is not merely deliverance from misery; it is emphatically deliverance from sin, of which a self righteous disposition is one of the worst kinds. Living and dying under its influence, how can they be fitted for fellowship with God ?

Moreover, were the heathen to any appreciable extent truly desirous of salvation from sin, the gospel would be at once welcomed by them. The heralds of the cross would have no reason to exclaim, "Lord, who hath believed our report!" It is a well-known fact that in all really new mission fields years of labour have to be spent before converts are gained to the cause of Christ. In the apostolic age it would have been so to a greater extent than it was, but for the fact that the Old Testament Scriptures were partly known throughout the Roman world, and that the apostles were empowered to work miracles in confirmation of their message. It has been so in modern times even in those missions where now the converts every year number hundreds or even thousands. In the most successful of missions, too, both ancient and modern, only a small proportion of the population has been converted to the Christian faith, during the first twenty, or, in most cases, during the first fifty or even a hundred years. This fact shows that the desire for salvation, even if we should admit its existence at all, is not widely cherished among the heathen.

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Still it may be urged that, even if the heathen should not generally 'be saved, nevertheless some of them may have sought and found peace with God. This supposition is directly opposed to the facts of history. The heathen have never, without the gospel, attained to the knowledge of God, which is salvation. Generally they have been pantheists and polytheists. In India, for example, there are impumerable temples erected to false gods : but nowhere is there a temple devoted to the worship of the true God. The deities of ancient Greece and Rome were chiefly notorious for their wickedness; they are in this respect, if possible, excelled by the Hindu deities of the present day. Even those among the Hindus who renounce idolatry have low unworthy conceptions of the divine character, and of the service which He requires at their hands. They are generally pantheists, identifying God with the works of His hands, and charging Him with all the sin, however atrocious, which is committed by men.

As might have been expected, the grossest immorality has ever prevailed among the heathen. Modern idolatries are every whit as bad as were those of ancient Greece and Rome. The moral condition of the heathen in Paul's days is described in the first chapter of the epistle to the Romans. There is not a single sentence in that description which does not fully apply to the Hindus at the present day. The wickedness of the heathen differs much from that of professing Christians in this, that it is sanctioned by their religion, whereas Christianity condemns every form of iniquity. The government has happily prohibited the burning of widows, infanticide, human sacrifices, the wholesale murders committed by the Thugs, and all other religious observances which involve directly the destruction of human But Hinduism has never prohibited these practices : on the life. contrary, it sanctions them, and the Hindus generally defend them. The temples, especially in the south of India, are still scenes of the grossest licentiousness, as were the temples of Venus of old. "It is a shame even to speak of those things which are done of them in secret." On the occasion of the Holi festival the most obscene language is used by all classes of the Hindus ; and the vilest songs are sung in the worship of the infamous Krishna. Much more might be said to show the utterly demoralised state of Hindu society ; let the above suffice.

Such immorality—immorality practised and defended in connection with religion—so far from securing the salvation of the Hindus, can only tend to pollute and debase the soul, and to unfit it for fellowship with the God of holiness. Whatever may be the zeal and sincerity with which men may observe such a religion, it can only have a pernicious effect. Indeed, the more sincere and zealous the wor-

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shipper is, the more must he suffer in his character from his religion, if it be evil. Now it is undeniable that where there is no holiness there is no salvation. Where there is no evidence of a change for the better in this life, we have no reason to hope for salvation in the life to come, unless God has given some revelation encouraging us to cherish such hopes.

The apostle Peter (Acts x. 34, 35) tells us that there is no respect of persons with God; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. Here difference of nationality is declared to be no obstacle, not difference of religion, as some would have us to imagine. Again Paul (Acts xvii. 26, 27) refers to God's appointment of the bounds of the habitations of different races, "that they should seek the Lord, if haply they might feel after Him, and find Him." In the context, however, he shows us that the heathen did not find God, but worshipped images of gold, or silver, or stone, which cannot be like that God whose offspring we are.

Many passages assure us of the perdition of the heathen, e.g., Rom. ii. 12 tells us that "as many as have sinned without law shall also PERISH without law." The Ephesians are said to have been, while in heathenism, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." And in Rev. xxii. 15 IDOLATERS are said to be without the holy city. Other passages of Scripture could be adduced in support of this doctrine, but these are quite sufficient for our present purpose.

The heathen are therefore in a most deplorable condition. They are perishing for lack of knowledge, as their own present character and the Word of God clearly testify. We have the light of the gospel, and are bound to send it to them. It becomes every lover of his species to do what he can to spread abroad the knowledge of Christ, that so the heathen, forsaking their idolatry, may cast their idols to the moles and to the bats, and seek after the Lord. Those who think that the heathen may be saved without the knowledge of Christ may consistently withhold their aid from the missionary work of the Church. Not so, however, those who believe them to be perishing. Their blood will rest upon our heads if we do not our part to rescue them from their dangerous condition.

PHILIP was called away from a great revival at Samaria, to meet one man in the desert; and he preached to him Jesus.—Baptist Weekly.

#### NOTH OF "YINDICLE TOURNALS,"

# NOTES OF "VINIGE FORDERING ON ADDREAD AND ANTARONSTS AND THESE AUGUMES

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A Letter to the Tuknom Author of Jus Popul approach in 7677 and was answered the same your by a Frank of the Author - Choice of these two small pamphilous realized threast shillings at the wale of the third portion of the Laing Library.

-The royal prorpative of the Soutish kings has how also view ously maintain 2.... by the laserned Dr. S. Borner, new Rishey of Sarum, it his Vindication of the Authority, Conservation and Janua of the Church and State of Scalland.... The development and Janua of the Church and State of Scalland.... The development and Janua ciples therein confuted had been lately revived an a pamphled antiched Jus Populi Vindicatum : the author where of had and converte and your some new strength to the old arguments." So says Navdani in Ain Soutish Historical Laboury, 1702, p. 42, but this work of thillow Burnet-called forth in 1673 in defence of his Madat and Now the ference between a Conformat and Noncomformist, published in 1669 cannot be regarded as a reply to Naphtali or Jus Populi, Rev the former is only once referred to (p. 294), the latter very sparingly (pp. 7, 49, 60, 149), and the Answer to the Letter to the Jankay of the Populi, is only thrice alluded to (pp. 55, 53, 187).

Sir George M'Kenzie's Jus Regium, which profession to be a determe of "the just and solid foundations of Monarchy in general, and more especially of the Monarchy of Scotland," "against Buchanan, Arushahi, Dolman, Milton, &c.," is said to have been first published in 1184 in octavo, and in duodecimo in 1685. It is also to be found in the appoint volume of his collected writings published in 1722, where it fills 45 large folio pages. According to "the design," it was meaninged by the republication of Buchanan's De Jure Regni, the unantiation of nature of Barclay and Blackwood's answers, and the new arguments invented by Dolman, Milton, Naphtali, &c. In the work Haulf, he avers that "Buchanan, (one of the chief ornaments and representation of his native country) the author of Lex Rex, Naphtall, and Jan Populi Vindicatum, have been ring-leaders, who have surface with an extremely to poison this nation," and that " the authors of los Hear, Jus Populi Vindicatum, and others were known to have written theme libels from pique against the government, because they justly sufficient under it." And again, that "Naphthaly, the author of Jus Populi,

<sup>&</sup>lt;sup>2</sup> William Denham-brother-in-law to Gospel Coltanus, and alterwards made Sir William and master of the mint during the reign of King William indug concerned in this translation of Buchanan's De Jure Reyni had to My, and was forefaulted in his absence. Collness Collections, fort-made, y. 7%.

and our late fanatical pamphlets alledge, that our Parliaments since 1661 are null and unlawful, because many who have right to sit as members, or to elect members, were secluded by the Declaration or Test." In his four-fold answer, he maintains that the exclusion was legal since it was done by Act of Parliament, that it was parallel to the exclusion in 1647 and 1649, that all statutes, made since 1661, are necessary consequences of former laws, and that if this were allowed there would be no end of controversy. These are his only references to Jus Populi, and he only alludes to Naphtali in another place, giving two garbled extracts. De Jure Regni having been expressly condemned by Parliament, he says, "there can be hereafter no place for debate," about its principles. He maintains that our kings are absolute monarchs with supreme power, accountable to none save God, and obliged to govern by the advice neither of nobility nor people; and "that popular freedom by birth, and the interest of the people in popular elections, are but mere cheats, invented to engage the rabble in an aversion to the established government, when factious and insolent spirits, who cannot submit themselves to government, design to cheat the multitude by fair pretences, and to bribe them by flattery."<sup>1</sup> But in the words of Dr. Irving,--"Sir George M'Kenzie, the servile tool of a most profligate court, . . . lived at a period when it was expedient enough to persuade his fellow-subjects, that the persons of good and bad kings are equally sacred and inviolable. 'The right divine of kings to govern wrong,' was a very suitable doctrine for the ministers of Charles and James. . . . . The degrading doctrine of divine right and passive obedience was inculcated by Salmasius, Bochart, Usher, and indeed by several very able men who approached much nearer to our own times; it is, however, a doctrine which no Briton, capable of reflection, will now hesitate a single moment in rejecting with the utmost indignation." \* The second part of Jus Regium was meant to prove that the Duke of York could not be debarred from succeeding to the crown. As already stated, the University of Oxford burned among other books, in 1683, De Jure Regni, Lex Rex, and Naphtali, it was therefore fitting that M'Kenzie should dedicate this treatise to them; and their

'It was surely in grim irony that Bloody M'Kenzie cited Seneca and made such a comment: "If the King punish thee when thou art guilty, submit to justice; if when thou art innocent. submit to fortune: and if a heathen could be induced by his virtue to submit to blind fortune, how much more ought a Christian to be prevailed upon by devotion, to submit to the all-seeing providence of the most wise God, who maketh all things to work joyntly for good to them that love Him? And as St. Augustine piously adviseth, princes are to be suffered by their people, that in the exercise of their patience, temporal things may be borne, and eternal hoped for."

\* Memoirs of Buchanan, 1807, pp. 254-258.

#### VINDECLE POSSIBLEDIA.

letter of thanks for the same was established by him as the next best testimony to that of a good conscience :

As mentioned in the beginning of these Notes, Fundivier Parlement was written in or before 1975. The first of the sirteen sections into which it is divided treats of "the Surveyer's preliminary discourse touching the obligation of the Covenants." Whether the Author of the Survey of Nanitali be the same with the Author of the Seasonable Case is not, he says, of my concernment to inquire or very material to know ; but, he asiz. "would ever a man have once questioned we perjury now alledged, who had not put out his eyes, and wilfully resolved to winke at we clearest beams of demonstration that could be imagined ; for was there ever more could be said for ye lasting obligation of covenants, vows, and oaths which men have entered into, than can be said for these ! And what though it could not be as easily proved, but yet as really, as it is confidently asserted, could our sin be ye lesse ? will ve nibling sophistrie of a carnall and court casnist devoide of all piety, tenderness and conscience hold off ve vengeance of God for a violated covenant! Yes, I think all tender-hearted Christians and such as fear ve Lord indeed, should so much ye more consider their waves and turn from their backsliding courses, yea and remove far from ye tents of these wicked men, who teach rebellion against ye Lord, lest they perish in their sins." He at once grants that it would not be perjury to own the Established Episcopacy of Scotland, if it is found to be not abjured in the National or Solemn League and Covenant; or, though it had been abjured, if it is shown to be the only lawful and necessary government of Christ. But though Prelacy, covenanted against, could be evinced to be not unlawful, but a matter which the Church or Magistrate might dispose of, he will by no means admit that their crime of perjury could ever be wiped off, since both had sworn to the Lord and could not go back.

In the second section, extending from page 11 to page 30, it is shown that Prelacy was abjured in the National Covenant; while the third section, containing 24 pages, proves that Presbyterian government was sworn to in that Covenant; and the fourth section evinces that, as renewed and explained in 1638, it perpetually obligeth.

The fifth section, reaching from page 60 to page 85, shows that Prelacy is not the only necessary government of the Church. In the sixth, it is demonstrated that Prelacy is not a lawful Church government; this, his largest section, occupies almost 70 pages, and is divided into the following eleven sub-sections :---

(1) Matt. XI. 25, 26; Luke XXII. 25, and Mark X. 42. fight against Prelacy.

#### VINDICIÆ FØEDERUM.

(2) Matt. xviii. 17, Tell the Church condemneth Prelacy.

(3) Apostolic Bishops and Presbyters are one and the sume officer.

(4) 1 Cor. v. opposite to Prelacy.

(5) Ephes. iv. 11, with 1 Cor. xiv. 28, 29, with the like places discard Prelacy.

(6) Phil. i. 1, impugneth Prelacy.

(7) 1 Tim. iv. 14, destroyeth Prelacy.

(8) Prelacy is a mere human invention.

(9) Whether or not the Prelate be a new officer.

(10) The setting up of Prelates, argueth Christ of unfaithfulness in His office, and the Scriptures of imperfection.

(11) Other arguments proving the unlawfulness of Prelacy.

From expressions in this section (pp. 89, 103, 126,) it plainly appears that the Author knew the Surveyor to be a bishop.

Coming to the Solemn League and Covenant he shows, in the seventh section—pages 155 to 188—that Prelacy was abjured in it; and in the eighth, that the Presbyterian government of the Church of Scotland was sworn to.

In the ninth section—pages 196-200—Presbytery and Prelacy are shown to be incompatible; and the tenth proves that Prelacy was lawfully abjured.

In the eleventh section, which extends from page 205 to page 229, it is evinced that the King cannot take off the obligation of the Covenant by virtue of the law in Numb. xxx. 4. To an objection of the Surveyor it is answered (p. 214), "He knoweth that the king had consented to the dissolution of Prelacies in Scotland before the League and Covenant was entered into and sworne, and therefore is [? as] to the people of Scotland, supposing all his former exceptions were valid, this reply will stand him in no stead, for there was no prejud[g]ing of the superiour's right by them, either by swearing or yet by prosecuting that oath, he having declared formerly his disowning of that weed of Prelacy; next, the oath did not oblige to the extirpation of Prelacy, far lesse did it oblige to this by laying forth lives and fortunes on it, but only to an endeavour after this extirpation which every one seeth may consist even with that imaginary right [of the King] and could no wayes really be injurious to the Superior, the matter thereof being still so farr submitted to him, as that it was not to be taken from him by vertue of the oath, but by a lawfull endeavour in the use of fair and lawfull means, nor can the prosecution of these endeavours conform to the Covenant be impeached of any injurious encroachment upon his right, since it was covenanted to be done by each according to their places and callings, and the thing which was covenanted to thus, was but an endeavour.

#### VINDICIÆ FOEDERUM.

which might have been so successfull, had the King not been given up to follow the counsells of men who minded themselves. careing little what became of his throne and scepter or of himself as the event declared, as to have obtained his consent in England and Ireland, as well as had been done in Scotland. But as to this of endeavouring in our places and callings he [i.e. the Surveyor] excepteth page 148 and saith, 'If the man [i.e. the Apologist] would speak his conscience, he would plainly confesse (as Naphtali plainly doth) that that clause of the Covenant was not put in to to reserve any right to the King in these matters, who is comprehended in the generality of all persons whatsoever, against whom the extirpation of Prelacy with the hazard of lives and fortunes is sworne; but it is only put in to preserve order among themselves, in opposition to the King, and to the Episcopacy which he stood for.' Answer. I see not why he [i.e. the Apologist] may not plainly enough confess all which Naphtali doth, concerning that clause, and yet weaken nothing that he hath said, for it is true these words could only concerne the Covenanters, and it is as true, that by their orderly endeavour, according to their places and callings, they might have obtained at length the King's free consent to the extirpation of Prelacy."

The twelfth section, filling 15 pages, proves that there is no such change of the state of affairs, as can make the keeping of the Solemn League and Covenant unlawful; in the thirteenth, it is discussed whether the observing of the Solemn League and Covenant is impeditive of a greater good, and therefore the oath nulled; the fourteenth —pages 256-260—shows that the Covenants were lawfully imposed and taken; the fifteenth makes it apparent that the Solemn League and Covenant, even as explained by the *Apologetical Relation* and *Naphtali*, engage to nothing sinful; and in the sixteenth section, extending from page 265 to 271, the Surveyor's conclusion concerning the Covenant is considered.

The Author uses strong language when necessary; for example, he speaks of (p. 193) "the insolencies of the Sectaries" as "their scurrilous, seditious, libellous railing and b[l]asphemous invectives, against the Assembly of Divines and their proceedings." He does not refute his Adversary by single replies, but by answer following answer, like the billows in a storm. The following is a specimen; and, to give some idea of how closely the volume is written, it may be stated that this long extract, including the quotation from Honeyman, occupies less than three pages. Contracted words are given in full, but, otherwise the spelling is rigidly adhered to, in the other extracts, and in this from the ninth subsection.

"'Again,' says he, 'it may be considered, if the old Scots superin-

tendent, under whom this Church was for many years well governed, was a new church officer, not appointed by Christ, or if he was a church officer appointed by Christ. If the former be said, their is too great ane imputation laid upon this Church, as if they did so far encroach upon Christ's privilege to set up new officers without His appointment and order in the Church. Mr. Knox was in an errour who said to the Superintendent of Louthian at his admission, that he was called of God to be pastor of the churches of Lothian, Stirling-shyre, etc., printed before the old Psalm-book. If the later be said, then it was unlawfull for this Church to put away that order, and the affirmer is bound to produce Christ's warrand for such ane officer, and if he doe, we promise within few lines, after the passage that speaks of a superintendent, he shall find warrand for a bishop. But sure it is, they had an officiall power in the Church, over ministers and people, who, by severall acts of the Assembly, are commanded to obey them, and some of them continued in that power 20, 30 years; so that, without condemning our Church in that matter, the offices and imployments of some ministers in church affaires, from which others are excluded as to the exercise (whatever aptitude they have within the sphere of their calling) are not to be lookt upon as ane unlawfull setting up of a new sort of ministers, which Christ hath not appointed.'

"Ans. 1. Neither will this similitude help his cause, howbeit he began his discourse with a notorious untruth, saying, that for many years the Church of Scotland was governed by the Superintendants, as if their had been no other church government exerc[is]ed but what was exerc[is]ed by them ; sure he cannot be such a stranger unto the history of those tymes as not to know, that even while these superintendants were in use, the Church of Scotland was governed by Assemblies generall, provinciall, and classicall, or presbyteriall, wherein their were no superintendants solely governing and admitting the rest but as cyphers; but all the members concurred by a parity of power ruling communi consilio, so that, though during the infancy of the Church, while superstition and Popish ignorance was not banished wholly out of the Land, and their were many places not provided of faithfull ministers to preach the Gospel, but priests and other Popish persons labouring to establish the people in their idolatrous courses, some part of the exercise of church jurisdiction was committed to those called superintendants (the chieff work committed to them being frequent preaching of the Gospel within those bounds committed to their charge) for the strengthening of the hands of the honest ministers who were but few at the first, and not able to doe all which was then requisite for the good of the Church, yet the whole power of governing the Church was never devolved upon these few superior

#### VINDICLE FORDERUM.

intendents. 2. Though I think the superintendant cannot be called a new church-officer, yet the Church might have failed, in some degree, in giving too much power unto him, or in continueing him too long in that imployment, or in keeping up that custome too long, which necessity might excuse at first, but afterward might have been of lesse necessity and of greater [1 in] convenience as indeed at length it was found to be, and therefore unanimously laid aside. And thus he may see how we may answer both the parts of his dilemma, or horned question, without giving him any advantage : for, first, if we consider the whole business complexly, and speak of this in its latitude, and as used when no necessity urged thereuuto, and as it was abused, and like to degenerate into tyranny, or to make way for Prelacy, or confirm any such domination in the Church of God, we may say it was not appointed by Christ, and that without any great imputation upon the Church, as if she did encroach upon Christ's privileage, seeing many things may be tolerated and charitably construed when done while the Church is but in fieri, and made use of only for more convenient and edifying dispatch of some matters during that exigent, which may not be allowed as standing and constant courses, even when the first urging necessity ceaseth, or owned as unalterable constitutions. Nor need we hence conclude Mr. Knox into any great errour, while he said of the Superintendant of Lothian, that he was called of God to be pastor of the churches of Lothian, etc., since thereby it was not necessarily hinted that Christ had particularly appointed such a fixed standing officer in His Church, but only that now he being called unto the discharge of that particular imployment should look upon himself as called of God unto a faithfull discharge of that piece of work which was committed to him. Next if we speak of the superintendant as receiving a commission for that particular work he was to be imployed in, during that exigent, we may say that it was allowed, and lawfull. Nor can he hence inferre that therefore it was unlawfull for the Church to lay aside the superintendant; for many things are lawfull which are not necessary; and many things may be expedient at one tyme which are not expedient alwayes : so, many things may be tollerated and given way to at one tyme, which cannot be pleaded for as constant standing ordinances and unalterable institutions of Christ, as all know. 3. How impertinent all this is to prove that the prelate is no new officer will easily appear to any, who considereth how we retort his dilemma thus; whether we say that the superintendants were new and distinct church officers not appointed by Christ or not, it will never, with any show of reason, be hence inferred, that the prelate is not a new and distinct church officer and not [?] appointed of Christ, for if we should say the fire

#### VINDICIÆ FOEDERUM.

all that could hence follow is, that the Church was blameworthie in setting up the superintendant, and did not conforme herself sufficiently unto the institutions of Christ. And what of this? Is it any strange thing to see a church not perfect at the first? or thinkes he that church much to be blamed that, when first riseing out of darkness, wherein she had been lying for a long tyme, did not shine in full perfection and beauty, may not necessity plead for some excuse, though in such a case, at the very first all things were not ordered perfectly conforme to the rule ? And doth he think that what may be excused then can be afterward allowed, and fully approven, when light hath shined in a greater perfection, and the Church hath been brought, through the blessing of God, unto a more near conformitie unto the rule? Sure no man of common sense will think this rationall thus then this cannot help him. And if we should say upon the other hand, that they were not new distinct officers, nor such as Christ did not warrand, he shall never be able rationally hence to inferre the like of the prelates ; because of the vast difference that is betwixt the superintendent and the prelate, as first the superintendant was chosen for a limited tyme, the prelate not. 2. The superintendant was made use of in that case of necessity, and pitched upon as a mean fit for that exigent, and this exigent was expressed as the sole ground of this appointment, but the prelate is looked upon, pleaded for and constituted, as the only governor of the Church, in ordinary, in all times and seasons. 3. The superintendant at his first institution, was looked upon as the result of prudence, consulting the good of the church at that exigent of necessity. The prelate alledgeth his standing to be upon another bottome. 4. The superintendant was a reall deputy and commissioner of the church having his commission for the particulars, wherein he was to be imployed, from the church, but the prelate looketh upon himself as no such commissioner, and acknowledgeth no such commission from the church, as all know. 5. The superintendents was chosen by the suffrage of the ministers and elders of that bounds, which he was to take care of him.<sup>1</sup> The prelate is not so chosen, I suppose. 6. The superintendent was examined by the ministers of the same bounds concerning his qualifications, and fitness to undergoe that charge, prelates will not submitt to this tryall. 7. They had no new imposition of hands or confirmation, as prelates must have. 8. Nor were they ordained and set apart by other superintendents, nor did they goe to London for this effect, but prelates must either be set apart by prelates, or not at all. 9. None of the superintendants alone could excommunicate any person, pre-

<sup>1</sup> This is evidently a clerical error, the clause should read—of which he was to take care.

#### VINDICLE POEDERUM.

lates may. 10. Other church judicatories might have excommunicated without their concurrence, will the prelates suffer any to be excommunicated without their concurrence and consent ! I trow not. 11. The ministers of the province, over which the superintendant was set might punish and censure him for misdemeanours, as the Superintendent of Lothian himself did confesse, when he was put into this place, March 9, 1560. Will the prelate submitt to this ! 12. The main work which was laid upon the superintendants was preaching the Gospel thorow the country, and that because of the scarsity of ministers, but prelates look on this as the meanest part of all their work, are more taking [! taken] up with domincering over the ministery, and over the Church, yea, and with civill affaires, as sitting in civil-judicatories, and judging civil causes, then with preaching the Gospel. 13. The superintendents could not examine a probationer, or an expectant for the ministry, without the concurrence of other learned persons, and the next adjacent reformed church, as is clear by the 4 Nationall Assembly an. 1562. I suppose prelates arrogate to themselves another power in this affair. 14. Superintendants might not transport a minister from one place to another, without the consent of the Provinciall Synod, as we see by the 4 act of the 5 Synod Nationall held the same year, prelates, I suppose, transport ministers, and never ask the Synod's advice. 15. Superintendants might not alone determine any question of moment, as may be seen by the 1 act of the 9 Assembly, held anno 1564. But prelates think their heads sufficiently consolidated for matters of greatest 16. It was lawfull for any to have appealed from a supermoment. intendant unto the Generall Assembly, as the 5 act of the 6 General Assembly showeth; will prelates take it well that any appeal from their courts and sentences unto any church judicatory whatsomovor ? I doubt they think themselves supream. 17. The superintendant was bound to give ane account of his carriage unto the General Assembly who did appoint and commissionate them, as the acts of the 4 General Assembly cleareth. But, as for prelates, I suppose they think themselves accountable to none, but to the King from whom they have all their power. 18. Superintendents might not assume to themselves so much as to moderate in the General Assemblie, and unless they had been chosen by plurality of suffrages, they never did presid, as the registers doe clear; we know prelates will not be content of this. 19. Their was none of these superintendents set over the rest, or made a supra-superintendent, but our prelates must have arch-prelates over them, over them, and those again a primate. 20. At every General Assembly, they gave account of their work, and submitted themselves unto the judgment and censure of the Gene-

ral Assembly as the registers make manifest. Do the prelates this? 21. They frequently offered to lay down their charges, and desyred the General Assemblys to liberate them of that work ; when shall we hear the like out of a prelate's mouth ? 22. They challenged no civill power or place, by vertue of their superintendency, as prelates do by vertue of their prelacy. 23. The superintendents did alwayes acknowledge their dependence upon, and subordination to the General Assembly, and received their instructions from it, and so carryed as their deputants or commissioners, in all that which they did as superintendents. How farr then they were different from prelates any 24. The superintendent might not ordain any one preshymay see. ter, but he behoved to have others conjunct with him in that work. But prelaticall power is supposed to be some other thing. Whence (though we should name no moe differences) we may clearly see, that the setting up of the superintendents giveth no shadow of a warrand for erecting of Prelacy; and that the prelate is some farr other thing, then was the superintendent; and is clearly a new and distinct officer, not only not appointed by Christ, but not so much as allowed aud warranted by His lawes, as any result of humane prudence, in any supposed case of necessity, as is cleared."

(To be concluded in the next.)

### THE UNWARRANTABLENESS OF FREE COMMUNION.

THE divisions which mar the Church of Christ form a subject that ought to exercise much the minds of all who love religion, and regard the highest welfare of man. For the divisions of Reuben there ought to be great searchings of heart. The mournful spectacle presented by a multitude of societies, wearing the same name, pleading the same authority, and professing to honour the same Lord, maintaining contradictory creeds, and pursuing diverse practices in regard to every recognised institution of religious worship, wasting their energies rearing altar against altar, instead of combining and concentrating them against a common enemy, is well fitted to arrest the attentive regard of every pious earnest mind. That proposals of conciliation should have been concerted, and attempts to heal divisions started in every age, is not wonderful. It would have been wonderful, indeed, if no such effort had been made. And though many of these schemes may have been of a questionable character, and have not hitherto been attended with success, yet, in the circumstances, all true lovers of Zion should be disposed to construe charitably, and censure slightly, the errors and miscarriages which have characterised

such well-meant, but misdirected attempts. But while this is so, all who cherish a supreme regard for the authority of God's Word, will be watchful against being ensnared by plausible schemes of union, and careful to adopt no basis inconsistent with the teachings of the law and the testimony. It is in such a spirit that we would now approach the discussion of the free communion scheme—the unwarrantable nature of which we have now to consider. According to this theory, parties professing diverse views respecting many doctrines and duties enjoined in God's Word, may, as children of the same heavenly Father, as brethren of the same Lord Jesus, as inhabited by the same Holy Spirit, and heirs together of the same heavenly inheritance, gather around the same communion table, while they still tenaciously retain their several peculiarities and varied professions, which they regard as in no wise compromised by such acts.

The unwarrantableness of such a scheme of communion will appear manifest, when we reflect, that what are denominated essential articles in religion are substituted for the whole articles of the Christian religion revealed in the Scriptures, as the terms thereof. Its promotors make light of the differences which subsist among religious professors. Such differences, they tell us, have reference merely to matters nonessential, and ought not to be allowed to enter into the terms of Such a division of Scripture truths into Christian fellowship. essentials and non-essentials, we need hardly say, has no warrant in the Word of God. It is indeed, true, that some doctrines are there spoken of as foundation doctrines, some principles as first principles, some truths as elementary or rudimentary truths; but this by no means implies that they are of necessity of first importance. It simply indicates that they are of a nature fitted for being communicated to the uninitiated in Divine things before others, which only those more advanced can apprehend or appreciate. There are also in Scripture, we frankly admit, doctrines, which, on a variety of accounts, may be regarded as possessing superior importance; but this admission by no means constitutes a valid reason for concluding that other doctrines of apparently secondary moment may be warrantably dispensed with. The relations of diverse truths are manifold, and often incomprehensible by us. But were it possible for us to contemplate the whole varieties at once, and in all their bearings and relations, we would, doubtless, discover that they all conspire to constitute one beautiful, harmonious, and indivisible whole ; for is it not written, "The Scripture cannot be broken ?" How unwarrantable, then, the conduct of such as put asunder what God hath joined together.

But further, essential and non-essential are relative terms. What

is not necessary to the accomplishment of one end may be so for that of another. What is non-essential to being may be essential to well-It would be possible for a person to subsist though deprived being. of a hand or a foot, of sight or of hearing; yet it would manifest the acme of folly, on this account, to argue that we may warrantably cease to take all proper precaution towards the preservation of these useful members and organs. And as in the natural sphere, so also is it in the spiritual sphere. Although it were possible for us to notify those propositions which are necessary to be known in order to salvation; even although we could assert positively that all who assented to a select list of doctrines, and testified the genuineness of their faith by having respect to a certain number of precepts, would assuredly be saved; would we be justified in conserving these doctrines and precepts alone, and abandoning all else as of comparatively small value! Would we be warranted in making a profession of this modicum of truth our terms of Christian communion, and renouncing all else as matters of indifference ? Assuredly not. In settling articles of faith and fellowship, it is necessary that much more than the minimum amount of saving truth be formulated, for whatever is essential to the security and prosperity of the Church collectively, and each individual believer, is no less worthy of preservation than that without which there can be no salvation. For these purposes God has reckoned a complete revelation necessary, for do we not read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." How unwarrantable, then, any scheme of communion which slights or treats with indifference any doctrine designed for the edifying of the body of Christ! But further, it is neither the comparative importance of the truths in themselves, nor their absolute necessity for the perfecting of the saints, but the authority of Him who has revealed them, which constitutes the proper and primary reason why we should receive, believe, and maintain them. Whatever God has revealed, that we are bound by His authority to hold fast. Whatever He has enjoined, we are bound by the same authority to obey, for is it not written regarding the Lord Jesus Christ, "Him shall ye hear in all things whatsoever He shall say unto you?" Every Bible truth, how unimportant soever in our eyes it may appear, is an emanation from the Father of Lights, a product of the infinite mind. How censurable, then, are they who presume to exclude any such truth from their public profession ! How unwarrantable any communion which can only be maintained by burying such truth in oblivion ! Its abettors unquestionably expose themselves to our Lord's censure, when He

says, "Whosoever shall break one of the least commandments, and shall teach men so, shall be called the least in the kingdom of heaven."

But further, in Scripture we are furnished with no specific list of fundamental doctrines as distinguished from such as are unimportant : its truths are nowhere classified according to their character as essentials and circumstantials respectively: nor is there even any test given by which we are to decide upon what truths are to be firmly believed and tenaciously retained, and what may be regarded This distinction between essential and nonwith indifference. essential doctrines is purely imaginary. In consequence of this it is very convenient, and can be made in all cases to suit the convictions or caprice of such as employ it. Each individual may draw the line of demarcation where it seems right in his own eyes. The command "to be perfectly joined together in the same mind and in the same judgment" is thus ignored, the endeavour "to keep the unity of the spirit in the bond of peace" neglected, and the coincidence of religious sentiment essential to comfortable, profitable, and acceptable fellowship, wanting. To such a motley company of communicants may be applied the words which the apostle Paul addresses to his Corinthian converts, "When ye come together in the church, I hear that there be schisms among you; and I partly believe it. Shall I praise you in this ? I praise you not."

In these ways, then, through putting asunder what God has joined together, through treating with despite what is necessary towards the perfecting of the saints, through burying in silence truths which God has clearly revealed, and through disregarding the unity of sentiment that ought to pervade such as are partakers of the same bread, the admission of the theory that there are essentials and nonessentials in religion renders free communion unwarrantable.

But further, the unwarrantableness of free communion is evident from the fact, that it eliminates from communicating the element of witnessing for the truth. Every Christian community has certain religious principles as the basis of its union. To secure coincidence of sentiment among its members, there must be an acknowledgment of certain articles of agreement to which all who seek admission to its fellowship must accede. And such declarations, if they would subserve the end for which they are designed, must embrace not only an exhibition of the great leading doctrines of Christianity, professed in common by all evangelical Churches, but also the discriminating deliverance of that society upon the duties and doctrines which have been gainsayed or controverted; and the adherence to which constitutes its warrant for continuing in a state of separation from other denominations.

This visible communion of Christians in one particular Church consists in their declared adherence to one public profession of the whole Christian religion, and in their united endeavours to promote and propagate that profession. In participating in the sacrament of the supper, as dispensed by a particular Church, each communicant declares his adherence to the profession and principles of that Church. By that act, he virtually makes that profession his own. But when free communion prevails, this testimony in behalf of truth, and in opposition to prevailing errors, is laid aside, to the extent of the errors which are tolerated, and the truths which are rejected among the parties who are admitted to the ordinance. For Presbyterians, for example, to permit pious Episcopalians, without question, to participate with them in the sacrament of the supper is practically to admit that the Divine right of Presbytery is a matter of indifference. It is tacitly to assent to the doctrine, that Church government is a subject in regard to which considerable latitude of sentiment ought to be allowed, a subject, which ought to be made among Christians a matter for mutual forbearance. It is, virtually, to grant that the second commandment, which requireth "the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appoined in His Word," may, without sin, be relegated to the convenient catalogue of non-essentials. Or, further, for Original Seceders to grant sacramental communion to members of the Free Church of Scotland, would amount to an admission on their part, that the recognition or non-recognition of the perpetual obligation of the covenants is too small a matter to warrant separation from a sister Church, and virtually to plead guilty to schismatical conduct in not following with all convenient speed those Seceders who joined that Church. But to multiply illustration is altogether unnecessary. Enough has been advanced to make it abundantly apparent that the adoption of the practice of free communion involves the renunciation of a testimony in behalf of all truths, except those held in common by all the communicants, and a homologation of all the errors contained in their several contradictory confessions.

How inconsistent is such conduct with the spirit of the commands, "Buy the truth and sell it not;" "hold fast that which thou hast:" "hold fast the form of sound words which ye have received:" "contend earnestly for the faith once delivered unto the saints." May not the Lord Jesus justly say regarding such as thus lay aside their testimony for His truth when in the very act of testifying for Him at His own table, "How have I been wounded in the house of my friends; even 'hey who eat my bread are risen up against me?" How unwarrantable nust be the communion which wounds the Lord Jesus in any way.

But further, free communion may also be shown unwarrantable, inasmuch as it subverts Church discipline by granting Church privileges to parties over whom no proper invisdiction is maintained. Christ. as King and Head of His Church, has appointed office-bearers therein. These He has invested with authority to execute government and discipline among the members thereof. In virtue of this authority, they have power to bind or loose by inflicting and removing Church censures. And He assures them that their proceedings upon earth, when conducted agreeably to the Scripture rule, are ratified in heaven. It is the duty of such office-bearers to take cognisance of all irregularities in faith and practice, which manifest themselves among their fellow-members. They are to be specially careful to preserve purity of worship and doctrine. They are enjoined to " purge out the old leaven, that the Church may be a new lump." Again, if any walk disorderly and obey not the Word of God as revealed in the Scriptures, they are to "note that man, and have no company with him, that he may be ashamed." It is thus manifest that the Church, when she has adopted a profession in harmony with the Holy Scriptures, is in duty bound to censure such disorderly walkers, as obstinately oppose any article of her creed. And if such offenders continue rooted, and steadfast, in their error and rebelliousness, it is incumbent on her, through her office-bearers, to suspend them from participation in the sacrament of the supper, and other Church privileges. And if the Church is in duty bound to deal in this way with those within her own pale, who demur to, and dissent from, doctrines within her firmly believed, shall she receive without question, into the intimacies of sacramental fellowship, parties who have already attached themselves to societies constituted for the express purpose of opposing certain articles of her profession ? Ought she not rather to warn such regarding the wickedness of their conduct in continuing in a corrupt communion, to remind them, that to doubt, deny, or ignore any clearly revealed truth is treason to their King and Lord, and solemnly and faithfully to inform them, that, while in their present state of mind, she can have no fellowship with them without becoming partaker in their sins, and thus exposing horself unto their plagues.

But all such faithful dealing falls to the ground when the free communion platform is mounted. According to this system a Church cannot, consistently, inflict the alightest consure or admonition, even upon such as openly contemn her constitution; but is bound to grant them, in the freest and fullest measure, all the privileges she has to bestow. That the position of those who do such things, is progrant with sin and danger, may be inferred from our Lond's usersay to the Church of Pergrason. He whereastly and severely threatened tool

retaining in her fellowship those who held the doctrine of Balaam, and the hateful tenets of the Nicolaitanes. And the Lord Jesus is the changeless One, changeless in His antagonism to evil. The threatenings which He pronounced upon the Church of Pergamos, for dereliction of duty in the matter of discipline were for all localities, and for all time, and fall with equal force upon those in our own day who follow in her footsteps. And it is sad to reflect, that notwithstanding such solemn warnings, the most unhallowed alliances in the matter of communion are allowed, and the most obstinate heretics, and the most orthodox believers, are equally welcomed to the table of the Lord, on the strength of an equivocal profession of love to Christ. Surely such conduct involves an unwarrantable stretching, might we not even say, a gross perversion, of that charity which "believeth all things," and "endureth all things," but which also "rejoiceth in the truth."

But again, free communion is unwarrantable, because it subverts the Scripture doctrine of the unity of the Church, and legalises schim. The radical defect in this plan of communion lies in the fact that its promoters confound the visible with the invisible Church, and adopt as its terms characteristics which belong peculiarly to the province of the Church invisible. The Church invisible consists of "the sacramental host of God's elect" on earth and in heaven. The Church visible, on the other hand, is composed of all who profess the true religion, together with their children. It is to the Church visible that the Lord has given the command to commemorate His death. The unity of the Church, considered as visible, consists in a common profession of the true religion. It involves subjection to a common Lord. All Christians, in their corporate capacity, are in professed subjection to Christ's mediatorial authority as their universal Pastor and sole Head of government. It further implies a common faith, a common profession of the whole Christian religion communicated by God to man in the Holy Scriptures. It also imports a common celebration of the same ordinances of religious worship according to the pattern prescribed and employed by Christ and His apostles. And lastly, it supposes a common approval of and submission to a form of government and discipline, such as may warrantably be deduced from Scripture precepts and examples. Such is the Bible view of the unity of the Church, but this view the free communion theory, instead of subserving, in every particular subverts. It involves the denial of its union as subject to a common Lord, for it sacrifices Christ's sole supremacy in His own house, by substituting the security of the members for the will of the Head as the rule of duty

ein, through exchanging the question, What is essential to the

honour and many of Gol - for the other question. What is necessary for the salvation of man ! It surrenders the unity of the faith by admitting that there is more than one system of doctrine and daty, which may warrantably he deduced from Scripture, and which may without sin be professed by members of the visible Church. It reduces the Church of Christ to the condition of the kingdom of Israel, when, having no executive, each man did that which was right in his own ever, by counting the order of Christ's house a matter of so little moment that the exercise of discipline therein may safely be dispensed with Nor is this all--it confirms schism by a law. By permitting Presbyterians, Episcopalians, Methodists, Independents, and religionists of every colour and complexion, to hold occasional communion at the same table of the Lord, it in effect says that there is no warrantable ground of separation between them. For if it be lawful for such a hylund company to hold fellowship in one of the most solemn and distinctive acts of our holy religion, it will be difficult to discover by what process of reasoning it would be possible to prove that a separation in the other exercises thereof is lawful and laudable. Yet this free communion scheme permits and encourages its votaries to preserve their segments peculiarities and professions. It encourages parties to continue in corrupt Churches, and reduces the inducements to neek a union based upon truth by granting a communion founded upon a spurious charity, How self-contradictory are the recommendations and tendencies of such a scheme! How otherwise can we characterise its legitimate results than as an approval and promotion of schism ! How cautious then Christians ought to be of originating or countenancing plans of communion which may involve a principle of such a complexion, will appear when we consider how solemn and earnest are the appatulia injunctions to preserve the Church's unity, and to avoid the very appearance of anything which might tend to violate it. The aponthe of the Gentiles solemnly "beseeches" his Corinthian converts "by the name of the Lord Jesus Christ, that they all speak the same thing, and that there be no divisions among them; but that they be perfectly joined in the same mind and in the same judgment." Again, we find him thus appealing to the Church at Philippi, "If there has any consolation in Christ, if there be any comfort of love, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind; that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Into what bold relief does the light of these texts bring forth the unwarrantableness of a scheme of communion, which, we far from templing to heal divisions, only serves to perpetuate schiama in the Church.

We now come, in the last place, to consider a low of the superiorm

which have been urged against close communion, and which have been advanced as arguments in favour of the latitudinarian scheme. It is argued, that Churches can have no authority to withhold communion from any of God's people who apply for it, simply because they cannot accept the shibboleth of a particular sect, since the table is the Lord's, not theirs. But to this we may reply, that the fact that the table is the Lord's supplies the very sufficient reason why we dare not admit all and sundry to fellowship. Because it is His table, the order thereof, and the terms of admission thereto, as explicitly enunciated in His word, ought to be in all cases religiously observed. Again it is insinuated, that through restricting communion to those of our own creed, we are in many cases refusing fellowship to those who have fellowship with Christ. To this we respond that the revealed will of God, and not the hidden communications of His grace, constitutes our rule of duty. The sovereignty of grace has often been, and may still be gloriously magnified among many with whom it would neither be safe nor warrantable for us to hold fellowship in the ordinance of the supper. But further, it has been triumphantly asserted that catholic communion prevailed in the Apostolic Church. The terms on which the converts under Peter's sermon at Pentecost were admitted, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," are reckoned a case in point. But when we examine these terms, we find they imply a renunciation of all their erroneous notions regarding the person, kingdom, life, death, and resurrection of Christ, and the acceptance of the doctrines enunciated by the apostles upon these several points. Such principles were, at this period, most keenly controverted, and a faithful testimony on their behalf behoved to be peculiarly the word of Christ's patience. And further, it is evident that they embraced the truth in its simplicity and entirety, for when they came together to break bread, we read, "that they were of one mind, and continued steadfastly in the apostles' doctrine and fellowship." Could a more striking contrast than this presents to a company of communicants upon the free communion plan be instituted! But further, the case of Cornelius and his household is also quoted as giving countenance to this theory. It is complacently affirmed, that their admission to Church privileges is defended solely and simply upon the ground, that he and his household had been visited with an outpouring of the Holy Spirit. To this we reply, that every one who without prejudice peruses the passage will perceive that the point at issue between Peter and his brethren of the circumcision, was not the terms upon which Cornelius and his household, considered as mankind sinners, were to be regarded as fit subjects for ascrames.

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# "BRITAIN STILL A HORN OF THE BEAST."\*

## (Continued from page 793.)

In our previous notice of the pamphlet bearing the above title, we showed as plainly as historical facts could show it, that Britain was not one of the kingdoms symbolised by the ten horns, for the simple reason that it did not come into existence for many centuries thereafter. The foundation of our author's argument being thus overturned, the whole fabric reared on it fell to the ground. However corrupt, therefore, Britain may be in its national constitution, administration, or in any other way, it is a misrepresentation to designate it "one of the horns of the beast."

It is, nevertheless, sadly true that Britain is justly chargeable with manifold evils and corruptions. Although not a horn of the beast symbolically, it was long a part of the papal world that "wondered after the beast," and in many ways it "wonders" in that direction still. Prior to the reformation from Popery, Scotland and England both were in deep spiritual datkness, ignorance, and superstition. England was partially reformed, it may be said, by the wrath and passion of a man —a voluptuous king. Nevertheless, good results followed results, which to some extent have lasted to this day. In Scotland it was different. The preaching of the "pure evangel," in the face of dire opposition, wrought a marvellous deliverance in the land, and the work was carried on till civil and religious liberty were in a goodly

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degree attained. At that period—the early part of the 16th century —Scotland and England were separate, independent kingdoms. Each had its own sovereign, constitution, government, and laws; and so far from being identical in any way, they were very much the reverse.

It is unnecessary to relate minutely here, what has often been stated in these pages, the events that followed the "First Reformation." The Dowager Queen and her daughter Mary were intensely devoted to the Roman Catholic faith ; James, who succeeded, though in early life a professed Presbyterian, constantly plotted secretly, or openly, for the overthrow of Presbytery, in favour of Episcopucy, if not of Popery, and ultimately succeeded. His son, Charles I., was equally inimical to the Reformed Presbyterian Church of Scotland, and in the struggle for kingly supremacy and power, ended his infatuated career on the scaffold.

Amidst this incessant turmoil of battles, bloodshed, and martyrdoms, a Second and great Reformation, was achieved. For about a dozen of years preceding the death of Charles I., sundry excellent acts of parliament were passed, touching the interests both of the Church and of the State. Patronage was abolished ; the Westminster Standards, including that now derided Confession of Faith, were prepared and adopted ; the Solemn League and Covenant, to which Scotland, England, and Ireland were parties, was drawn up and sworn to; and parochial schools, which have done so much for Scotland, were fully established. A lengthened and very evident revival of Intemperance, profanity, Sabbath desecration, and religion followed. other outward scandals disappeared ; and historians, and other writers of the time, bear testimony to the high degree of personal and family religion that generally prevailed over the country. This period has been commonly pointed to, not only as a "Second Reformation," but as constituting the zenith of the Reformed and Covenanted Church of Moreover, it was then that not only Scotland, but the Scotland. three kingdoms, then under one crown, consecrated themselves to God, and it is on that and similar transactions, that we base our assertion that the nation as such is still under solemn covenant to the Most High.

We have always understood that Reformed Presbyterians were at one with us in this opinion. We read their Testimony, and other authoritative documents as advocating that view; and not only so, but as claiming to hold it practically, at least, in a higher and more acriptural degree than ourselves. In short, that the difference that keeps the bodies apart lies somewhere here.

We have never been able to discover or understand the ground on which this claim has been made. If we did, and found ourselves in error, assuredly our axes and hammers would be speedily at work, and the humauly carved wall of separation levelled in the dust. Mr. Simms, happily, has supplied a Key to our understanding, and has unravelled the difficulty from his point of view.

In expounding the history and characteristics of the ten-horned beast, he takes occasion to expound, at the same time, the entire history of the Church of Scotland. From this exposition it is evident

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that the divergence between the views of Reformed Presbyterians and Original Seceders did not originate at the Revolution, nor in consequence of the settlement of public affairs that followed it, but in the defections which contaminated the relations of Church and State from the earliest reformation.

"The Established Church of Scotland," says our author (p. 20), " presents another subject for a few observations. This Church holds a pure creed-the Westminster Confession of Faith. Yet I fear that historic truth compels me to say that, from first to last, the Church of Scotland has been the child and creature of Erastianism. The statesmen who managed the affairs of setting up the Presbyterian Establishment in Scotland, do not appear to have been over nice as to consulting the Church herself in relation to the proposed alliance between Church and State ; the truth is, the Church was not consulted at all." This much, for Mr. Simm's account of the First and Second Then, as regards the Revolution period, he continues : Reformations. "The Revolution Church of Scotland was purely civil and secular. Neither the word of God nor the voice of the Church was duly heard and consulted in the Revolution Settlement. The simple truth is, that a few statesmen managed the whole business ! No doubt individual ecclesiastics, such as Carstares, were consulted ; but these men had no credentials, no right, in fact, to alter a single word on behalf of the Church." Having thus disposed of both reformations, and of the Revolution Church of Scotland, the Church of England comes in for a share of our author's castigation. After a meaningless and mystical sort of introduction, he sums up and disposes of English affairs thus : "I hold, that as an establishment the Church of the Second Reformation was little more than a noble attempt, an attempt, too, made only in Lancashire and London" (p. 39).

On the above extracts, we have to make the following observations: The sudden and extraordinary events of the first Reformation-s nation turning at once from Popery to Protestantism-rendered it impossible that everything should be done in that scriptural order that could have been desired. The reformers were as men that dreamed, delivered as they were from darkness and despotism, as in a day. But while that was so, it is not correct nor consistent with fact, to say that the Church was the child and creature of Erastian-When the civil authorities, speaking of Scotland, took the mstism. ter in hand, no ecclesiastical authority was in existence. Thev referred it, however, to the reformed clergy, with directions to prepare a Confession of Faith for the Church. That was done, and the civil power appended its sanction to it. Was that Erastianism ? If so. there could be no pure State Church in the world, and certainly there could have been none in Scotland. Again, at the Second Reformstion, the reforms craved by the Church were sanctioned and confirmed by the State, including the sovereign and legislature, and the enactments became a part of the law of the land. These enactments, as we have seen, respected the Confession of Faith and other doctrinal documents, Presbyterian government, and the Solemn League and Covenant-none of which were prepared by the State and given to the

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Church. On the contrary, as at the first Referention, they were prepared independently of the civil power, and only sanotioned by it, in the way we have stated—and as declaring the Faith and Form of the Church the State considered it its duty to recognise and protect. Did these proceedings render the Church the child and creature of Erastianism ! The great lights of the Reformation thought otherwise, and we do not feel that the cause is endangered by the would-be greater light of Loughbrickland. Further, as regards the Church of England, it cannot be said there ever was a proper reformation in it— Henry VIIL wrested the ecclesiastical supremacy from the Pope's crown, and placed it on his own. The Puritans were reformers, confessors, and martyrs in spite of the State ; and notwithstanding the adoption of the Solemn League and Covenant, and the partial adoption of Presbytery, no thorough reformation, either in doctrine or Church government, was attained in England.

But restricting the question to Scotland and the Scottish Church, we frankly own that in her purest times there were defects and shortcomings,---that human wisdom, individual selfishness, and the love of pre-eminence entered the councils of both Church and State, and the consequence was a Reformation less pure and complete than otherwise might have been. The fact, however, that these worldly elements leavened, to some extent, the reforming parties of the time, only serve to render more marvellous the Reformation actually accomplished. Perfection belongs to heaven and not to earth, and never will, we believe, be enjoyed in the Church below. Even though Mr. Simms' theories were realised, and reduced to practice, we could hardly venture to look for perfect bliss. We have before us copies of the Testimonies emitted by the Reformed Presbyterian Church, and of the writings of her leading men, and, judging from the discordant elements they disclose, from first to last, it would be difficult to conceive any state of things in which they would all agree. We are not sitting in judgment, or as censors, on their imperfectious. We know, from experience, our own too well for that. But we do say, and fearlessly, that any man who arrogantly declares : "I have demonstrated that all the inhabitants of these lands, with the exception of those who have lifted up an open and decided testimony against the corruptions of the State, are bound together in a fearful confederacy against the Lord and His anointed " (p. 60), should, at least, render his own position very clear and pure. To qualify this sweeping charge by a parenthesis, as Mr. Simms does, that he is not speaking of men as individuals, but as in a State capacity, is simply nonsonse.

How Mr. Simms, a Reformed Presbyterian minister, can speak of the reforming periods in the way he has done, is positively perplexing and confounding. If space permitted, we could demolish the whole of his assertions on this point, by pitting against them the sentiments of writers in his own connection; but the labour would be superfluous. We have shown from the plain records of history, which have long been patent to the world, that a great reformation, both in Church and State, was attained in this country, and that this attainment was sworn to in solemn oath to God. The like cannot we waid

of any other land since the palmy days when "Israel was holiness to the Lord." But what signifies all this to our author? Nothing. Britain was, ever has been, and still is, a *Horn of the Beast*, and bound in a confederacy against the Lord. Yes! It comes to this that Britain, a horn of the beast, and having a "constitution cast in the very worst mould of Babylon's bloody whore" (p. 39), devoted itself in solemn covenant to God! Can it be that the Holy One owned this solemn dedication, and that the obligation is still resting on the nation ?

That the Church, as settled at the Revolution, was most unsatisfactory, we have always admitted, maintained, and deplored. Our public Testimony explicitly takes this ground; and one of the authoritative exponents of our principles declares that *settlement* to have been "a gigantic act of Erastianism!" Could Mr. Simms desire anything stronger or more explicit? Nor is that all, it was the defects of that settlement, and the corruptions arising out of it, that produced the Secession of 1733; and it is the non-removal of these that keeps Original Seceders separate from the Established Church to this day. We submit that our principles, and position, on the head of the Revolution Settlement, ought to satisfy any man amenable to reason, or that has any regard for the covenanted Church of Scotland.

It is true that the fathers of the Secession were originally within the Revolution Church, and this circumstance has often been cast in But in that, they were not singular, nor does the fact our teeth. detract from their faithfulness in seeking, in the way of secession, what they found could not be obtained within the Established Church. Were their circumstances to be treated otherwise, the first Reformers would equally demand our censure for having been in the Church of Rome; nor would our castigations end there. The Rev. John M'Millan, who may be called the founder of the Reformed Presbyterian Church, was a minister of the Revolution Church. He did not secede and retire, he was expelled, and the circumstances were very peculiar, even taking his own party's account of them; nor was the position of his early associates in the ministry of the purest water.\* We do not blame the Reformed Presbyterian body, at this distant date, for these things. We would only remind their over-zealous authors of the ancient proverb: "They who live in glass houses should not throw stones."

Descanting on the corruptions that have existed in certain Established Churches, the Church of Rome, &c. (p. 38 and 39), our author remarks: "Evangelical religion would have been lost in Scotland under an Establishment, during the dreary reign of Moderatism, had it not been for the Covenanters, and Seceders, who were not established. Protestantism shall be lost in England, under an Establishment, unless disendowment and disestablishment shall put an end to the grotesque monkey-dance of Ritualistic 'things,' who are flooding the land with Popery." We thank Mr. Simms for the compliment he pays Seceders in having aided in preserving evangel-

\* Vide "Account of the old Presbyterian Dissenters." Falkink, 1806. Also, Minutes of the Reformed Presbytery of April 1751, & seq.

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ical religion in Scotland; but, in doing this, we would put the question: Who were the Covenanters he couples with them in this work ? Were the Seceders not Covenanters ; was their first Testimony not a Testimony in behalf of the covenanted Reformation; did they not in 1743 publish a special Testimony on that subject; and is it not a historical fact that they have actually renewed the Covenants, from time to time, during the whole period of their existence? These are facts, no man acquainted with the eoclesiastical history of Scotland will venture to deny; and that being so, on what ground does Mr. Simms draw this distinction, "Covenanters and Seceders ?" Seceders being a minority of the nation, and a very small minority, have never presumed to renew the Covenants as if they were the nation; they only renew the National Covenants, in a bond suited to their circumstances as a part of the nation. A similar accommodation to circumstances was adopted by the Church of Scotland, in her purest times, and on that rational principle Seceders have acted all along.

We think we might here reasonably inquire what Mr. Simms' "Covenanters," whom we take to mean Reformed Presbyterians, did in the way of stemming the dreary reign of Moderatism : we never heard of their voice being raised on the subject ; nor that they ever professed having done so. The truth is, they could not allude to the Revolution Church but in the way of seeking its destruction, because they viewed it as rotten at the core, and therefore not to be reformed. Further, we would ask : Are Reformed Presbyterians covenanters at all ? They renewed the Covenants after a fashion, in 1712, and again in 1745, and never since. We have before us the first published accounts of these transactions ; and are certainly not surprised to find the *manner* of these renewals strongly disapproved by members of their own communion.\* In our view, the Covenants were not renewed, they were only mangled.

The distinction drawn by Mr. Simms between "Covenanters" and "Seceders," we have shown to be groundless. It is worse, it is a petty revival of that bitterness of spirit towards Seceders which appeared in the early editions of the Reformed Presbyterian Testimony. This, we greatly regret, but at the same time it is only candid to state that in later editions that objectionable feature has been modified. In taking leave of this point, we have no hesitation in challenging the claim of Reformed Presbyterians to be covenanters at all, in the full sense of the term. There is not an actual Covenanter among them, It was not a public declaration of adherence to the principle of covenanting, or to the continued obligation of the covenants, that wrought deliverance for the Church of Scotland. It was actual covenantinga solemn avouching of God's truth, and a holy resolution of its friends to stand by each other in its defence, that imparted joy and courage to the Covenanters-and we believe it is only in that way the Covenants will be "Scotland's reviving," when that time arrives.

Mr. Simms tells us that "Britain is the land of the brave, and the

\* Vide "Thoughts on Terms of Communion," dec. Glasgow, 1840.

retaining in her fellowship those who held the doctrine of Balaam, and the hateful tenets of the Nicolaitanes. And the Lord Jesus is the changeless One, changeless in His antagonism to evil. The threatenings which He pronounced upon the Church of Pergamos, for dereliction of duty in the matter of discipline were for all localities, and for all time, and fall with equal force upon those in our own day who follow in her footsteps. And it is sad to reflect, that notwithstanding such solemn warnings, the most unhallowed alliances in the matter of communion are allowed, and the most obstinate heretics, and the most orthodox believers, are equally welcomed to the table of the Lord, on the strength of an equivocal profession of love to Christ. Surely such conduct involves an unwarrantable stretching, might we not even say, a gross perversion, of that charity which "believeth all things," and "endureth all things," but which also "rejoiceth in the truth."

But again, free communion is unwarrantable, because it subverts the Scripture doctrine of the unity of the Church, and legalises schism. The radical defect in this plan of communion lies in the fact that its promoters confound the visible with the invisible Church, and adopt as its terms characteristics which belong peculiarly to the province of the Church invisible. The Church invisible consists of "the sacramental host of God's elect" on earth and in heaven. The Church visible, on the other hand, is composed of all who profess the true religion, together with their children. It is to the Church visible that the Lord has given the command to commemorate His death. The unity of the Church, considered as visible, consists in a common profession of the true religion. It involves subjection to a common Lord. All Christians, in their corporate capacity, are in professed subjection to Christ's mediatorial authority as their universal Pastor and sole Head of government. It further implies a common faith, a common profession of the whole Christian religion communicated by God to man in the Holy Scriptures. It also imports a common celebration of the same ordinances of religious worship according to the pattern prescribed and employed by Christ and His apostles. And lastly, it supposes a common approval of and submission to a form of government and discipline, such as may warrantably be deduced from Scripture precepts and examples. Such is the Bible view of the unity of the Church, but this view the free communion theory, instead of subserving, in every particular subverts. It involves the denial of its union as subject to a common Lord, for it sacrifices Christ's sole supremacy in His own house, by substituting the semarity of the members for the will of the Head as the rule of duty

rein, through exchanging the question, What is essential to the

honour and glory of God 1-for the other question, What is necessary for the salvation of man } It surrenders the unity of the faith by admitting that there is more than one system of doctrine and duty. which may warrantably be deduced from Scripture, and which may without sin be professed by members of the visible Church. It reduces the Church of Christ to the condition of the kingdom of Israel, when, having no executive, each man did that which was right in his own eyes, by counting the order of Christ's house a matter of so little moment that the exercise of discipline therein may safely be dispensed with. Nor is this all--it confirms schism by a law. By permitting Presbyterians, Episcopalians, Methodists, Independents, and religionists of every colour and complexion, to hold occasional communion at the same table of the Lord, it in effect says that there is no warrantable ground of separation between them. For if it be lawful for such a hybrid company to hold fellowship in one of the most solemn and distinctive acts of our holy religion, it will be difficult to discover by what process of reasoning it would be possible to prove that a separation in the other exercises thereof is lawful and laudable. Yet this free communion scheme permits and encourages its votaries to preserve their separate peculiarities and professions. It encourages parties to continue in corrupt Churches, and reduces the inducements to seek a union based upon truth by granting a communion founded upon a spurious charity. How self-contradictory are the recommendations and tendencies of such a scheme! How otherwise can we characterise its legitimate results than as an approval and promotion of schism ! How cautious then Christians ought to be of originating or countenancing plans of communion which may involve a principle of such a complexion, will appear when we consider how solemn and earnest are the apostolic injunctions to preserve the Church's unity, and to avoid the very appearance of anything which might tend to violate it. The apostle of the Gentiles solemnly "beseeches" his Corinthian converts "by the name of the Lord Jesus Christ, that they all speak the same thing, and that there be no divisions among them; but that they be perfectly joined in the same mind and in the same judgment." Again, we find him thus appealing to the Church at Philippi, "If there be any consolation in Christ, if there be any comfort of love, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind; that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Into what bold relief does the light of these texts bring forth the unwarrantableness of a scheme of communion, which, so far from tending to heal divisions, only serves to perpetuate schisms in the Church.

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tal recognition, but rather his authority for receiving them as Gentiles into the fellowship of the Christian Church. That this latter was the real bone of contention is evident from the representation of the matter given in Peter's vision, and also from the conclusion, "then hath God also to the Gentiles granted repentance unto life," at which the brethren arrived from Peter's narration of the whole circumstances of the case. It is thus quite patent that this passage affords no argument whatever in favour of free communion. But lastly, the case of the Ethiopian eunuch is also cited by the advocates of this theory in support of their scheme. A sealing ordinance, say they, was administered unto him upon no other terms than a credible profession of his faith in the Lord Jesus Christ. To this we reply. that if we admit that in making the profession, "I believe that Jesus Christ is the Son of God," he assented to whatever is necessarily implied in, and connected with that all important proposition, then it will follow that he assented to all the doctrines and duties of the word of God, for it would be impossible to find a portion of Scripture which is not, in a more or less direct way, connected with this central And further, from the narrative, and what we fact of revelation. know of the character of Philip, we have every reason to conclude that had the eunuch professed opposition to any one docrine of revelation, he would not have been admitted.

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It is, nevertheless, sadly true that Britain is justly chargeable with manifold evils and corruptions. Although not a horn of the beast symbolically, it was long a part of the papal world that "wondered after the beast," and in many ways it "wonders" in that direction still. Prior to the reformation from Popery, Scotland and England both were in deep spiritual darkness, ignorance, and superstition. England was partially reformed, it may be said, by the wrath and passion of a man — a voluptuous king. Nevertheless, good results followed results, which to some extent have lasted to this day. In Scotland it was different. The preaching of the "pure evangel," in the face of dire opposition, wrought a marvellous deliverance in the land, and the work was carried on till civil and religious liberty were in a goodly

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degree attained. At that period—the early part of the 16th century —Scotland and England were separate, independent kingdoms. Nach had its own sovereign, constitution, government, and laws; and so far from being identical in any way, they were very much the reverse.

It is unnecessary to relate minutely here, what has often been stated in these pages, the events that followed the "First Reformation." The Dowager Queen and her daughter Mary were intennely devoted to the Roman Catholic faith; James, who succeeded, though in early life a professed Presbyterian, constantly plotted secretly, or openly, for the overthrow of Presbytery, in favour of Episcopacy, if not of Popery, and ultimately succeeded. His son, Charles 1., was equally inimical to the Reformed Presbyterian Church of Nootland, and in the struggle for kingly supremacy and power, ended his infatuated career on the scaffold.

Amidst this incessant turmoil of battles, bloodshod, and martyrdoms, a Second and great Reformation, was achieved. For about a dozen of years preceding the death of Charles I., mundry excellent acts of parliament were passed, touching the interests both of the Church and of the State. Patronage was abolished ; the Westminster Standards, including that now derided Confession of Faith, were prepared and adopted ; the Solemn League and Covenant, to which Scotland, England, and Ireland were parties, was drawn up and sworn to; and parochial schools, which have done so much for Mentland, A lengthened and very evident revival of were fully established. religion followed. Intemperance, profanity, Subbath desscration, and other outward scandals disappeared ; and historians, and other writers of the time, bear testimony to the high degree of personal and family religion that generally prevailed over the country. This period has been commonly pointed to, not only as a "Becoul Reformation," but as constituting the zenith of the Beformed and Covenanted Church of Moreover, it was then that not only Bootland, but the Scotland. three kingdoms, then under one crown, conversited the meeting to God, and it is on that and similar transactions, that we have our assertion that the nation as such is still under solenne evenant to the Most High.

We have always understood that Reformed Prodyterians were at one with us in this opinion. We read their Testamony, and other authoritative documents as advocating that view; and an only so, but as claiming to hold it practically, at least, in a higher and more acriptural degree than ourselves. In short, that the difference that keeps the bodies sport lies concenter bare.

We have never issue able to discover or understand the ground on which this claim has been made. If we did, and found ourselves an error, assuredly our also and hammers would be speedup at user, and the humanity curved wall of separation levelled in the dust. Mr. Service, imputy, ine supposed a Key to our understanding, not ine meravelled the difficulty from the point of view.

In exponenting the manage and standard when it the solution had been he takes used in the exponent of the same time, the write history of the Causa of Solution. I says the superior of a soldera that the divergence between the views of Reformed Presbyterians and Original Seceders did not originate at the Revolution, nor in consequence of the settlement of public affairs that followed it, but in the defections which contaminated the relations of Church and State from the earliest reformation.

"The Established Church of Scotland," says our author (p. 20), " presents another subject for a few observations. This Church holds a pure creed-the Westminster Confession of Faith. Yet I fear that historic truth compels me to say that, from first to last, the Church of Scotland has been the child and creature of Erastianism. The statesmen who managed the affairs of setting up the Presbyterian Establishment in Scotland, do not appear to have been over nice as to consulting the Church herself in relation to the proposed alliance between Church and State; the truth is, the Church was not consulted at all." This much, for Mr. Simm's account of the First and Second Reformations. Then, as regards the Revolution period, he continues: "The Revolution Church of Scotland was purely civil and secular. Neither the word of God nor the voice of the Church was duly heard and consulted in the Revolution Settlement. The simple truth is, that a few statesmen managed the whole business! No doubt individual ecclesiastics, such as Carstares, were consulted ; but these men had no credentials, no right, in fact, to alter a single word on behalf of the Church." Having thus disposed of both reformations, and of the Revolution Church of Scotland, the Church of England comes in for a share of our author's castigation. After a meaningless and mystical sort of introduction, he sums up and disposes of English affairs thus: "I hold, that as an establishment the Church of the Second Reformation was little more than a noble attempt, an attempt, too, made only in Lancashire and London" (p. 39).

On the above extracts, we have to make the following observations: The sudden and extraordinary events of the first Reformation-s nation turning at once from Popery to Protestantism-rendered it impossible that everything should be done in that scriptural order that could have been desired. The reformers were as men that dreamed, delivered as they were from darkness and despotism, as in a day. But while that was so, it is not correct nor consistent with fact, to say that the Church was the child and creature of Erastianism. When the civil authorities, speaking of Scotland, took the matter in hand, no ecclesiastical authority was in existence. Thev referred it, however, to the reformed clergy, with directions to prepare a Confession of Faith for the Church. That was done, and the civil power appended its sanction to it. Was that Erastianism ? If so. there could be no pure State Church in the world, and certainly there could have been none in Scotland. Again, at the Second Reformstion, the reforms craved by the Church were sanctioned and confirmed by the State, including the sovereign and legislature, and the enactments became a part of the law of the land. These enactments, as we have seen, respected the Confession of Faith and other doctrinal documents, Presbyterian government, and the Solemn League and Covenant-none of which were prepared by the State and given to the

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Church. On the contrary, as at the first Reformation, they were prepared independently of the civil power, and only sanctioned by it, in the way we have stated—and as declaring the Faith and Form of the Church the State considered it its duty to recognize and protect. Did these proceedings render the Church the child and creature of Erastianism? The great lights of the Reformation thought otherwise, and we do not feel that the cause is endangered by the would be greater light of Loughbrickland. Further, as regards the Church of England, it cannot be said there ever was a proper reformation in it Henry VIII. wrested the ecclesiastical supremacy from the Pope's

crown, and placed it on his own. The Puritans were reformers, confessors, and martyrs in spite of the State; and notwithstanding the adoption of the Solemn League and Covenant, and the partial adoption of Presbytery, no thorough reformation, either in doctrine or Church government, was attained in England.

But restricting the question to Scotland and the Noottinh Church, we frankly own that in her purest times there were defects and short. comings,-that human wisdom, individual selfishness, and the love of pre-eminence entered the councils of both Church and Mtate, and the consequence was a Reformation less pure and complete than otherwise might have been. The fact, however, that these worldly elements leavened, to some extent, the reforming parties of the time, only serve to render more marvellous the Reformation actually assumplished. Perfection belongs to heaven and not to earth, and never will, we believe, be enjoyed in the Church below. Even though Mr. Kinnin' theories were realised, and reduced to practice, we could hardly venture to look for perfect blins. We have before us continued they Testimonies emitted by the Reformed Presbytarian Church, and of the writings of her leading men, and, judging from the discontant elements they disclose, from first to last, it would be difficult to ear ceive any state of things in which they would all agree. We are int. sitting in judgment, or as censors, on their imperfections. We know, from experience, our own too well for that. But we do my, and fearlessly, that any man who arregantly destates : " I have descent strated that all the industriants of these burds, with the energies of those with have littled up an open and deputed tentimony segment the corrugations of the boards, are transf together in a familied synderian way agained the lost said the recorded " (2. 411, showed, at hear, reacher his out position tery clear and pure. To yould'y the energiest show to by a parentaense, so the filluma time, that he is and openency of more as incited them, but as it a brack sugarity, a marghy arranged.

Has Ma finitum a katornest Pessbyterian annusley, sen spens of the reforming periods in the way as and tone, a positively perpleting and confidunting. If space permitted, we sold tennetide the whole of his superturns in this point by justing against them the sentimence of waters in an own connection, but the above would be superfinite. We have shown from the plane seconds of money, which have may teen parent to the world. That a posse substantion, sorth in Charth and trace was atomic in this soundary, and that this around mence the point is in estand in this soundary, and that this around charth and trace was atomic in the soundary, and that this around ment was pourt to in estantic to the soundary and that this around ment was pourt to in estantic to the sound of the like termine

of any other land since the palmy days when "Israel was holiness to the Lord." But what signifies all this to our author? Nothing. Britain was, ever has been, and still is, a *Horn of the Beast*, and bound in a confederacy against the Lord. Yes! It comes to this that Britain, a horn of the beast, and having a "constitution cast in the very worst mould of Babylon's bloody whore" (p. 39), devoted itself in solemn covenant to God! Can it be that the Holy One owned this solemn dedication, and that the obligation is still resting on the nation ?

That the Church, as settled at the Revolution, was most unsatisfactory, we have always admitted, maintained, and deplored. Our public Testimony explicitly takes this ground; and one of the authoritative exponents of our principles declares that *settlement* to have been "a gigantic act of Erastianism !" Could Mr. Simms desire anything stronger or more explicit? Nor is that all, it was the defects of that settlement, and the corruptions arising out of it, that produced the Secession of 1733; and it is the non-removal of these that keeps Original Seceders separate from the Established Church to this day. We submit that our principles, and position, on the head of the Revolution Settlement, ought to satisfy any man amenable to reason, or that has any regard for the covenanted Church of Scotland.

It is true that the fathers of the Secession were originally within the Revolution Church, and this circumstance has often been cast in our teeth. But in that, they were not singular, nor does the fact detract from their faithfulness in seeking, in the way of secession. what they found could not be obtained within the Established Church. Were their circumstances to be treated otherwise, the first Reformers would equally demand our censure for having been in the Church of Rome; nor would our castigations end there. The Rev. John M'Millan, who may be called the founder of the Reformed Presbyterian Church, was a minister of the Revolution Church. He did not secede and retire, he was expelled, and the circumstances were very peculiar, even taking his own party's account of them; nor was the position of his early associates in the ministry of the purest water.\* We do not blame the Reformed Presbyterian body, at this distant date, for these things. We would only remind their over-zealous authors of the ancient proverb: "They who live in glass houses should not throw stones."

Descanting on the corruptions that have existed in certain Established Churches, the Church of Rome, &c. (p. 38 and 39), our author remarks: "Evangelical religion would have been lost in Scotland under an Establishment, during the dreary reign of Moderatism, had it not been for the Covenanters, and Seceders, who were not established. Protestantism shall be lost in England, under an Establishment, unless disendowment and disestablishment shall put an end to the grotesque monkey-dance of Ritualistic 'things,' who are flooding the land with Popery." We thank Mr. Simms for the compliment he pays Seceders in having aided in preserving evangel-

\* Vide "Account of the old Presbyterian Dissenters." Falkirk, 1800. Also, Minutes of the Reformed Presbytery of April 1751, et seq.

ical religion in Sectiand : but, in doing this, we would put the question : Who were the Covenanters he couples with them in this work ! Were the Seceders not Covenanters; was their first Testimony not a Testimony in behalf of the covenanted Reformation ; did they not in 1743 publish a special Testimony on than subject; and is it not a historical fact that they have actually renewed the Covenants, from time to time, during the whole period of their existence ? These are facts, no man acquainted with the ecclesiastical history of Scotland will venture to deny; and that being so, on what ground does Mr. Simms draw this distinction, "Covenantera and Seceders !" Seceders being a minority of the nation, and a very small minority, have never presumed to renew the Covenants as if they were the nation ; they only renew the National Covenants, in a bond suited to their circumstances as a part of the nation. A similar accommodation to circumstances was adopted by the Church of Scotland, in her purest times, and on that rational principle Secodora have acted all along.

We think we might here reasonably inquire what Mr. Simus' "Covenanters," whom we take to mean Reformed Presbyterians, did in the way of stemming the dreary reign of Moderatism : we never heard of their voice being raised on the subject ; nor that they ever professed having done so. The truth is, they could not allude to the Revolution Church but in the way of seeking its destruction, because they viewed it as rotten at the core, and therefore not to be reformed. Further, we would ask : Are Reformed Presbyterians covenanters at all ? They renewed the Covenants after a fashion, in 1712, and again in 1745, and never since. We have before us the first published account of these transactions ; and are certainly not surprised to find the manner of these renewals strongly disapproved by members of their own communion.\* In our view, the Covenants were not renewed, they were only mangled.

The distinction drawn by Mr. Simms between "Covenanters" and "Seceders," we have shown to be groundless. It is worse, it is a petty revival of that bitterness of spirit towards Seceders which appeared in the early editions of the Reformed Presbyterian Testimony, This, we greatly regret, but at the same time it is only candid to state that in later editions that objectionable feature has been modified. In taking leave of this point, we have no hesitation in challenging the claim of Reformed Presbyterians to be covenanters at all, in the full sense of the term. There is not an actual Covenanter among them, It was not a public declaration of adherence to the principle of covenanting, or to the continued obligation of the covenants, that wrought deliverance for the Church of Scotland. It was notual novemanting-a solemn avouching of God's truth, and a holy resolution of its friends to stand by each other in its defence, that imparted juy and courage to the Covenanters-and we believe it is only in that way the Cluvemants will be "Scotland's reviving," when that time arrives,

Mr. Simms tells us that "Britain is the land of the brave, and the

\* Vide "Thoughts on Terms of Communion," &c. Glawgow, 1840.

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home of the free, but it never was either, till Richard Cameron and his compatriots dashed into Sanquhar, and began the fight that never ended until the bloody house of Stuart was hurled from the British throne." We cannot speak of Cameron, and his co-patriots, except with feelings of intense respect for their memories, and of thankfulness for what they were enabled to accomplish. Driven from their congregations and homes, hunted like partridges on the mountains and denied those liberties and privileges to which they were entitled, both by the law of God, and the laws of the land, they were compelled to make a stand against public authority in defence of their liberties and lives. We most heartily admit that their action at Sanguhar, however feeble in itself, was a decided expression of that feeling, which soon became the feeling of the nation, and triumphed in a glorious Revolution. We cannot, however, speak in the same terms of approval of their successors. The principle, that individuals may override constituted authority, and take the law into their own hands, even under the plea of oppression, is one that can be approved only in circumstances of the direst nature. That Cameron and his fellowsufferers were so circumstanced we most fully admit. But then, after the circumstances had changed, a government constituted, and courts of justice opened for the hearing of every grievance, the plea of individual resistance, or opposition to law, could no longer be maintained. That, however, was in effect the ground taken by a section of the followers and successors of these brave and faithful martyrs of Jesus Christ. They converted a temporary necessity into a stauding moral principle, and on that principle they created a division in the Church, and vindicate that action, by their separate standing, to this day. The persecution and sufferings at the First Reformation, though not so protracted, were as lawless and cruel as those that preceded the Revolution. In 1661, the fires of persecution were rekindled and kept alive with unmitigated fury till 1679. Yet, in neither of these periods did the sufferers assume the position, or assert the lawfulness of the principle of resistance as announced, in 1680, at Sanquhar. Whatever, therefore, can be said in its viudication, it cannot be said to have been a principle or matter of testimony at the First or Second Reformation. This is admitted in the Reformed Presbyterian Testimony. Referring to the question raised in 1679, as to yielding obedience to the government, that Testimony (Ed. 1866, p. 91) says : "It is astonishing that for a period of eighteen years, amidst oppression and sufferings which have rarely had a parallel, they never seriously thought of disowning his (the King's) authority."

In connection with this branch of our subject, the oath of allegiance forms an important element. Reformed Presbyterians have oftener than once found it necessary to discuss its bearings. When viewed in its religious and ecclesiastical aspects it opens a wide field for controversy. Mr. Simms has made it the subject of a separate publication; and it also forms the key-note of his whole story concerning the "ten-horned beast." In every possible way he twists it into his argument, and those who do not concur in his views are in words, not the most polite, subjected to his lash. The oath, we grant, has very

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objectionable phases. The same may be said of other matters touch ing the national constitution, but the fact remains that there is no choice between submission, open resistance, or exile. Excepting those holding high offices of state, the judges of the land, members of Parliament, town councillors, and persons authorized to carry arms, the oath of allegiance is not, in ordinary circumstances, imposed on any one. It is, nevertheless, virtually obligatory on all, and no British-born subject can escape from the obligation it implies. We have known Original Seceders suffer, rather than take the oath, and we imagine Reformed Presbyterians can say the same thing. "But," say the latter, "you Original Seceders, though you do not take the oath, you vote for members of parliament and town councillors who are compelled to take it, and by doing so you are equally guilty with them." We admit the premises, but deny the conclusion. An oath must be taken in the sense of the authority by which it is administered-not in the sense the swearer may put upon Well, we can point to instances in which a member of parliament it. has taken the oath of allegiance, and within a few hours thereafter moved the introduction of a measure for altering a part of that constitution to which he had just sworn. The present session of parliament has been distinguished for instances of this kind, and no exception taken to the course as unconstitutional, or disloyal. In the face of such proceedings we cannot resist the conclusion that the oath of office, or of admission to a seat in the legislature, does not bind the conscience of the swearer, in the way Reformed Presbyterians would have us believe. If it did, a reformation in the constitution, the very thing they and we so much desire, would for ever be impos-It will be observed, from what we have stated, that Reformed sible. Presbyterians bring against us a serious charge of inconsistency by Two voting others into a position we would shrink from ourselves. blacks won't make white, but we think we are entitled to ask them whether they have made certain that their own position is perfectly pure in this matter. In former times they chose to suffer rather than pay taxes imposed by an unscriptural and unlawful government, and that course we could understand. Now, they pay freely; and because they pay, they claim a full share of the protection, and privileges, this unscriptural and unlawful government provides. At one period in their history they condemned appealing to courts of law, even to vindicate their just rights. Now, they have no scruples They can go before a judge who has sworn the in the matter. obnoxious oath of allegiance, and that not for conscience sake, but to obtain worldly advantage.\*

<sup>•</sup> The following extract shows the estimate in which they were held by wome of themselves seventy years ago:—" As for the Reformed Freshytery, though they profess to own the martyrs' testimony, in hairs and hoofs, yet they have now adopted so many new distinctions, and given up with their old ones, that they have made it so evident, that it is neither the martyrs' testimony, nor yet the one that that presbytery adopted at first, that they are now maintaining; when the Reformed Presbytery was in its infancy, and had some appearance of homesty and faithfulness among them, they were blamed by all the other parties, for white of distinctions, that no man could justify, i.e., they would not admit into their cour-

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Is there, then, any real difference between the principles of Reformed Presbyterians, and those of Original Seccetars, on these important questions. Let us see: The Original Seccetars on Testimony says, "We condemn all the oaths which, either in express terms, or by implication, approve of the complex constitution." The Reformed Presbyterian Testimony says: "THE RIGHTS OF MAN are as well secured, and as faithfully guarded in Britain, as perhaps in any nation on earth; but the RIGHTS OF GOD AND OF HIS SON, if they are not as grossly outraged, are, in many things, little more respected in it, than in Popish countries. [Nevertheless] we fully recognise the obligation that lies on us, to pray for the peace and prosperity of the land, and for the temporal and spiritual welfare of all classes. But we cannot pray for the *stability* of a system, which, as long as it is unreformed, is dishonouring to Christ." We leave it to our readers to discover the difference between these statements.

Returning from this partial digression, to our author, we find him, at page 51, taking what he calls, "A BIRD'S EYE-VIEW of the British Constitution." After some allusions to the silly story of "Beauty and the Beast," he proceeds: "Self government, or government by representation, is Beauty :—so also is hereditary limited monarchy, although 1 might prefer a republic, if conducted by Christian men."

This is the first instance we have met with, so far as we remember, of a Presbyterian and professed covenanter expressing himself in favour of republicanism. Throughout the whole covenant-ing struggle of the 17th century, we have not found a similar sentiment. Even the Sanguhar heroes were staunch loyalists, and monarchy men. They sought to turn out a monarch because of his wickedness-not to overturn his throne. Their successors who lived to see happier times held the same views, and actually assisted the chosen sovereign to the crown. It is interesting to note the condition on which Mr. Simms would prefer a republic-"if conducted by Christian men." Would he not apply the same condition to monarchy? We carnestly desire it under any form of government. Mr. Simms would have rendered an important service to the nation, and the cause of religion, if he had pointed out the way by which this could be carried into practice.

Such is another specimen of Mr. Simms' confused notions and wreckless writing in regard to the history of the nation and of his own Church. We are strongly of opinion the COVENANTERS of old would have handed him over to Cromwell's sectaries, with an admonition to study his creed better and not bring the high-toned principles of the Reformers into ridicule. In closing these criticisms on his exposition of the "Ten-Horned Beast," we would take leave to recommend to him some similar course.

munion those that voluntarily paid the land taxes." . . . "But now they can admit into their communion, both rulers and members, who pay all taxes." Collection of Dying Testimonies, p. 8. Kilmarnock, 1806.

#### BEAUERW OF "BOODCH SERWONS"

## REVIEW OF "SOOTCH SERMONS."\*

BUT for the somewhat adventitious notoriety which this veloce has gained for itself, it is possible we might not have decourd it worth while to trouble our readers with any notice of it, as its contents, like those of most of its class, are almost wholly worthless for any proctical purpose, save the melancholy one of showing how ministers of the gospel, bound to teach " those things most surely believed among us " on the authority of God's Word, can deliberately set these things aside, and in their room proclaim what can only be characterised as These so-called "Scotch Sermons" are certainly not infidelity. "gospel" sermons, unless, indeed, Scotland has been without the gospel, until the authors of this book, and the "enlightened theship gians," whom they affect to represent, arose to make it known ! The fact of the matter is, that throughout the entire volume there is hardly a shadow of gospel truth to be found, but from beginning to end it is filled with the presumptuous negations and permissions errors of a would-be-philosophic rationalism. The sermons are twenty-three in number, contributed by thirteen writers, all belonging to the advanced section of the Broad Church school in the Newttinh Establishment, and they form without doubt the boldest and must out-spoken manifesto which that party has yet given to the world, In the preface, the editor, understood to be the Rev. Professor Knight, of St. Andrews, informs us that the volume "originated in the wish to gather together a few specimens of a style of teaching which increasingly prevails amongst the clergy of the Souttinh Church." That such a style of teaching is prevailing in the Fatahlished Church to the extent here indicated, has been repeatedly denied by parties interested in that Church's reputation, and who are as likely to know how matters stand in this respect as Professor Knight, and they are naturally indignant that he should have presumed to make such a statement. But be this as it may, if we may judge from the way in which the volume has been received, and from the silence that has reigned in all the courts of the Church for nearly twelve months, it would appear that such a style of teaching mosts with no little sympathy, and is likely to call forth very little effective In a case of such public notoriety silence must be held opposition. as giving consent, so that if the Church takes no steps to repullate and condemn such teaching as this volume contains, and to call these writers to account for their heretical and infidel sentiments, and their manifest breach of faith, and violation of ordination vow, it is difficult to see how she can be cleared from the charge of virtually stamping such teaching and conduct with approval. The editor further states that the volume "is the work of those whose hope for the future lise not in alterations of ecclesiastical organisation, but in a profoundar apprehension of the essential ideas of Christianity ; and supscially in the growth, within the Church, of such a method of presenting them,

\* Scotch Sermons, 1880. London : Macmillan & Co.

as shall show that they are equally adapted to the needs of humanity, and in harmony with the results of critical and scientific research." It will be observed that the claim here implicitly put forth in behalf of the authors of this volume is no mean one, for it amounts to this, that they have attained to a profounder apprehension of the essential ideas of Christianity than what has hitherto prevailed among Scotchmen, and likewise to a method of presenting these ideas far superior to anything that has yet been attempted. Most evident it is then, that these writers have no poor opinion of themselves, either as "thinkers" or as "teachers," and that they have no wish to hide their light under a bushel. And that they possess ability of a kindintellectual power, and what the world calls 'culture'-we freely grant. But that they have succeeded in apprehending the essential ideas of Christianity in a profounder manner than others, and in presenting them in any such method as the editor claims for them. we utterly deny. The truth is, that the leading ideas set forth in these "sermons" are not the essential ideas of Christianity at all, but ideas which are essentially anti-christian; and as for the method in which they are presented, while in some places the language employed is barely intelligible, the effect produced by the whole is a profound conviction that if there is nothing else in store for the "needs of humanity" than the cultured "ideas" of these sermons, poor humanity is in a woful plight indeed.

Let us now glance at some of the ideas and teachings of this pretentious volume. As was meet, the place of honour has been given to the Rev. Principal Caird, who contributes two sermons, entitled "Corporate Immortality," and "Union with God." At the head of the first sermon is placed the text, Heb. xi. 39, 40, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect;" and on this passage the Principal founds an eloquent and ingenious disquisition upon what he calls "Corporate Immortality," or the immortality of the human race as a whole, and its gradual progress toward perfection. But how he could bring himself to connect such a discourse with the text he has chosen, is to us a mystery. We cannot but regard it as an utter "wresting" of the Scriptures, to use this passage as Dr. Caird has here done. The promise spoken of was manifestly the great promise of the Messiah, and of the "good things" He was to bring to men, the accomplishment of which was not received by the Old Testament saints in this life. According to Dr. Caird, however, the promise which these saints did not receive, in its fulfilment, but in the faith of which they lived and died, was nothing more than what he calls "the promise which our nature contains."

"Their life," he says, "replete with immortal hopes, instinct with the spirit and promise of a splendid future, was abruptly terminated. But it was not really so. The promise was not left unfulfilled, the continuity was not broken. Their story has not been left without a sequel. The life they lived is one that is never broken, that never dies, that is ever deepening, developing, ever through the ages ivancing to its consummation. . . . These passed away, and life in them as one of unfulfilled promise. But of that promise we are the fulfilment."

## REVIEW OF "SCOTCH SERMONS."

And, of course, if this be so, then life in us must also be an unfulfilled promise, of which those who come after us will be the fulfilment. Now, whatever truth there may be in such an idea, who can believe that that was the promise in the faith of which the Old Testament worthies lived and died? It was "through faith" that they "obtained a good report," but unless that faith had had respect to something higher and greater far than the notion of "Corporate Immortality," their names would never have been recorded on the page of inspiration. Contrary, as we believe, to the plain teaching of Scripture, Principal Caird affirms that it "constitutes the very grandeur and nobleness of human life, to be incapable of a purely individual perfection," and that "existences rise in the scale of nobleness, just in proportion as they are incapable of such perfection." Are the highest creatures of which we know, not individually perfect, the angels of light ! And is not individual perfection-completeness in Christ-the goal set before believers in the Word of God? That Word teaches us that all who are one with Christ shall attain to individual perfection; and though during the millennial era the world at large will be advanced to a position, morally, which it has never yet reached, yet nowhere are we taught that "the whole race and every individual member of it" shall be brought to that perfection which awaits the "people of God," for the Scriptures do not teach the doctrine of universal restoration. Of the state of moral perfection to which, as he holds, our race shall ultimately rise, "when human society shall be permeated through and through with the spirit of Jesus Christ," Dr. Caird has such a glowing vision, that the heaven in which we have been taught to believe as a state of perfect blessedness beyond the grave, is quite eclipsed. For he tells us that the heaven for which these ancient heroes and martyrs longed was "the redemption of the world from evil;" and that "the supreme aim of Christian endeavour is not to look away to an inconceivable heaven beyond the skies, and to spend our life in preparing for it, but it is to realise that latent heaven, those possibilities of spiritual good, that undeveloped kingdom of righteousness, and love, and truth, which human nature and human society contain." And so in harmony with this representation of things, this is the way in which he answers the question as to how we are to prepare for the fast approaching hour of death.

"To whatever world death introduce you, the best conceivable preparation for it is to labour for the highest good of the world in which you live. He the change which death brings what it may, he who has spent his life in trying to make this world better, can never be unprepared for another." ... "The rending of the vell which hides the secrets of the unseen world, the summons that calls you into regions unknown, need awaken in your breast no perturbation or dismay, for you cannot, in God's universe, go where love, and truth, and self-devotion are things of naght, or where a soil, filled with molying faith in the progress, and identifying its own happiness with the final triangle of goodness, shall find itself forsaken."

Might not a heathen moralist have written this ! As a preparation for death and the eternal world, all that is necessary is to try to make this world better ! Not a word about faith in Him who hath

### REVIEW OF "SCOTCH SERMONS."

abolished death and brought life and immortality to light by the gospel, and about having our lives hid with Christ in God! Are there not many labouring for what they believe to be the highest good of the world they live in, who are wholly destitute of such faith and are even pouring contempt upon the name of Christ, and impiously rejecting His proffered salvation ? And are such making "the best conceivable preparation" for that eternal world into which death will introduce them ? According to the teaching of Scripture, such are only "treasuring up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God."

In his other sermon on "Union with God," from the much-abused text, John xvii. 21-23, "That they all may be one" &c., Dr. Caird pleads for "what may be described as a Christian pantheism," or "a oneness with God so absolute that we may be said to be in God and God in us, that our spiritual beings shall be no more separate from God's than Christ's own, and yet in which, so far from being infringed or sacrificed, our nature as men shall reach its highest perfection." Though such "pantheism" is held to be quite consistent with the idea of human individuality, it seems to us to be perilously akin to such a unition to, or absorption into, the divine essence as mystics delight to dream of; and to ground a plea for any such notion on the words of our Lord's prayer, appears to us to be another manifest perversion of Scripture. For what our Lord prays for is not the union of believers with God, but their union one with another, the type of such unity being that which subsists between the Father and the Son, who are one in mind and will and operation, while its ground is their common faith in Christ, and its bond the indwelling Spirit of the Father and the Son. It was that the world might be brought to believe that the Father had sent Him, that our Lord prayed for the unity of His people, and this object could be effected only by a union which was visible to men. Throughout the discourse, which smacks everywhere of mysticism, we meet with a variety of sentiments and expressions of a very questionable, if not distinctly erroneous and misleading character. The preacher has a lofty idea of the capabilities of human nature, and so he speaks of its "Divine elements," and "Divine possibilities," "the possibilities of an infinite wealth in us," there being not the remotest hint as to human nature having any need of Divine renewing grace. How does this grand talk about "divine elements in the common nature of man" agree with such apostolic declarations as these, that by nature we are "dead in trespasses and sins," that "the carnal mind is enmity against God," and that "in our flesh there is no good thing ?" We wonder if the learned Principal would admit that there is such a thing as "enmity against God," in that common nature of man upon whose "divine elements" he delights so much to expatiate. In close connection with such representations of human nature, our Lord is represented as saving to those to whom he reveals "the possibilities of an infinite wealth" in them :-

"It is true that I am Divine, that the human consciousness in me is in absolute

units will the obtainistics of  $\log c$ . They father, art in me, and I in thee.' But in so saying, I do not place an impassable guit between my nature and yours, so as to remove myself beyond the reach of your human fellowship and sympathy. I do not say that what I am, you can never hope to become."

Does Dr. Caird mean by this to teach that Christ's divinity consists in nothing more than the union of his human consciousness with the consciousness of God. We would hope not, though it must be conferred that the mode of expression employed, viewed in relation to what follows, in the above quotation, is fit to awaken suspicion as to his holding the doctrine of our Lord's essential deity. Once more, what are we to make of the following  $l_{--}$ 

"To bow to any external authority, even that of an Almighty Being, to yield up my will to any outward law, even though it be that of the Supreme Ruler and Lord—that may be right: but what it means is, that I am no longer free, that there is a part of my nature, that there are desires, tendencies, inclinations, which are simply suppressed in deference to an external power. It means that Duty has still for me the aspect of a foreign thing, a law or limit which I respect and obey, but that, even in conforming myself to it, there is within me that which is not one with it, another self which is hindered and repressed. But, my brethren, it is the great idea which Christianity has disclosed to us, that the law and will of God is no more external to our true nature, than it is to the nature of God Himself, and that it is possible to reach, and that then only have we attained to the perfection of our being, when we have reached a spiritual state, in which the very mind and will of God is no longer distinguishable from our own in which to think God's thoughts shall be to think our own thoughts, and to do God's will shall be only another name for doing our own."

We do not know what our readers will think of this passage, but to our mind it is one fitted seriously to mislead and do incalculable man chief. It will be observed that the yielding of submission and obalt ence, in our present imperfect state, to the external authority of thod's law, and the full harmony of our wills with the Divine will in a state of moral and spiritual perfection yet to be attained, are here sharply contrasted, as if they were opposed to each other, whereas there is no opposition and no ground for such a contrast. Nucl partial submis sion, proceeding from right motives, is no more at variance with true freedom than is a perfect identification of our will with the will of For such identification will be manifested in the yielding of a God. perfect submission to God's will, and wherever a perfect submission to the will and law of God han been attained, all those desires and tendencies and inclinations which are represented as now "altuply suppressed in deference to an external power," will not extend at all, because the very fact that they are now augurenand, in presence of God's perfect, far-reaching law, shows that they must be evil in their nature, and therefore fit only to be environmented and not indulyed. It is out of the question then to may that those who now how in a milit of filial love to the external authority of thed's law, revealed in the Herip tures, are not free, because they are not at liberty to grafify their repressed desires and inclinations, since such liberty will not be granted them, even when they have reached that state in which the mind and will of God will be no longer distinguishable from their own,

The next two sermons are by the Rey. Dr. Comminghum of Chieff, While there is perhaps as little of a positively objectionable nature in

these two discourses as there is in any in the volume, they are poor affairs as expositions and applications of evangelical truth, if they can be classed as such at all. The first, bearing the rather uncouth title of "Home-Spun Religion," is founded on the words of our Lord---"I have glorified Thee on the earth; I have finished the work which thou gavest me to do." From such a text one would naturally expect a discourse on the work of human redemption, as the great work which had been given Christ to do on earth, and by the doing of which He glorified His Father. But any such expectation is speedily disappointed. The work given Christ to do was, we are told, to manifest the character of God as the common Father of all mankind, in order to correct both the Gentile idea of God, which was grievously wrong, and the Jewish idea, which was in some respects almost as far from the truth; and this Christ did in and by His person and character, His life and His teaching. This is the sum and substance of what is said regarding the work Christ had come to do on earthnot a word about His shedding His blood, as the covenant surety and substitute of His people, for the remission of their sins and their redemption from the curse of the law. Almost the only references made to the death of Christ are in these terms, "At the early age of thirty-three, when most men are only beginning to think seriously and work hard, His work was finished, and when He expired on the Cross He could utter the significant words : 'It is finished!' "Jesus of Nazareth, according to tradition, died while still a young man, but before he died he felt that His work was done." His work was done before He died, so that it was not by the act of dying that he finished His work, as we have always been taught to believe on the authority of God's Word. This is all Dr. Cunningham has to say, respecting the "decease at Jerusalem" by which Christ finished transgression, and brought in everlasting righteousness. The burden of the sermon is the "practical part" of it, to the effect that "every Christian like Christ has a God-given work to do, and like Christ he should do it; and that every man should be, in his person and character, like the Christ, a manifestation of God." This is very good in its way, but it would have been better still and more likely to accomplish its object, had the grand motive-power to all imitation of Christ and the performance of Christian duty, furnished by the Cross of Christ and the love it displays, been set prominently in the foreground. It is like attempting to rear a house without a foundation, to go and tell men "to be good and do good," without telling them at the same time how alone this is to be attained, even by faith in Christ and His finished work and the regenerating and sanctifying grace of God's Spirit. "The Religion of Love," is the title of Dr. Cunningham's other sermon, and its text is, "The love of Christ constraineth us." With much it contains, we have no difficulty in agreeing, while some of it we can admire; but as a sermon on the text chosen it is about as disappointing as the previous one. A great deal is said about the two great springs of human conduct—"Self-love," and " disinterested love," but very little is said of the love of Christ, as shown in His Cross, and its constraining power upon the heart and life of these who are brought under its influence. Dr. Cunningham we think might have spared the following undignified fling at "Evangelisata," with advantage to himself. "And there is something good in the way in which your high Evangelical states the truth. "We keep Ged's commandments,'he says, 'not that we may obtain salvation but because we have obtained it; we load a Christian hit, not that we may be saved, but because we are saved! Many was forgiven much, and therefore she loved much!" Does Dr. Cunningham not agree with this? And if he does, why sneer "at your high Evan gelical?"

The fifth and sixth sermons are contributed by the Rev. D. J. Ferguson, B.D., Strathblane, a comparatively young minister. The first is a lengthened discussion on the subject of "law and Muncle," and is one of the most out-spoken in its rationalism, and awvening in its conclusions, which the volume contains. Taking as his text the first three verses of the third chapter of John's (huppe), Mr. Forgunon sets out by dogmatically stating that the question implicitly before the minds of the speakers-Nicodemus and Christ was "What is the true criterion of a revelation of God ?" The correctness of this statement is, we think, open to serious question. It seems to us that our Lord's design in replying to Nicodemus as he did, was not to set before him the true criterion of a divine revelation, but to meet his "rationalizing endeavour to reduce the kingdom of God, now come, to mere learning, and its Founder to a more teacher," by informing him that "it is not learning but life that is wanted for this kingdom, and that life must begin by birth," and that, therefore, only in the way of being born again could he ever enter the kingdom, The question, however, which Mr. Ferguson sets himself to discuss is the one he has stated, and the result is that miracles are discredited and discarded as proofs of our Lord's divine authority and of the truth of Christianity. He tells us that "our Lord laid little stress upon miracle and sign," and was "habitually chary of their use," and affirms that the doctrine of miracles has now "fallen into the background and lost its apologetic value." And he does not wrappe to put forward the bold assertion that-

"To make belief in Christ depend, in any degree, upon the fact that Hawrought miracles is to build upon the sand. It is to go back to the old fawich belief of Nicodemus in the text, and to incur the implied relate in our familie answer to him. For by no act of power, be it ever so great, can we great a spiritual truth."

Here we have a direct contradiction of the teaching of Heriphure and in particular of Christ Himself. An act of power may not prove a sportual truth in the sense of demonstrating, to the mind of a behalder, the inherent truth of a given doctring, but such an and may prove a person who claims to announce sportant truth to in dividely commissioned, and so convince the behaviour that what thus dividely commissioned, and so convince the behaviour that what thus dividely commissioned, and so convince the behaviour that what thus dividely commissioned, and so convince the behaviour that what thus dividely commissioned and so convince the targe and worthly of acceptation as coming with divide authority. And wanthousing our List repeatedly appealed to the intravidous works as a worthlow proof of His divine authority, and if He spoke with such authority, then all He said was true. "How long dost thou make us to doubt! If thou be the Christ tell us plainly," said His captious and malicious enemies on one occasion. And what answer did our Lord give them! It was this-"'I have told you, and ye believed not : the works that I do in my Father's name they bear witness of me. . . . . If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him." So we are told that "many believed on Christ's name when they saw the miracles which he did." while on another occasion we read that "though He had done so many miracles before them, yet they believed not on him." To say then, as Mr. Ferguson has presumed to say, that "to make belief in Christ depend, in any degree, upon the fact that He wrought miracles is to build upon the sand," is to affirm what is manifestly in the teeth of the plainest Scripture teaching on this point. This apparently, however, is a matter of no consequence in the opinion of such advanced theologians as Mr. Ferguson, who evidently prefers to the Bible and its testimony, that which he describes as "a Holy of Holies in man's own nature, in which the voice of God may be heard giving an oracle of truth," and who maintains that Christianity, in virtue of "the elasticity and perennial freshness which belong to its spiritual nature," possesses "the power of statedly introducing reforms, and of subordinating or casting out altogether matters of doctrine and tradition which are no longer necessary to the system." (!) And this " power " which he gratuitously ascribes to " Christianity," the Rev. D. J. Ferguson takes it upon him to exercise at pleasure.

Referring to those influences which he regards as presently in operation adverse to the belief in miracles, Mr. Ferguson dwells, of course, upon that favourite topic-"the scientific conception of the universality of Law." And in the course of his remarks he speaks with evident sympathy of those to whom "any interruption of the uniform course of natural law would be a positive pain to thought, and instead of disposing the mind to reverence, would fill it with confusion and doubt." "And it cannot be wondered at, therefore," he adds, "if, with the difficulty before them, they prefer to hold fast to a truth they certainly know, and to pass by what is so completely at variance with all their habits of thought." This is his apology for infidelity on the question of miracles. When dealing with the adverse influence which comes, as he alleges, "from the realm of theology itself, when the authorship and constitution of the Christian records are brought into the discussion," he is brought face to face with the doctrine of the inspiration and infallibility of Scripture, and this is how he deals with it :---

"Say with some, indeed, that the inspiration of the evangelists was such as to preserve them from all error, and of course the question falls to the ground. The mere fact that the miracles are recorded is of itself sufficient, and there is no room left for discussion. But, putting aside such an untenable theory (italics ours), surely no one who has regard to the origin of the gospets—to their rise out of the mass of floating tradition, to their distance, in point of time, from the events parated, to

freedom with which they treat the Old Testament Scriptures, to the temper of age which we have already noticed,—surely no one who has regard to all this maintain their character to be such as to exclude the possibility that they have sived the impress of the modes of thought familiar to the early Church. The uposite structure of the narrative forbids us to demand that the whole of the lition shall be received without distinction, or to insist that the rejection of any t, no matter what, is at once a heinous sin and a deadly injury to revelation. s the recognition of this composite structure which induces many to stumble at miracles of the gospel. They simply take up the position, that in none of the ords which have been preserved do we possess the clear and sufficient testimony essary to constrain belief in such events ; and therefore, while they pay homage he revelation with heart and understanding and confess its power and beauty, he miracles they only see the result of the prevailing tendency to embody spiritual hs in material form."

Here we have a cool rejection of the doctrine of inspiration-at st, of such inspiration as preserved the evangelists from error, which the only inspiration worthy of the name or worth contending for; : Gospels simply rose out of a mass of floating tradition, and to ret any part of them, no matter what, would inflict no deadly injury revelation. In none of the Gospels is there testimony sufficient to istrain belief in the miracles; and if this be so, then there can be sufficient testimony to constrain belief in the existence of the viour at all, for the same records which tell us of the birth, and life, d teaching, and death of the Lord Jesus Christ, tell us that He ought many miracles. In keeping with such rejection of inspiran, our author describes the Old Testament psalmists and prophets merely "exceptionally-gifted souls, raised by the force and originty of their religious genius far above their brethren ;" and speaks atemptuously of those who are rendered intolerant by "a blind bliolatry," who "worship an infallible book, and who refuse to knowledge the right and power of history as a progressive revelation God to modify the New Testament revelation." More thoroughing rationalistic sentiments and teachings than these it would be ficult to find, and yet the man who thus expresses himself, solemnly clared, eight years ago, that the Westminster Confession was the nfession of his faith, and voluntarily came under engagements to ide by its doctrine and conform his teaching thereto. Need we add at the dishonesty of such conduct is patent to all, and is only fitted bring the gospel ministry into contempt in the eyes of the world, ile it is in the highest degree dishonouring to the truth and to the d of truth.

In his other sermon on the "Vision of God," from the words of sus to Philip, "He that hath seen me hath seen the Father," Mr. erguson ventures to make the extraordinary statements that "grand is the conception of the Divine Being in the noblest of the ancient toks (the Hebrew Scriptures) the basis of the conception is, in the st instance, the character of the pious Israelite," and that as the od of Israel, "He is swayed by human motives and acts under the nitations of the national character." The profane offensiveness of is all must feel, and its silliness would make one laugh, were not the subject so solemn. Further on he tells us oracularly, that "one wat leason to be learned from the text is, that our common human nature is the most perfect revelation of God." Now if this be so. then He who said to Philip, "he that hath seen me hath seen the Father," must have been nothing more than a wearer of our common human nature. Does Mr. Ferguson accept this legitimate inference! If not, then the perfect revelation of God made by Christ must have been something more than that which can ever emanate from "our common human nature," even in a sinless state. And we cannot but ask, if "our common human nature is the most perfect revelation of God," how comes it that Mr. Ferguson writes in such derogatory terms of the Old Testament conception of God, which has, as he affirms, "its basis in the character of the pious Israelite," since the said nature, as it exists in a pious Israelite, must be superior to the same nature as it is to be found, for instance, in an ignorant, degraded savage? Really it would be well if such writers as Mr. Ferguson would be at the pains of subjecting their crude thoughts to revision before expressing them either in speech or in type.

The Editor's own contributions come next, and, in our opinion, they are among the poorest in the volume. Of his essay on "Conservation and Change"—for it has certainly no claim to be called a sermon the sum and substance is this, that we should show our moderation and reverence for the past by conserving those institutions which we have inherited from our forefathers, while seeking to adapt them to the altered circumstances of the present, the special application of the whole being to the preservation of the particular Church to which the writer now belongs. It is our wish to have the Established Church preserved, as a national institution, in the way of her being reformed by whatever is contrary to God's Word being purged out of her, but we have no sympathy with such a "comprehensive" Church, if Church it can be called, as Professor Knight and other Broad-Churchmen of the Dean Stanley type, so much desire to see, as their beau ideal of an Establishment.

"A National Church," we are told, "ought to be a reflection of the national character, and an organic growth springing out of that character. It ought therefore to tolerate within it many diverse types of thought and of practice, and to rejoice in each as a separate phase of that manifoldness, in the unity of which lies the strength of the national character. National Churches have not always done so to an adequate extent. But they have at least done so more adequately than others have done it."

And then he adds, surely somewhat inconsistently :---

"It is outside the State Churches, amid the rival jealousies of dissent, that aberrations of dogma and ritual are likely to be greatest, where they have no check from the national conscience, organised in the Church of the State."

If National Churches have tolerated "diverse types of thought and practice" to a greater extent than others, how comes it that "aberrations of dogma and ritual" are likely to be greatest outside State Churches? Are not such aberrations more likely to be greatest where there is most toleration for them, just as weeds grow rankest where they are least disturbed?

Professor Knight's second sermon, on "The Continuity and Development of Religion," is one of those would be philosophic, semi-

infidel attempts to relegate Christianity to the same category with other so-called religions that have prevailed, and still prevail in the world, not as being the one true religion to the exclusion of all others, but simply as the highest form into which religion, which is said to "have found, in every age, a home in human consciousness," has yet developed itself.

"It is indisputable," he says, " that if the human mind has grown at all, its religious convictions—like everything else belonging to it—must have changed. Our remote ancestors could not possibly have had the same religion as curselves, any more than they could have had the same physiognomy, the same social customs, or the same language."

Why our remote ancestors could not possibly have had the same religion as ourselves, the writer is careful not to mention. If they had not the same religion that we have, the reason of this must surely be found in the fact that God in His adorable sovereignty had not seen meet to favour them with it, just as the reason why we have the true Christian religion, and not Popery, or Paganism, or Mahommedanism, is not that "the human mind has grown, and its religious convictions changed." (for such growth and change would not be confined to Britain;, but solely because the Lord was pleased to visit us in mercy, and plant His Gospel and His Church in the midst of us.

"It may be affirmed," says Dr. Knight, "that one of the best features in every human besief is its elasticity, that one sign of its vitality is its amenability to change. Were it irrevocably fixed, it would have some secret affinity with death and the grave."

This is a most extraordinary statement—singular in its crudeness and rashness. Two of the fundamental beliefs of those who have the religion of the Bible are, that there is a God, and that the Father sent His Son to be the Saviour of the world. Are the best features in these beliefs their elasticity and amenability to change ! Or has a fixed belief in the existence of God, and in the person and work of Jesus Christ, an affinity with death ! The very idea is monstrous. The truth of God is as immutable as its author, and man's belief of that truth ought to be fixed and unchanging too, in accordance with the divine injunctions, "Prove all things: hold fast that which is good." Professor Knight is evidently a disciple of Darwin, a believer in the theory of evolution, for he writes thus :

"We all have seen, through a glass darkly, the glory of the Infinite ; but, between our purely animal ancestors, and the savage who was first subdued by the glory of the sky and the mystery of life, there was an interval as great as that which separates the latter from ourselves."

Yes, and we should say a vast deal greater, for the poor savage. "subdued by life's mystery," must have had "a reasonable soul," as well as the subject of modern culture, but ancestors "purely animal" could not be so well furnished, and how they came at length into possession of such a property we wish Professor Knight had explained. In harmony with the sentiments of the quotation just made, we find him in another place speaking complacently of our having " to surresder.

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before the advance of criticism, the notion of creation out of nothing, the notion of creatures leaping on the stage of being, full formed, unevolved :" while farther on a little we come upon the idea of the eternity of matter, when he says, "If the finite for ever reveals the infinite, the universe may from everlasting have lived and moved and had its being in God." All this is melancholy in the extreme, especially in one in Professor Knight's responsible position. Appointed to teach others, he and the other authors of this volume have need of being themselves taught again which be the first principles of the oracles In dealing with such miserable attempts to substitute for of God. the pure truth of God's Word, the vain speculations of the human mind, "wise in its own conceit," the words have been ever recurring to us-" If the light that is in thee be darkness, how great is that darkness." At what an immeasurable distance are such "cultured" preachers, from the spirit and position of the learned Apostle of the Gentiles, when he said-" And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

When we began this review, we had hoped to overtake a larger portion of the volume, if not the whole of it. As there are some more of the sermons we would like particularly to notice, we shall probably return to them.

## Literature.

- Young's Analytical Concordance. I. Appendixes for Sabbath School Teachers: — I. Analytical Survey of all the Books of the Bible; 2. Facts; 3. Idioms;
  4. Bible Themes—Questions—Canonicity, Rationalism, &c. Together with Sixteen Coloured Maps and plans of Bible Lands and Places.
- II. Appendixes For Divinity Students, Sec. 1. Hebrew and English Lexicon of the Old Testament; 2. Idiomatic Use of the Hebrew and Greek Themes; 3 Greek and English Lexicon to the New Testament, together with Twentythree Pictorial Views of Scripture Scenery, and Thirty-five Fac-similes of ancient Biblical MSS. 4to. Edinburgh: George Adam Young and Co. 1880.

THE esteemed Author of the "Analytical Concordance," has done an invaluable service to those who study and expound the Scriptures by the issue of that learned, accurate, and comprehensive work. We speak what we know, when we say that wherever it is known, it is highly esteemed as greatly superior to any English Concordance hitherto in Those who are in the habit of consulting it regard it as a help use. the most useful for unlocking the treasures of the Divine Word. The Appendixes, contained in this Supplemental Volume, greatly enhance the value of the original work, and furnish a mass of the most valuable information, and of judicious rules and directions to aid different classes in Biblical studies. The title prefixed gives a brief conspectus of the varied and comprehensive matter which is presented in the work, but it would be very difficult to convey to the reader in a brief review anything like an adequate idea of the full and choice information given on all the subjects on which it treats.

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and to exhibit the clearness, accuracy, and beauty of the Maps, Plans, Pictorial Views, and Fac-similes that are so suitably presented. In the Appendix for Sabbath-School Teachers, which will also be found most profitable for consultation by parents, and ministers in conducting Bible classes, the Analytical Survey of the Books, Facts, and Idioms of the Bible, is accurate, lucid, and highly satisfactory: the rules of criticism of words, inflexions and phrases are minute and judicious: while the outlines of evidences, and the themes and quastions for teachers and Bible classes, are clear and appropriate; and the statements respecting the canonicity of the New Testament, and concerning "rationalism in its latest development,"—displaying deep research, much candour, and an earnest concern for the interests of inspired truth, are of singular value to those who are set for the defence of the truth, in a time of spreading latitudinarianism and accepticism.

The second Appendix, for Divinity students, &c., contains two condensed lexicons-one in Hebrew and English of the Old Testament, and the other in Greek and English of the New-which, as far as we have inspected them, are very correct and satisfactory. The idiomatic use of the tenses in the sacred originals is clearly presented, displaying an intimate acquaintance with the structure of these ancient languages. A careful study of this part of the appendix will be found of no little benefit in promoting a right interpretation and understanding of the lively oracles of God. Regarding the work as a whole, and considering its various parts, it cannot but be viewed, in its matter, typography, and arrangement, as a marvel of profound research, conscientious arduous labour and artistic skill. What was said of What was said of the late Samuel Bagster of London, that in sparing no expense and pains in the publication of the most beautiful and accurate editions of the Bible, he had honoured the word of God, and was thus himself highly honoured, may be with equal truth applied to Dr. Young, and his coadjutors. Ministers, Sabbath-School Teachers, and the Church in general, are under obligation to them for these labours, which they should esteem it a duty and privilege to repay, by promoting the extensive circulation of the Analytical Concordance, and of these excellent Appendexes.

Scattered Seeds ; or, Five Years' Zenana Work in Poona. By Mrs. Malcolm Ross. Wm. Blackwood & Sons, Edinburgh and London, 1880.

THE contents of this neat little volume appeared originally in a series of papers in the *Missionary Record* of the Church of Scotland, where we are sure they must have been read with deep interest by many friends to the cause of missions in general, and of female mission work in India in particular. The writer, who is the wife of the Church of Scotland chaplain at Poona, has done well to accede to the request that they should be published in this form, so that they may have a still wider circulation. Mrs. Ross relates, in an interesting and graphic way, her own experience in establishing and carrying Zenana work among the women of Poona, during a period of five y from 1870. Like all others engaged in such work, she met

numerous obstacles and discouragements, but obtaining help of God ahe was enabled to persevere, and at length had the joyous reward of seeing her labours crowned with some measure of success, and we earnestly trust that the good seed scattered by her and her fellowlabourers will, through the Divine blessing, yield sooner or later an abundant harvest. We observe that it is the opinion of Mrs. Ross, as of many others, that "the time seems to have come when direct evangelising among the educated classes by highly educated and talented men, and among the poorer by those raised up from among themselves, of moderate attainments and deep earnest piety, ought to be the main work of our missions in India." May the time soon arrive when the men needed for this great work will be provided in sufficient numbers.

Lives of Hugh Miller, Norman Macleod, D.D., Richard Cameron, and Donald Cargul. By Jean L. Watson. Edinburgh : James Gemmell. 1880.

THESE happily-conceived biographical booklets are being rapidly issued, a fact which we trust indicates a large and growing demand. Of the four now before us, all from the same pen, it is enough to say that they are as well executed as the first, presenting the leading events and facts in each history in a terse and interesting manner, interspersed with suitable comments and reflections. As might be expected, those on Cameron and Cargill are smaller than the other two, owing to the comparative want of material from which to draw, but in both cases the sketches are excellently done. We wish the publisher every success in going on with the series, and would again remind our readers that they are very moderate in price-9d, for the large ones, and 6d. for the smaller.

# Aotes on Public Events.

INFLUX OF JESUITS.-As is well known the French government have recently issued an edict for the expulsion of the Order of the Jesuits. This is not the first time France has been compelled thus to protect herself against these foes of social well-heing, nor is she the only European State that has so acted. As early as 1553, and again in 1594, they were expelled by the Parliament of Paris. In 1762, a similar law was passed against them on the ground that "the morality of the Jesuits is perverse, destructive of all probity, pernicious to civil society, dangerous to the personal safety of citizens and the sovereign, and of a nature to excite the greatest troubles in States, and to form and maintain the most profound corruption in the hearts of men;" and two years later this edict was renewed and declared to be "perpetual and irrevocable." And now once more, after the lapse of more than a century, France has been obliged to repeat the process. And the men thus cast out by a Roman Catholic country as troublers of the State, are finding a ready asylum within our shores, and are busy setting up their pestiferous establishments amongst us in open defiance of the law of the land. In the Catholic Emancipation Act of 1829, the following is one of the "guarantee clauses" relating to the Jesuits and other Komish communities—clauses without which that "Black" Act would not have been passed: "XXIX. And be it further enacted, that if any Jesuit, or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this Act, come into this realm, he shall be deemed and taken to be guilty of a misdemeanour, and being thereaf we fully convicted, shall be sentenced and ordered to be banished from the Uni-

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Kingdom for the term of his natural life." This enactment is being treated as a dead letter; the country is being flooded with these French Jesuits, who, we may rest assured, will not live in idleness; hardly a voice is being raised to warn the people of their danger, and not a step is being taken by our authorities to protect our precious national interests against the diabolical machinations of these foes of all social peace and order; and there is reason to fear that we shall be awakened to a sense of our infatuation and peril only when it is too late for any effective measures being adopted. Why don't those who are bent on disestablishing our Protestant Churches turn their attention to this influx of Jesuits, and seek to prevent their establishment throughout the country?

THE STATE OF IRELAND.—In the unspeakably deplorable state of things presently prevailing in Ireland, are we not beginning to reap in earnest some of the fruits of Jesuitical influence and intrigue? There is ground to believe we are; but whether this be so or not, there can be no doubt whatever, that in one form or another Popery is the real cause of the terrible social evils with which that poor land is afflicted. The agitation now being carried on by a set of disaffected demagogues for the abolition of "landlordism" and the confiscation of landed property, is nothing but a species of lawless communism, as the frightful outrages on human life that have occurred in connection with it too painfully show. It is no doubt the case, that many in Ireland as elsewhere have suffered greatly through the prolonged commercial and agricultural depression, but the way to remedy matters and meanwhile to secure sympathy and help, is not brutally to maltreat obnoxious persons and shoot landlords, however harshly some may act, but to labour on industriously and bear distress patiently in the hope of better days soon arriving, while putting forth all legitimate efforts to improve their position as occupiers of the soil. Not, however, till the minds of the people are emancipated from Rome's thraldom and enlightened and made free by the truth, will there be much prospect of any great permanent improvement in their outward condition. The gospel of God's grace purely and faithfully preached would do far more even for the temporal well-being of the people than any amount of "land-league" agitation or legislation. Not "landlordism" but Popery is the curse of Ireland, as it is the curse of every country where it prevails.

RECENT ASSAULTS UPON THE SABBATH. - Three public attempts have recently been made in Edinburgh, to assail the Sabbath in the interest of secularism. The first was at one of the meetings of the "Library Association," when a motion was brought forward by a Mr. Nicolson, librarian of the London Institution, in favour of opening Public Libraries, Museums, and Picture Galleries on the Lord's day. This was met by a counter-motion, that the Association pass to the next business, and it is so far gratifying to record that this was carried by a vote of 38 against 8 in favour of discussing that of Mr. Nicolson. The next assault in the same line was made in a still more offensive manner, in the Art Department of the Social Science Congress. It was fitly led by a Unitarian minister in a paper on "Sunday Reform," and was strenuously supported by, amongst others, the chairman, Professor Richmond of Oxford, who is reported to have said, in his summing up of the discussion, that if they wanted people to go to church, they must make the church amusing, and that it was unjust to prevent the working man from going to a public-house on "Sunday" when the higher classes had their clubs. The friends of the Sabbath were not wanting on the occasion, among whom were Professors Macgregor and Thomas Smith, who stood up boldly in its defence, much to the chagrin of the Scolsman, who next day impotently gnashed his teeth at them and the "Sabbatarianism" of Scotland, as he has often done In the interest of the Association such a wanton attack upon the Sabbath before. was an ill-advised proceeding, as it cannot fail to do injury to the cause of Social Science which they represent : while, as regards the Sabbath itself, it was just another pitiable manifestation of the bitter opposition of secularism to all that is sacred, and of its determination to seek the overthrow of all our religious institutions. Almost simultaneous with this discussion, a meeting was being held in another place, under the auspices of the "Sunday Society," whose very name is sufficient to indicate its character and object, for the purpose of forming a of that Society in Edinburgh, and of passing resolutions in favour of its Parliament to get all public places of recreation opened on the Lord's

the disgrace of religion and the scandalising of the Church of Scotland, the meeting was presided over by the Rev. Mr. Glasse, of Old Greyfriars, successor of the present editor of the Scotsman, and among those present, who were chiefly English members of the S.S. Congress, was another Established Church minister, Mr. Webster, of St. David's, Edinburgh. In opening the proceedings, the chair-man delivered an address, in thorough harmony with his Unitarian brother's ideas of Sunday Reform, and going as far in the direction of reducing the Sablath to a day of mere recreation, and going as har in the direction of reducing the sabilation day of mere recreation, as the most thorough-going secularist could desire. He even went the length of "wresting" the language of the Confession of Faith and claiming it as on his side, and had the hardihood to declare that "however hard it might be for many to see it, the 'Sunday Society' really urged them to do the very same things that the Confession does," and that that Society was "a great auxiliary to preaching in their parish churches and other churches." It may be a befitting auxiliary to the preaching in Old Greyfriars, and the minister of that church ought to speak only for himself and not for others. The saddest and most ominous thing in connection with this whole matter, however, is to find the very same views in regard to Sabbath Observance advocated by Presbyterian ministers, professing evangelical principles, and occup-ing prominent positions in the various Churches Dr. Donald Fraser of London, for example, has just published a sermon on "The Lord's Day," in which, among other things, he gives utterance to such sentiments as these :--that "the Fourth Commandment is not properly a moral law at all," "the proof of this "being "that conscience does not spontaneously recognise the obligation of a Sabbath as it does the duty of honouring parents, or of not committing murder;" that the Sabbath of the Fourth Commandment and the Lord's day are wholly different institutions, the former not being even a type of the latter; and that "if a line can be firmly drawn against the opening of places of amusement, we see no valid objection to allow access to Picture Galleries and Museums, at all events in crowded cities, on the the day named after the Lord of all." We wonder if Dr. Fraser sees no valid objection to depriving the keepers of Picture Galleries and Museums of their Sabbath rest and privileges, in order that he and others may have the pleasure of inspecting the contents of such places. He ought to be ashamed of the cruel selfishness of such a proposal, it he does not realise its unscripturalness. In ministers of Dr. Fraser's standing and influence, all this is lamentable in the extreme, and is fitted to do incalculably greater injury to the cause of Sabbath observance than all the godless utterances of avowed secularists, or the irreligious ravings of an irresponsible infidel press.

GLASGOW ESTABLISHED PRESEVTERY AND "SCOTCH SERMONS."—The silence over these notorious sermons has at length been broken, and that in a very thorough manner, with the result that, after three days' discussion in the Glasgow Presbytery, a motion has been carried by a vote of 25 to 21, appointing a committee to consider the two sermons contributed by the Rev. Mr. M'Farlane, of Lenzie, and confer with their author in regard to them, and report on an early date. Mr. M'Farlane's sermons on "Authority," and "The things which cannot be shaken," are the most pronouncedly heretical in the whole volume, reducing Christianity to mere natural religion and eliminating even from that some of its elements. While the speeches of such men as Dr. Jamieson and others of the majority, and the issue of the discussion, furnish matter for thankfulness, the tone of some of the speeches delivered by members of the minority was far from satisfactory. Though little sympathy was expressed with Mr. M'Farlane and his ultra rationalism, it was evident that there is in the Presbytery a strong leaven of Broad Churchism, and that something less decided than the step resolved upon would have pleased the latter. Dr. Donald M'Leod and others, while characterising the sermons as "rash," and "foolish," and "full expressed," contended that they had been much misunderstood, and even attempted to show that the views propounded in them were capable of being reconciled with the Standards of the Church. They failed, however, to convince the majority of this, and we do not wonder at their failure, for

however, to convince the majority of this, and we do not wonder at their failure, for it seems to us that you might as well hope to succeed in proving that black is hite or that darkness is light. It is to be hoped that other Presbyteries will non follow the example that has been set them and call the other contributors to be volume to account.



proof of His divine authority, and if He spoke with such authority, then all He said was true. "How long dost thou make us to doubt! If thou be the Christ tell us plainly," said His captious and malicious enemies on one occasion. And what answer did our Lord give them! It was this-"I have told you, and ye believed not : the works that I do in my Father's name they bear witness of me. . . . . If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him." So we are told that "many believed on Christ's name when they saw the miracles which he did while on another occasion we read that "though He had done so many miracles before them, yet they believed not on him." To say then, as Mr. Ferguson has presumed to say, that "to make belief in Christ depend, in any degree, upon the fact that He wrought miracles is to build upon the sand," is to affirm what is manifestly in the teeth of the plainest Scripture teaching on this point. This apparently, however, is a matter of no consequence in the opinion of such advanced theologians as Mr. Ferguson, who evidently prefers to the Bible and its testimony, that which he describes as "a Holy of Holies in man's own nature, in which the voice of God may be heard giving an oracle of truth," and who maintains that Christianity, in virtue of "the clasticity and perennial freshness which belong to its spiritual nature," possesses "the power of statedly introducing reforms, and of subordinating or casting out altogether matters of doctrine and tradition which are no longer necessary to the system." (!) And this "power" which he gratuitously ascribes to "Christianity," the Rev. D. J. Ferguson takes it upon him to exercise at pleasure.

Referring to those influences which he regards as presently in operation adverse to the belief in miracles, Mr. Ferguson dwells, of course, upon that favourite topic-"the scientific conception of the universality of Law." And in the course of his remarks he speaks with evident sympathy of those to whom "any interruption of the uniform course of natural law would be a positive pain to thought, and instead of disposing the mind to reverence, would fill it with confusion and doubt." "And it cannot be wondered at, therefore," he adds, "if, with the difficulty before them, they prefer to hold fast to a truth they certainly know, and to pass by what is so completely at variance with all their habits of thought." This is his apology for infidelity on the question of miracles. When dealing with the adverse influence which comes, as he alleges, "from the realm of theology itself, when the authorship and constitution of the Christian records are brought into the discussion," he is brought face to face with the doctrine of the inspiration and infallibility of Scripture, and this is how he deals with it :---

"Say with some, indeed, that the inspiration of the evangelists was such as to preserve them from all error, and of course the question falls to the ground. The mere fact that the miracles are recorded is of itself sufficient, and there is no room left for discussion. But, putting aside such an untenable theory (italics ours), surely no one who has regard to the origin of the gospels—to their rise out of the mass of floating tradition, to their distance, in point of time, from the events parrated, us

: freedom with which they treat the Old Testament Scriptures, to the temper of a ge which we have already noticed,—surely no one who has regard to all this a maintain their character to be such as to exclude the possibility that they have eived the impress of the modes of thought familiar to the early Church. The nposite structure of the narrative forbids us to demand that the whole of the dition shall be received without distinction, or to insist that the rejection of any rt, no matter what, is at once a heinous sin and a deadly injury to revelation. is the recognition of this composite structure which induces many to stumble at miracles of the gospel. They simply take up the position, that in none of the ords which have been preserved do we possess the clear and sufficient testimony cessary to constrain belief in such events ; and therefore, while they pay homage the revelation with heart and understanding and confess its power and beauty, the miracles they only see the result of the prevailing tendency to embody spiritual ths in material form."

Here we have a cool rejection of the doctrine of inspiration-at ast, of such inspiration as preserved the evangelists from error, which the only inspiration worthy of the name or worth contending for; e Gospels simply rose out of a mass of floating tradition, and to reet any part of them, no matter what, would inflict no deadly injury revelation. In none of the Gospels is there testimony sufficient to nstrain belief in the miracles; and if this be so, then there can be » sufficient testimony to constrain belief in the existence of the viour at all, for the same records which tell us of the birth, and life, id teaching, and death of the Lord Jesus Christ, tell us that He rought many miracles. In keeping with such rejection of inspiraon, our author describes the Old Testament psalmists and prophets merely "exceptionally-gifted souls, raised by the force and originity of their religious genius far above their brethren;" and speaks intemptuously of those who are rendered intolerant by "a blind ibliolatry," who "worship an infallible book, and who refuse to knowledge the right and power of history as a progressive revelation 'God to modify the New Testament revelation." More thoroughbing rationalistic sentiments and teachings than these it would be fficult to find, and yet the man who thus expresses himself, solemnly eclared, eight years ago, that the Westminster Confession was the infession of his faith, and voluntarily came under engagements to bide by its doctrine and conform his teaching thereto. Need we add at the dishonesty of such conduct is patent to all, and is only fitted , bring the gospel ministry into contempt in the eyes of the world, hile it is in the highest degree dishonouring to the truth and to the od of truth.

In his other sermon on the "Vision of God," from the words of esus to Philip, "He that hath seen me hath seen the Father," Mr. erguson ventures to make the extraordinary statements that "grand s is the conception of the Divine Being in the noblest of the ancient ooks (the Hebrew Scriptures) the basis of the conception is, in the ust instance, the character of the pious Israelite," and that as the 'od of Israel, "He is swayed by human motives and acts under the mitations of the national character." The profane offensiveness of his all must feel, and its silliness would make one laugh, were not he subject so solemn. Further on he tells us oracularly, that "one reat lesson to be learned from the text is, that our common human

these two discourses as there is in any in the volume, they are poor affairs as expositions and applications of evangelical truth, if they can be classed as such at all. The first, bearing the rather uncouth title of "Home-Spun Religion," is founded on the words of our Lord-"I have glorified Thee on the earth; I have finished the work which thou gavest me to do." From such a text one would naturally expect a discourse on the work of human redemption, as the great work which had been given Christ to do on earth, and by the doing of which He glorified His Father. But any such expectation is speedily disappointed. The work given Christ to do was, we are told, to manifest the character of God as the common Father of all mankind, in order to correct both the Gentile idea of God, which was grievously wrong, and the Jewish idea, which was in some respects almost as far from the truth; and this Christ did in and by His person and character. His life and His teaching. This is the sum and substance of what is said regarding the work Christ had come to do on earthnot a word about His shedding His blood, as the covenant surety and substitute of His people, for the remission of their sins and their redemption from the curse of the law. Almost the only references made to the death of Christ are in these terms, "At the early age of thirty-three, when most men are only beginning to think seriously and work hard, His work was finished, and when He expired on the Cross He could utter the significant words : 'It is finished !' "Jesus of Nazareth, according to tradition, died while still a young man, but before he died he felt that His work was done." His work was done before He died, so that it was not by the act of dying that he finished His work, as we have always been taught to believe on the authority of God's Word. This is all Dr. Cunningham has to say, respecting the "decease at Jerusalem" by which Christ finished transgression, and brought in everlasting righteousness. The burden of the sermon is the "practical part" of it, to the effect that "every Christian like Christ has a God-given work to do, and like Christ he should do it; and that every man should be, in his person and character, like the Christ, a manifestation of God." This is very good in its way, but it would have been better still and more likely to accomplish its object. had the grand motive-power to all imitation of Christ and the performance of Christian duty, furnished by the Cross of Christ and the love it displays, been set prominently in the foreground. It is like attempting to rear a house without a foundation, to go and tell men "to be good and do good," without telling them at the same time how aloue this is to be attained, even by faith in Christ and His finished work and the regenerating and sanctifying grace of God's Spirit. "The Religion of Love," is the title of Dr. Cunningham's other sermon, and its text is, "The love of Christ constraineth us." With much it contains, we have no difficulty in agreeing, while some of it we can admire; but as a sermon on the text chosen it is about as disappointing as the previous one. A great deal is said about the two great springs of human conduct.—"Self-love," and "disinterested love," but very little is said of the love of Christ, as shown in His Cross, and its constraining power upon the heart and life of the

who are brought under its influence. Dr. Cunningham we think might have spared the following undignified fling at "Evangelicals," with advantage to himself. "And there is something good in the way in which your high Evangelical states the truth. 'We keep God's commandments,' he says, 'not that we may obtain salvation but because we have obtained it ; we lead a Christian life, not that we may be saved, but because we are saved! Mary was forgiven much, and therefore she loved much!'" Does Dr. Cunningham not agree with this? And if he does, why sneer "at your high Evangelical ?"

The fifth and sixth sermons are contributed by the Rev. D. J. Ferguson, B.D., Strathblane, a comparatively young minister. The first is a lengthened discussion on the subject of "Law and Miracle." and is one of the most out-spoken in its rationalism, and sweeping in its conclusions, which the volume contains. Taking as his text the first three verses of the third chapter of John's Gospel, Mr. Ferguson sets out by dogmatically stating that the question implicitly before the minds of the speakers-Nicodemus and Christ-was "What is the true criterion of a revelation of God ?" The correctness of this statement is, we think, open to serious question. It seems to us that our Lord's design in replying to Nicodemus as he did, was not to set before him the true criterion of a divine revelation, but to meet his "rationalizing endeavour to reduce the kingdom of God, now come, to mere learning, and its Founder to a mere teacher," by informing him that "it is not learning but life that is wanted for this kingdom, and that life must begin by birth," and that, therefore, only in the way of being born again could he ever enter the kingdom. The question, however, which Mr. Ferguson sets himself to discuss is the one he has stated, and the result is that miracles are discredited and discarded as proofs of our Lord's divine authority and of the truth of Christianity. He tells us that "our Lord laid little stress upon miracle and sign," and was "habitually chary of their use;" and affirms that the doctrine of miracles has now "fallen into the background and lost its apologetic value." And he does not scruple to put forward the bold assertion that-

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"To make belief in Christ depend, in any degree, upon the fact that He wrought miracles is to build upon the sand. It is to go back to the old Jewish belief of Nicodemus in the text, and to incur the implied rebuke in our Lord's answer to him. For by no act of power, be it ever so great, can we prove a spiritual truth."

spiritual truth." Here we have a direct contradiction of the teaching of Scripture and in particular of Christ Himself. An act of power may not prove spiritual truth in the sense of demonstrating, to the mind of a beholder, the inherent truth of a given doctrine, but such an act may prove a person who claims to announce spiritual truth to be divinely commissioned, and so convince the beholder that what this divinely-accredited person proclaims must be true and worthy of acceptation as coming with divine authority. And accordingly our Lord repeatedly appealed to His miraculous works as a sufficient. proof of His divine authority, and if He spoke with such authority. then all He said was true. "How long dost thou make us to doubt! If thou be the Christ tell us plainly," said His captious and malicious enemies on one occasion. And what answer did our Lord give them! It was this-"I have told you, and ye believed not : the works that I do in my Father's name they bear witness of me. . . . . If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him." So we are told that "many believed on Christ's name when they saw the miracles which he did." while on another occasion we read that "though He had done so many miracles before them, yet they believed not on him." To say then, as Mr. Ferguson has presumed to say, that "to make belief in Christ depend, in any degree, upon the fact that He wrought miracles is to build upon the sand," is to affirm what is manifestly in the teeth of the plainest Scripture teaching on this point. This apparently, however, is a matter of no consequence in the opinion of such advanced theologians as Mr. Ferguson, who evidently prefers to the Bible and its testimony, that which he describes as "a Holy of Holies in man's own nature, in which the voice of God may be heard giving an oracle of truth," and who maintains that Christianity, in virtue of "the elasticity and perennial freshness which belong to its spiritual nature," possesses "the power of statedly introducing reforms, and of subordinating or casting out altogether matters of doctrine and tradition which are no longer necessary to the system." (!) And this "power" which he gratuitously ascribes to "Christianity," the Rev. D. J. Ferguson takes it upon him to exercise at pleasure.

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#### REVIEW OF "SCOTCH SERMONS."

the freedom with which they treat the Old Testament Scriptures, to the temper of the age which we have already noticed,—surely no one who has regard to all this can maintain their character to be such as to exclude the possibility that they have received the impress of the modes of thought familiar to the early Church. The composite structure of the narrative forbids us to demand that the whole of the tradition shall be received without distinction, or to insist that the rejection of any part, no matter what, is at once a heinous sin and a deadly injury to revelation. It is the recognition of this composite structure whick induces many to stumble at the miracles of the gospel. They simply take up the position, that in none of the records which have been preserved do we possess the clear and sufficient testimony necessary to constrain belief in such events ; and therefore, while they pay homage to the revelation with heart and understanding and confess its power and beauty, in the miracles they only see the result of the prevailing tendency to embody spiritual truths in material form."

Here we have a cool rejection of the doctrine of inspiration-at least, of such inspiration as preserved the evangelists from error, which is the only inspiration worthy of the name or worth contending for; the Gospels simply rose out of a mass of floating tradition, and to reject any part of them, no matter what, would inflict no deadly injury on revelation. In none of the Gospels is there testimony sufficient to constrain belief in the miracles; and if this be so, then there can be no sufficient testimony to constrain belief in the existence of the Saviour at all, for the same records which tell us of the birth, and life, and teaching, and death of the Lord Jesus Christ, tell us that He wrought many miracles. In keeping with such rejection of inspiration, our author describes the Old Testament psalmists and prophets as merely "exceptionally-gifted souls, raised by the force and originality of their religious genius far above their brethren ;" and speaks contemptuously of those who are rendered intolerant by "a blind Bibliolatry," who "worship an infallible book, and who refuse to acknowledge the right and power of history as a progressive revelation of God to modify the New Testament revelation." More thoroughgoing rationalistic sentiments and teachings than these it would be difficult to find, and yet the man who thus expresses himself, solemnly declared, eight years ago, that the Westminster Confession was the confession of his faith, and voluntarily came under engagements to abide by its doctrine and conform his teaching thereto. Need we add that the dishonesty of such conduct is patent to all, and is only fitted to bring the gospel ministry into contempt in the eyes of the world, while it is in the highest degree dishonouring to the truth and to the God of truth.

In his other sermon on the "Vision of God," from the words of Jesus to Philip, "He that hath seen me hath seen the Father," Mr. Ferguson ventures to make the extraordinary statements that "grand as is the conception of the Divine Being in the noblest of the ancient books (the Hebrew Scriptures) the basis of the conception is, in the last instance, the character of the pious Israelite," and that as the God of Israel, "He is swayed by human motives and acts under the limitations of the national character." The profane offensiveness of this all must feel, and its silliness would make one laugh, were not the subject so solemn. Further on he tells us oracularly, that "one great lesson to be learned from the text is, that our common human nature is the most perfect revelation of God." Now if this be so. then He who said to Philip, "he that hath seen me hath seen the Father," must have been nothing more than a wearer of our common human nature. Does Mr. Ferguson accept this legitimate inference ! If not, then the perfect revelation of God made by Christ must have been something more than that which can ever emanate from "our common human nature," even in a sinless state. And we cannot but ask, if "our common human nature is the most perfect revelation of God," how comes it that Mr. Ferguson writes in such derogatory terms of the Old Testament conception of God, which has, as he affirms, "its basis in the character of the pious Israelite," since the said nature, as it exists in a pious Israelite, must be superior to the same nature as it is to be found, for instance, in an ignorant, degraded savage? Really it would be well if such writers as Mr. Ferguson would be at the pains of subjecting their crude thoughts to revision before expressing them either in speech or in type.

The Editor's own contributions come next, and, in our opinion, they are among the poorest in the volume. Of his essay on "Conservation and Change"—for it has certainly no claim to be called a sermon the sum and substance is this, that we should show our moderation and reverence for the past by conserving those institutions which we have inherited from our forefathers, while seeking to adapt them to the altered circumstances of the present, the special application of the whole being to the preservation of the particular Church to which the writer now belongs. It is our wish to have the Established Church preserved, as a national institution, in the way of her being reformed by whatever is contrary to God's Word being purged out of her, but we have no sympathy with such a "comprehensive" Church, if Church it can be called, as Professor Knight and other Broad-Churchmen of the Dean Stanley type, so much desire to see, as their beau ideal of an Establishment.

"A National Church," we are told, "ought to be a reflection of the national character, and an organic growth springing out of that character. It ought therefore to tolerate within it many diverse types of thought and of practice, and to rejoice in each as a separate phase of that manifoldness, in the unity of which lies the strength of the national character. National Churches have not always done so to an adequate extent. But they have at least done so more adequately than others have done it."

And then he adds, surely somewhat inconsistently :---

"It is outside the State Churches, amid the rival jealousies of dissent, that aberrations of dogma and ritual are likely to be greatest, where they have  $\omega$  check from the national conscience, organised in the Church of the State."

If National Churches have tolerated "diverse types of thought and practice" to a greater extent than others, how comes it that "aberrations of dogma and ritual" are likely to be greatest outside Star Churches? Are not such aberrations more likely to be greatest where there is most toleration for them, just as weeds grow rankest where they are least disturbed?

Professor Knight's second sermon, on "The Continuity and Development of Religion," is one of those would be philosophic, semi-

infidel attempts to relegate Christianity to the same category with other so-called religions that have prevailed, and still prevail in the world, not as being the one true religion to the exclusion of all others, but simply as the highest form into which religion, which is said to "have found, in every age, a home in human consciousness," has yet developed itself.

"It is indisputable," he says, " that if the human mind has grown at all, its religious convictions—like everything else belonging to it—must have changed. Our remote ancestors could not possibly have had the same religion as ourselves, any more than they could have had the same physiognomy, the same social customs, or the same language."

Why our remote ancestors could not possibly have had the same religion as ourselves, the writer is careful not to mention. If they had not the same religion that we have, the reason of this must surely be found in the fact that God in His adorable sovereignty had not seen meet to favour them with it, just as the reason why we have the true Christian religion, and not Popery, or Paganism, or Mahommedanism, is not that "the human mind has grown, and its religious convictions changed," (for such growth and change would not be confined to Britain), but solely because the Lord was pleased to visit us in mercy, and plant His Gospel and His Church in the midst of us.

"It may be affirmed," says Dr. Knight, "that one of the best features in every human beiief is its elasticity, that one sign of its vitality is its amenability to change. Were it irrevocably fixed, it would have some secret affinity with death and the grave."

This is a most extraordinary statement—singular in its crudeness and rashness. Two of the fundamental beliefs of those who have the religion of the Bible are, that there is a God, and that the Father sent His Son to be the Saviour of the world. Are the best features in these beliefs their elasticity and amenability to change ? Or has a fixed belief in the existence of God, and in the person and work of Jesus Christ, an affinity with death ? The very idea is monstrous. The truth of God is as immutable as its author, and man's belief of that truth ought to be fixed and unchanging too, in accordance with the divine injunctions, "Prove all things: hold fast that which is good." Professor Knight is evidently a disciple of Darwin, a believer in the theory of evolution, for he writes thus :

"We all have seen, through a glass darkly, the glory of the Infinite; but, between our purely animal ancestors, and the savage who was first subdued by the glory of the sky and the mystery of life, there was an interval as great as that which separates the latter from ourselves."

Yes, and we should say a vast deal greater, for the poor savage, "subdued by life's mystery," must have had "a reasonable soul," as well as the subject of modern culture, but ancestors "purely animal" could not be so well furnished, and how they came at length into possession of such a property we wish Professor Knight had explained. In harmony with the sentiments of the quotation just made, we find him in another place speaking complacently of our having " to surrender.

## LITERATURE.

before the advance of criticism, the notion of creation out of nothing, the notion of creatures leaping on the stage of being, full formed, unevolved :" while farther on a little we come upon the idea of the eternity of matter, when he says, "If the finite for ever reveals the infinite, the universe may from everlasting have lived and moved and had its being in God." All this is melancholy in the extreme, especially in one in Professor Knight's responsible position. Appointed to teach others, he and the other authors of this volume have need of being themselves taught again which be the first principles of the oracles of God. In dealing with such miserable attempts to substitute for the pure truth of God's Word, the vain speculations of the human mind, "wise in its own conceit," the words have been ever recurring to us-"If the light that is in thee be darkness, how great is that darkness." At what an immeasurable distance are such "cultured" preachers, from the spirit and position of the learned Apostle of the Gentiles, when he said-" And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power : That your faith should not stand in the wisdom of men, but in the power of God."

When we began this review, we had hoped to overtake a larger portion of the volume, if not the whole of it. As there are some more of the sermons we would like particularly to notice, we shall probably return to them.

## Literature.

- Young's Analytical Concordance. I. Appendixes for Sabbath School Teachers:
  I. Analytical Survey of all the Books of the Bible; 2. Facts; 3. Idioms;
  4. Bible Themes—Questions—Canonicity, Rationalism, &c. Together with Sixteen Coloured Maps and plans of Bible Lands and Places.
- II. Appendixes For Divinity Students, S.c. I. Hebrew and English Lexicon of the Old Testament; 2. Idiomatic Use of the Hebrew and Greek Themes; 3. Greek and English Lexicon to the New Testament, together with Twentythree Pictorial Views of Scripture Scenery, and Thirty-five Fac-similes of ancient Biblical MSS. 4to. Edinburgh: George Adam Young and Co. 1880.

THE esteemed Author of the "Analytical Concordance," has done an invaluable service to those who study and expound the Scriptures by the issue of that learned, accurate, and comprehensive work. We speak what we know, when we say that wherever it is known, it is highly esteemed as greatly superior to any English Concordance hitherto in Those who are in the habit of consulting it regard it as a help use. the most useful for unlocking the treasures of the Divine Word The Appendixes, contained in this Supplemental Volume, greatly enhance the value of the original work, and furnish a mass of the most valuable information, and of judicious rules and directions to aid different classes in Biblical studies. The title prefixed gives a brief conspectus of the varied and comprehensive matter which is presented in the work, but it would be very difficult to convey to the reader in a brief review anything like an adequate idea of the full and choice information given on all the subjects on which it treats,

#### LITERATURE.

and to exhibit the clearness, accuracy, and beauty of the Maps, Plans, Pictorial Views, and Fac-similes that are so suitably presented. In the Appendix for Sabbath-School Teachers, which will also be found most profitable for consultation by parents, and ministers in conducting Bible classes, the Analytical Survey of the Books, Facts, and Idioms of the Bible, is accurate, lucid, and highly satisfactory: the rules of criticism of words, inflexions and phrases are minute and judicious : while the outlines of evidences, and the themes and questions for teachers and Bible classes, are clear and appropriate; and the statements respecting the canonicity of the New Testament, and concerning "rationalism in its latest development,"-displaying deep research, much candour, and an earnest concern for the interests of inspired truth, are of singular value to those who are set for the defence of the truth, in a time of spreading latitudinarianism and scepticism.

The second Appendix, for Divinity students, &c., contains two condensed lexicons-one in Hebrew and English of the Old Testament, and the other in Greek and English of the New-which, as far as we have inspected them, are very correct and satisfactory. The idiomatic use of the tenses in the sacred originals is clearly presented, displaying an intimate acquaintance with the structure of these ancient languages. A careful study of this part of the appendix will be found of no little benefit in promoting a right interpretation and understanding of the lively oracles of God. Regarding the work as a whole, and considering its various parts, it cannot but be viewed, in its matter, typography, and arrangement, as a marvel of profound research, conscientious arduous labour and artistic skill. What was said of the late Samuel Bagster of London, that in sparing no expense and pains in the publication of the most beautiful and accurate editions of the Bible, he had honoured the word of God, and was thus himself highly honoured, may be with equal truth applied to Dr. Young, and his coadjutors. Ministers, Sabbath-School Teachers, and the Church in general, are under obligation to them for these labours, which they should esteem it a duty and privilege to repay, by promoting the extensive circulation of the Analytical Concordance, and of these excellent Appendexes.

Scattered Seeds ; or, Frve Years' Zenana Work in Poona. By Mrs. Malcolm Ross. Wm. Blackwood & Sons, Edinburgh and London, 1880.

THE contents of this neat little volume appeared originally in a series of papers in the *Missionary Record* of the Church of Scotland, where we are sure they must have been read with deep interest by many friends to the cause of missions in general, and of female mission work in India in particular. The writer, who is the wife of the Church of Scotland chaplain at Poona, has done well to accede to the request that they should be published in this form, so that they may have a still wider circulation. Mrs. Ross relates, in an interesting and graphic way, her own experience in establishing and carrying on Zenana work among the women of Poona, during a period of five years, from 1870. Like all others engaged in such work, she met with

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numerous obstacles and discouragements, but obtaining help of God she was enabled to persevere, and at length had the joyous reward of seeing her labours crowned with some measure of success, and we earnestly trust that the good seed scattered by her and her fellowlabourers will, through the Divine blessing, yield sooner or later an abundant harvest. We observe that it is the opinion of Mrs. Ross. as of many others, that "the time seems to have come when direct evangelising among the educated classes by highly educated and talented men, and among the poorer by those raised up from among themselves, of moderate attainments and deep earnest piety, ought to be the main work of our missions in India." May the time soon arrive when the men needed for this great work will be provided in sufficient numbers.

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THESE happily-conceived biographical booklets are being rapidly issued, a fact which we trust indicates a large and growing demand. Of the four now before us, all from the same pen, it is enough to say that they are as well executed as the first, presenting the leading events and facts in each history in a terse and interesting manner, interspersed with suitable comments and reflections. As might be expected, those on Cameron and Cargill are smaller than the other two, owing to the comparative want of material from which to draw, but in both cases the sketches are excellently done. We wish the publisher every success in going on with the series, and would again remind our renders that they are very moderate in price-9d, for the large ones, and 6d. for the smaller.

# Aotes on Public Events.

INFLUX OF JESUITS. - As is well known the French government have recently issued an edict for the expulsion of the Order of the Jesuits. This is not the first time France has been compelled thus to protect herself against these foes of social well-being, nor is she the only European State that has so acted. As early as 1553, and again in 1594, they were expelled by the Parliament of Paris. In 1762, a similar law was passed against them on the ground that "the morality of the Jesuits is perverse, destructive of all probity, pernicious to civil society, dangerous to the personal safety of citizens and the sovereign, and of a nature to excite the greatest troubles in States, and to form and maintain the most profound corruption to be "perpetual and irrevocable." And now once more, after the lapse of more than a century, France has been obliged to repeat the process. And the men thus cast out by a Roman Catholic country as troublers of the State, are finding a ready asylum within our shores, and are busy setting up their pestiferous establish-ments amongst us in open defiance of the law of the land. In the Catholic Emancipation Act of 1829, the following is one of the "guarantee clauses" relating to the Jesuits and other Romish communities—clauses without which that "Black" Act would not have been passed : "XXIX. And be it further enacted, that if any Jesuit, or member of any such religious order, community, or society as foresaid, shall, after the commencement of this Act, come into this realm, be hall be deemed and taken to be guilty of a misdemeanour, and being thered has hall be deemed and taken to be guilty of a misdemeanour, and being thered has hall be deemed and taken to be guilty of a misdemeanour, and being there has hall be deemed and taken to be guilty of a misdemeanour, and being there has hall be deemed and taken to be guilty of a misdemeanour, and being there has hall be deemed and taken to be guilty of a misdemeanour, and being there has hall be deemed and taken to be guilty of a misdemeanour the best be

Kingdom for the term of his natural life." This enactment is being treated as a dead letter ; the country is being flooded with these French Jesuits, who, we may rest assured, will not live in idleness ; hardly a voice is being raised to warn the people of their danger, and not a step is being taken by our authorities to protect our precious national interests against the diabolical machinations of these foes of all social peace and order ; and there is reason to fear that we shall be awakened to a sense of our infatuation and peril only when it is too late for any effective measures being adopted. Why don't those who are bent on disestablishing our Protestant Churches turn their attention to this influx of Jesuits, and seek to prevent their establishment throughout the country ?

THE STATE OF IRELAND. - In the unspeakably deplorable state of things presently prevailing in Ireland, are we not beginning to reap in earnest some of the fruits of Jesuitical influence and intrigue? There is ground to believe we are; but whether this be so or not, there can be no doubt whatever, that in one form or another Popery is the real cause of the terrible social evils with which that poor land is afflicted. The agitation now being carried on by a set of disaffected demagogues for the abolition of "landlordism" and the confiscation of landed property, is nothing but a species of lawless communism, as the frightful outrages on human life that have occurred in connection with it too painfully show, - It' is no doubt the case, that many in Ireland as elsewhere have suffered greatly through the prolonged commercial and agricultural depression, but the way to remedy matters and meanwhile to secure sympathy and help, is not brutally to maltreat obnoxious persons and shoot landlords, however harshly some may act, but to labour on industriously and bear distress patiently in the hope of better days soon arriving, while putting forth all legitimate efforts to improve their position as occupiers of the soil. Not, however, till the minds of the people are emancipated from Rome's thraldom and enlightened and made free by the truth, will there be much prospect of any great permanent improvement in their outward condition. The gospel of God's grace purely and faithfully preached would do far more even for the temporal well-being of the people than any amount of "land league" agitation or legislation. Not "landlordism" but Popery is the curse of Ireland, as it is the curse of every country where it prevails.

RECENT ASSAULTS UPON THE SABBATH. - Three public attempts have recently been made in Edinburgh, to assail the Sablath in the interest of secularism. The first was at one of the meetings of the "Library Association," when a motion was brought forward by a Mr. Nicolson, librarian of the London Institution, in favour of opening Public Libraries, Museums, and Picture Galleries on the Lord's day, This was met by a counter-motion, that the Association pass to the next husiness, and it is so far gratifying to record that this was carried by a vote of 3% against 8 in favour of discussing that of Mr. Nicolson. The next assault in the same line was made in a still more offensive manner, in the Art Department of the Social Science Congress. It was fitly led by a Unitarian minister in a paper on "Sunday Reform," and was strendously supported by, amongst others, the chairman, Professor Richmond of Oxford, who is reported to have said, in his summing up of the discussion, that if they wanted people to go to church, they must make the church amusing, and that it was unjust to prevent the working man from going to a public-house on "Sunday" when the higher classes had their class. The friends of the Sablath were not wanting on the occasion, among whom were Professors Macgregor and Thomas Smith, who stood up holdly in its defence, much to the chaggins of the Scotimum, who next day imponently grashed his teeth at them and the "Baccatatianism" of Scotland, as he has often dome In the interest of the Association such a manton attack moren the Sabbath before. was an ill-adriant proceeding, as it cannot fail to do injury to the cause of Social Science which they represent : while, as regards the Sailbath itself, it was just another pitable manifestation of the latter opposition of secondarism to all that is sacred, and of its tetermination to seek the overthrow of all our religious institusacred, and or its tetermination to weak the version, a meeting was being held in tions. Amost simultaneous with this discussion, a meeting was being held in the class under the meetices of the "Sunday Society," where very name in sufficient to indicate its character and object, for the porprise of forming a of that increty in Edinkaryth, and of passing resolutions in harvor of its Parliament to get all public places of recreation opened on the Lord's

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the disgrace of religion and the scandalising of the Church of Scotland, the meeting was presided over by the Rev. Mr. Glasse, of Old Greyfriars, successor of the present editor of the Scotsman, and among those present, who were chiefly English members of the S.S. Congress, was another Established Church minister, Mr. Webster, of St. David's, Edinburgh. In opening the proceedings, the chairman delivered an address, in thorough harmony with his Unitarian brother's ideas of Sunday Reform, and going as far in the direction of reducing the Sablath to a day of mere recreation, and going as far in the direction of reducing the Sabian to a day of mere recreation, as the most thorough-going secularist could desire. He even went the length of "wresting" the language of the Confession of Faith and claiming it as on his side, and had the hardihood to declare that "however hard it might be for many to see it, the 'Sunday Society' really urged them to do the very same things that the Confession does," and that that Society was "a great auxiliary to preaching in their parish churches and other churches." It may be a befitting auxiliary to the preaching in Old Grey-friars and the minister of that church ought to speak only for himself and not for friars, and the minister of that church ought to speak only for himself and not for The saddest and most ominous thing in connection with this whole others. matter, however, is to find the very same views in regard to Sabbath Observance advocated by Presbyterian ministers, professing evangelical principles, and occupying prominent positions in the various Churches. Dr. Donald Fraser of London, for example, has just published a sermon on "The Lord's Day," in which, among other things, he gives utterance to such sentiments as these :--that "the Fourth Commandment is not properly a moral law at all," "the proof of this" being "that conscience does not spontaneously recognise the obligation of a Sablath as it does the duty of honouring parents, or of not committing murder ;" that the Sabbath of the Fourth Commandment and the Lord's day are wholly different institutions, the former not being even a type of the latter; and that "if a line can be firmly drawn against the opening of places of amusement, we see no valid objection to allow access to Picture Galleries and Museums, at all events in crowded cities, on the the day named after the Lord of all." We wonder if Dr. Fraser sees no valid objection to depriving the keepers of Picture Galleries and Museums of their Sabbath rest and privileges, in order that he and others may have the pleasure of inspecting the contents of such places. He ought to be ashamed of the cruel selfishness of such a proposal, it he does not realise its unscripturalness. In ministers of Dr. Fraser's standing and influence, all this is lamentable in the extreme, and is fitted to do incalculably greater injury to the cause of Sabbath observance than all the godless utterances of avowed secularists, or the irreligious ravings of an irresponsible infidel press.

GLASGOW ESTABLISHED PRESBYTERY AND "SCOTCH SERMONS."-The silence over these notorious sermons has at length been broken, and that in a very thorough manner, with the result that, after three days' discussion in the Glasgow Presbytery, a motion has been carried by a vote of 25 to 21, appointing a committee to consider the two sermons contributed by the Rev. Mr. M'Farlane, of Lenzie, and confer with their author in regard to them, and report on an early date. Mr. M'Farlane's sermons on "Authority," and "The things which cannot be shaken." are the most pronouncedly heretical in the whole volume, reducing Christianity to mere natural religion and eliminating even from that some of its elements. While the speeches of such men as Dr. Jamieson and others of the majority, and the issue of the discussion, furnish matter for thankfulness, the tone of some of the speeches delivered by members of the minority was far from satisfactory. Though little sympathy was expressed with Mr. M'Farlane and his ultra rationalism, it was evident that there is in the Presbytery a strong leaven of Broad Churchism, and that something less decided than the step resolved upon would have pleased the latter. Dr. Donald M'Leod and others, while characterising the sermons as "rash," and "foolish," and "ill expressed," contended that they had been much misunderstood, and even attempted to show that the views propounded in them were capable of being reconciled with the Standards of the Church. They failed, however, to convince the majority of this, and we do not wonder at their failure, for it seems to us that you might as well hope to succeed in proving that black is white or that darkness is light. It is to be hoped that other Pre-byteries will soon follow the example that has been set them and call the other contributors to EP C. C the volume to account.



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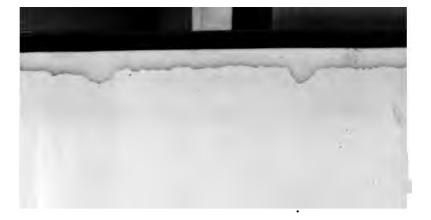
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